

Text. Translation and Commentary





# **KUR'AN**

TRANSLATION AND COMMENTARY

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#### INTRODUCTION

I have two objects in view in writing this Introduction to the study of the Ouran.

First, I want to acquaint the reader with those things which will help him to understand the meaning of the Quran. If he does not become conversant with them in the very beginning, they keep coming back into his mind over and over again, and often become a hindrance to his going deep into its meaning and spirit.

Second, I want to answer beforehand some of the questions which usually arise during the study of the Quran. I have confined myself to those questions which arose in my own mind when I began my oritical study of it or the ones which I came across afterwards. If there be any other questions besides these, God willing, I will answer them in the next edition.

## Unique Book

Before the reader begins the study of the Quran, he must bear in mind the fact that it is a unique Book, quite different from the books one usually reads. Unlike conventional books, the Quran does not contain information, ideas and arguments about specific themes arranged in a literary order. That is why a stranger to the Quran, on his first approach to it, is baffled when he does not find the enunciation of its theme or its division into chapters and sections or separate treatment of different topics and separate instructions for different aspects of life arranged in a serial order. On the contrary, there is something with which he has not been familiar before and which does not conform to ins conception of a book. He finds that it deals with creeds, gives moral instructions, lays down laws, invites people to Islam, admonishes the dis-believers, draws lessons from historical events, administers warnings, gives good tidings, all blended together in a beautiful manner. The same subject is repeated in different ways and one topic follows the other without any apparent connection. Sometimes a new topic crops up in the middle of another without any apparent reason. The speaker and the addressees, and the direction of the address change without any notice. There is no sign of chapters and divisions anywhere. Historical events are presented but not as in history books. The problems of Philosophy and Metaphysics are treated in a manner different from that of the text books on the subjects. Man and the Universe are mentioned in a language different from that of the natural sciences. Likewise it follows its own method of solving cultural, political, social and economic problems and deals with the principles and injunctions of law in a manner quite different from that of the sociologists, lawyers and jurists. Morality is taught in a way that has no parallel in the whole literature on the subject.

That is why the unwary reader is baffled and puzzled when he finds all these things contrary to his pre-conceived conception of a book. He begins to feel that the Ouran is a book without any order or inter-connection between its verses or continuity of its subject. or that it deals with miscellaneous topics in an incoherent manner, or that it had been given the form of a continuous book though it was not a book in the commonly accepted sense of the word. As a result of this, its opponents raise strange objections against the Ouran, and its modern followers adopt strange devices to ward off doubts and objections. They either resort to escapism or put forward strange interpretations to ease their minds. Sometimes they try to create artificial connections between the verses to explain away the apparent incoherencies, and, as a last resort, they even accept the theory that the Quran deals with miscellaneous topics without any order or coherence. Consequently, verses are isolated from their context and confusion is produced in the meanings.

This happens when the reader does not take into consideration the fact that the Quran is a unique book. It does not, like other books, enunciate at the very beginning the subject it deals with and the object it intends to achieve. Its style and method of explaining things are also quite different from those of other books one commonly reads and it does not follow any bookish order. Above all, it is not a book on "religion" in the sense this word is generally understood. That is why when a reader approaches the Quran with the common notions of a book, he is rather puzzled by its style and manner of presentation. He finds that at many places the back-ground has not been mentioned and the circumstances under which a particular passage was revealed have not been stated. As a result of these things, the ordinary reader is unable to benefit fully from the most precious treasures contained in the Quran, though occasionally he may succeed in discovering a few gems here and there. Only those people become victims of such doubts as are not acquainted with these distinctive features of the Quran. They seem to find miscellaneous topics scattered all over its pages and feel difficulties about its meanings. Nav. even those verses, which are absolutely clear, appear to them to be quite irrelevant in the contexts they occur.

The reader may be saved from all these difficulties, if he is warned before-hand that the Book he is going to study is the only book of its kind in the whole world: that its literary style is quite different from that of all other books: that its theme is unique and that his pre-conceived notions of a book cannot help him understand the Quran. Nay, these may even become a hindrance. He should, therefore, first of all free his

mind from preconceived notions and get acquainted with the distinctive features of this Book. Then and then alone can he understand it.

In order to understand the Quran thoroughly, it is essential to know the nature of this Book, its central idea and its aim and object. The reader should also be well acquainted with its style, the terms it uses and the method it adopts to explain things. He should also keep in view the back-ground and circumstances under which a certain passage was revealed.

#### Divine Guidance

First of all, the reader should understand the real nature of the Quran. Whether one believes it to be a revealed book or not, one will have to consider, as a starting point, the claim that is put forward by itself and its bearer, Muhammad (Allah's peace be upon him), that this is the Divine Guidance.

The Lord of the Universe, its Creator, Master and Sovereign created Man and bestowed upon him the faculties of learning, speaking, understanding and discerning right from wrong and good from evil. He granted him freedom of choice, freedom of will, freedom of action and gave him authority to acquire and make use of the things around him. In short, He granted him a kind of autonomy and appointed him as His Vicegerent on the Earth and instructed him to live in accordance with His Guidance.

At the time, when the Lord of the Universe appointed Man as His vicegerent, He warned him very clearly and precisely, leaving no doubt in his mind as to the kind of relations he should have with Him, as if to say, "I am your Master and Sovereign and that of the whole universe; therefore you should worship Me and none else. You are neither independent in My Kingdom nor the subject of anyone else, to whom you might owe obedience or worship. You are being sent to the Earth with certain powers for a fixed term of time for your test. After that you will have to return to Me. Then I will judge the deeds you did in the world and decide whether you have come out successful or failed in the test. Therefore the right course for you is to accept Me voluntarily as Sovereign and worship Me alone and act in the world according to the Guidance I shall send you, and live on the Earth with the conviction and understanding that it is merely the place of your trial. Your real object in earthly life should be to come out successful in the final judgement. Therefore any other course different from and opposed to the Divine Guidance, will be wrong. If you adopt the first course, (and you have full liberty and freedom to adopt it), you will achieve peace and tranquillity in this world and win the home of eternal bliss and joy (Paradise) in the next world, to which you shall have to return. And if you follow any other course (and you are quite free to do this also, if you so choose), you

shall incur My disfavour in this world and eternal sorrow and affliction in the Hereafter, where you shall be thrown into the abyss of Hell'.

After such a warning the Owner of the Universe sent Adam and Eve (Allah's peace be upon them) the first human beings, to the Earth and gave them the guidance according to which they and their descendants were to live in this world. Thus the first two human beings were not created in ignorance and darkness but were given very clear and bright Light and the Law they were to follow. This was Islam. (submission to Allah). Before they left this world, they themselves practised and taught the same way to their children and children's children and exhorted them to live as Muslims (obedient servants of Allah). But in the succeeding centuries, by and by, people swerved from this straight way of life (Islam) and adopted different 'crooked ways. They not only lost the Guidance owing to their negligence but also tampered with it because of their wickedness. They attributed to others the qualities and powers of Allah and associated others to rank with Him as gods and ascribed His rights to others. They invented different kinds of religions (ways of life) by mixing up all sorts of superstitions, wrong theories and false philosophies with the Guidance that was given by Allah. They discarded the right, just and moral principles taught by Allah or corrupted them and made such laws of life as suited their prejudices and lusts, and filled Allah's Earth with chaos and iniquity.

Though this was a sad state of affairs, Allah did not will to force these corrupt people to follow the Right Way because this would have been against the limited freedom of action which had been granted to man by Him; nor did He will to destroy them forthwith as soon as rebellion broke out against Him, because this would not have been in keeping with the rules of life laid down for trial in this world. Instead of this, Allah took upon Himself, from the very beginning of man's life on the Earth, to send His Guidance to him during his term of life, leaving him free to follow or not to follow it. Accordingly, He made arrangements for the Guidance of mankind and appointed His' Messengers from among the people them-selves and bestowed upon them the knowledge of the Truth and the Right Way of life. They were charged with the mission to invite people to the Right Way from which they had swerved. The Messengers themselves believed in Allah and acted in accordance with the Guidance they received from Him. They were raised from different nations in different countries and thousands of them were sent during thousands of years. They all had one and the same religion which was based on the Unity of God and accountability in the Hereafter. They all taught the same way of life that was taught to the first Man at the very start of his life in this world. They all followed the same Guidance, that is, those fundamental and eterna principles of morality and culture which were prescribed for the first

Man from the very first day of his life. They all had the one and the same mission, that is, to invite all human beings to the same Guidance, and to organise them into one community. All those people who accepted their invitation became one community, which was in duty bound to follow the Divine Guidance and to do its best and utmost to establish it and to guard against any transgressions.

During their respective terms, these Messengers fulfilled their mission admirably well. But it is a pity that the majority of the people were not inclined to accept their invitation and even those who joined their community gradually became corrupt. So much so that some of these communities totally lost that Guidance and others tampered with the Commandments of Allah and mixed them up with false things.

Then the Lord of the Universe sent Muhammad (Allah's peace be upon him) as His last Messenger to fulfil the same mission for which Messengers had been sent before him. He extended his invitation to all human beings, including the corrupt followers of the previous Messengers and asked them to follow the Right Way. He organised all those who accepted the Divine Guidance into one community, which in its trun, was required to re-establish its collective way of life based on the Guidance and to exert its utmost to reform the world, which had gone astray. The Qurān which was revealed to Muhammad (Allah's peace be upon him) is the Book which contains that Invitation and that Divine Guidance.

#### Central Theme

Now that we have come to know the nature of the Quran, it has become easier to determine the subject it deals with, its central theme and its aim and object,

The SUBJECT it deals with is MAN; it discusses those aspects of his life that lead either to his real success or failure.

The CENTRAL THEME that runs throughout the Quran is the exposition of the Reality and the invitation to the Right Way based on it. It declares that Reality is the same that was revealed by Allah Himself to Adam at the time of his appointment as vice-gerent, and to all the Messengers after him, and the Right Way is the same that was taught by all the Messengers. It also points out that all theories contradictory to this Reality, invented by people about God, the universe, Man and his relations with God and the rest of His creation, are all wrong and that all the ways of life based on them are erroneous and lead to ruinous consequences.

The AIM and OBJECT of the revelations is to invite Man to that Right Way and to present clearly the Guidance which he has lost because of his negligence or has perverted by his wickedness.

If the reader keeps these three basic things in mind, he will find

that in this Book there is no incongruity in the style, no gap in the continuity of the subject and no lack of interconnection between its various topics. As a matter of fact, this Book is not irrelevant anywhere with regard to its Subject, its Central Theme and its Aim. From its very beginning to its end, the different topics it deals with are, so intimately connected with its Central Theme that they may be likened to the beautiful gems of the same necklace, despite their different colours and sizes. The Ouran keeps the same object in view, whether it is relating the story of the creation of the Earth or of the Heavens or of Man or is referring to the manifestations in the Universe or stating events from human history. As the aim of the Ouran is to guide Man and not to teach Nature Study or History or Philosophy or any other science or art, it does not concern itself with these latter subjects. The only thing with which it is concerned is to expound the Reality, to remove misunderstandings and mis-conceptions about it. to impress the Truth upon the minds, to warn them of the consequences of wrong attitudes and to invite humanity to the Right Way. The same is true of the criticism of the creeds, of the moral systems, of the deeds of men and communities and of its discussions of the problems of Metaphysics etc. That is why it states or discusses or cites a thing only to the extent relevant to its aims and objects and leaves out unnecessary and irrelevant details and turns over and over again to its Central Theme and to its invitation round which every other topic revolves. When the Quran is studied in this light. no doubt is left that the whole of it is a closely reasoned argument and there is continuity of subject throughout the Book.

# Background

One cannot understand fully many of the topics discussed in the Quran unless one is acquainted with the background of their revelation. One should know the social, historical or other antecedents or conditions which help explain any particular topic. For, the Quran was not revealed as a complete book at one and the same time; nor did Allah hand over a written copy of it to Muhammad (Allah's peace be upon him) at the very beginning of his mission and command him to publish it and invite people to adopt a particular way of life. Moreover, it is not a literary work of the common conventional type that develops its central theme in a logical order; nor does it conform to the style of such a work. The Quran adopts its own style to suit the guidance of the Islamic Movement that was started by Allah's Messenger under His direct command. Accordingly, Allah revealed the Quran piece-meal to meet the requirements of the Movement in its different stages.

#### Makki Strahs

When the Holy Prophet was commanded to start his mission at

Makkah, Allah sent down such instructions as the Messenger needed for his own training for the great work that was entrusted to him. The Qurën imparted also the basic knowledge of the Reality and gave brief answer to the common mis-understandings that misled people to adopt wrong ways of life and invited them to accept the basic principles of morality and adopt the right attitude that alone leads to the success and welfare of humanity.

These early messages consisted of short and concise sentences and were conclud in a very fluent and effective language to suit the taste of the people to whom they were first addressed. Their excellent literary style was so appealing that it touched their very hearts. They were so charming that they attracted the attention of the hearers, who began to repeat them because of their beauty and elegance. Though universal truths were enunciated in these messages, they were given a local colour and were supported by arguments, examples and illusrations from the environment with which its first addressees were quite familiar. In order to impress the addressees effectively, these early addresses were confined to their own history, their traditions, their monuments, their beliefs, their morality and their evil ways.

This early stage of the Movement lasted for four years or so with the result that a few good people accepted its message and formed the nucleus of the future Muslim Community. But the large majority of the Quraish began to oppose it because, in their ignorance, they thought that it hit hard at their vested interests and lusts and the old traditions of their fore-fathers. The message of the Quran, however, went on spreading beyond the boundaries of Makkah and reached other clans.

Then the Movement entered its second stage which continued for nine years or so and a fierce struggle began with the old order. Not only the Ouraish but also the majority of its upholders also rose up to kill this Movement employing all sorts of weapons or at least to suppress it. They made false propaganda and levelled accusations and raised frivolous objections against it. They spread suspicions and doubts in order to alienate the common people from it. They hindered strangers from listening to the Holy Prophet and inflicted all sorts of cruelties on those who accepted Islam. They boycotted the Muslims socially and economically in order to intimidate and coerce them. Their persecution became so unbearable that some of them had to leave their homes twice for Abyssinia, and at last all of them had to migrate to Al-Madinah. But in spite of persecution and hindrances, the Movement went on spreading. There was hardly a family or a household left in Makkah from which one person or the other had not accepted Islam. Naturally this produced bitterness in the hearts of the opponents of Islam. The persecution became all the more bitter when they saw that their own brothers, nephews, sons, daughters, sisters etc., had accepted Islam and become its faithful and strong supporters and were ready to defend it even with their lives.

The Movement also got impetus from the fact that it was drawing into its fold the best from among their people who became the embodiments of virtue after accepting Islam. The world, therefore, could not help feeling the moral superiority of the Movement that was so thoroughly transforming the characters of its followers.

All through this long and bitter struggle, Allah continued to reveal, according to the requirements of the occasion, inspiring addresses which highly influenced the thoughts and conduct of the hearers. On the one hand, these addresses instructed the Muslims in their primary duties, infused into them the spirit of loyalty and devotion to bind them together as members of the Muslims Community and taught the ways of piety, high morality and purity of character and trained them to be true missionaries of Islam. On the other hand, these messages consoled, comforted and encouraged the Muslims with promises of success in this world and of eternal bliss in the Hereafter. They urged them also to exert their utmost in the way of Allah with fortitude, endurance and courage. The Muslims were so imbued with the spirit of sacrifice for this noble cause that they were ready to bear every kind of affliction and fight against the bitterest opposition. At the same time, these addresses administered warnings to those people who were opposing the Movement and those who were indifferent to it. Examples were cited from the history of the neighbouring peoples as proofs thereof. Their attention was also drawn to the ruins of the habitations by which they used to pass during their journevs : these were held cut as object lessons. They were asked to observe the phenomena of Nature they saw day and night on the earth and in the heavens as a proof of the Unity of God and of the inevitable Hereafter.

The early addresses exposed the blasphemy of the idolaters and their association of partners with Allah and their worship of the old traditions so vividly as to convince all fair-minded persons of their error. They refuted their misconception that they were independent of God and not accountable to Him in the Hereafter with such clear reasoning as to leave no doubt in their hearts and minds. Every doubt was dispelled and every objection answered and every intricacy and complication, in which they were entangled and in which they were involving others, was unfolded and unravelled. In short, these addresses proved clearly and conclusively that the old ways were based on ignorance and were utterly void of sense. Side by side with this, the dis-believers were admonished for their immorality, their wrong ways of life and customs of ignorance and their opposition to the Truth and their persecution of the Believers. These early addresses also put forward those basic principles of culture and morality which have always been universally accepted and which have always formed the

basis of the enlightened Divine civilization.

Several changes took place during the Makki stage of the Movement. It spread wider and wider, day by day, and the opposition to it became stronger and stronger in the same proportion. By and by, it came into contact with the people of different creeds and different ways of life and this gave rise to new problems. The discourses, therefore, began to deal with various new topics as well. This explains the difference of their style from those of the earlier ones.

This is the background of the surahs which were revealed during the thirteen years of Makki life.

### Madani Sorahs

After facing opposition for thirteen years in Makkah, the Islamic Movement found a new centre in Al-Madinah where it became possible to collect all its followers from the various parts of Arabia and to unify and strengthen them. Accordingly, the Holy Prophet and the majority of the Muslims migrated to Al-Madinah.

Then the Movement entered its third stage under totally changed conditions. Now that the Muslim Community had succeeded in founding a regular state, an armed encounter ensued with the exponents of the old order of ignorance. Besides this, the Jews and the Christians came into conflict with it, even though they also professed to be the followers of Prophets. It had also to deal with different kinds of hypocrite 'Muslims' who had somehow or other entered its fold. But in spite of all those obstacles, the Movement succeeded in subduing the whole of Arabia after a hard struggle of ten years and was in a position to extend its universal message of reform to the outer world.

As, by and by, several changes took place in this stage also, and every changed condition had its own special problems, so Allah revealed to the Holy Prophet the kind of discourses required for any particular occasion. That is why some of these were couched in the fiery rhetoric of a warner and the others in the form of the roval edicts of the lawgiver. Some adopted the method of a teacher, trainer and reformer and taught the principles and the methods of organising a community, of building up a state and of constructing a good civilisation for the conduct of different affairs of life. Others gave instructions for dealing with the hypocrites or the unbelievers, who had come under the protection of the Islamic State. Then in some of these discourses, the Muslims were taught the kind of relations they should have with the people of the Book and with the belligerent powers and with their own allies. In others they were taught, trained and organised to carry out their obligations as vicegerents of the Lord of the Universe. Some gave instructions for their guidance, and warned them of their weaknesses and exhorted them to sacrifice their lives and properties in the way of Allah. Others taught the moral lessons they needed in defeat and victory, adversity and prosperity, war and peace. In short, these trained them to carry on the missionary work for the propagation of Islam as the successors of the Holy Prophet. Then some discourses invited to Islam the people of the Book, the hypocrites, the unbelievers and the blasphemers, or rebuked them for their hard-heartedness or warned them of the doom in store for them or admonished them for neglecting lessons from the stories and events of the past, so as to leave no excuse for their sticking to the wrong ways of life.

This is the background of the surahs that were revealed during the ten years at Al-Madinah. It is obvious that their style had to be different from that of the Makki Sprahs.

# Style

It must have become clear from the above that the revelation of the Ouran began simultaneously with the beginning of the Islamic Movement and continued for twenty-three years. The different portions of the Quran were revealed according to the requirements of the various phases of the Movement. It is thus obvious that a book like this cannot have the kind of uniformity of style which is followed in formal books on religion and the like. It should also be kept in mind that the various portions of the Ouran, both long and short, were not meant to be published in the form of pamphlets at the time of their revelation but were to be delivered as addresses and promulgated as such. Hence they could not be in the style of a written work. Moreover, these addresses were necessarily of a different nature from that of the lectures of a professor; therefore their style would naturally be different from them also. The Holy Prophet was entrusted with a special mission and had to appeal both to the emotions and to the intellect; he had to deal with people of different mentalities and cope with different situations and various kinds of experiences during the course of his mission. Such a person has to do all that is required for extending a message and for leading a movement. He has to impress the different aspects of his message on people's minds in order to change the established world of ideas, and to appeal to the feelings and emotions in order to counteract the forces of his opponents. He has also to train and reform his followers and to imbue them with spirit and courage, and to refute the arguments of opponents and to expose their moral weaknesses and so on. That is why the style of the discourses that Allah sent down to His Messenger had to be what suited the requirements of a Movement. It is, therefore, wrong to seek the style of a formal book or that of college lectures in the dicourses of the Ouran.

That also explains why the same things are repeated over and over again in the Quran. A mission and a movement naturally demand

that only those things should be presented which are required at a particular stage and that nothing should be said about the requirements of the next stage. That is why the same things are repeated over and over again as long as the movement remains in the same stage, no matter whether it remains there for mouths or for years. Of course these things have been differently worded and styled to avoid monotony, and couched in a beautiful and dignified language to make them effective and impressive. Moreover, it repeats at suitable places its basic creed and principles in order to keep the Movement strong at every stage. That is why those surahs which were revealed at a particular stage of the Movement generally deal with the same topics. though, of course, in different words and in various forms. Moreover, all the surahs of the Quran contain references to the basic creed, i.e., the Unity of Allah, His attributes, the Hereafter and accountability, punishment and reward, Prophethood, belief in the Book etc. . . They all teach piety, fortitude, endurance, faith and trust in Allah and the like, just because these virtues could not be neglected at any stage of the Movement. If any of these bases had been weakened at any stage even in the least, the Islamic Movement could not have made any progress in its true spirit.

#### Order

A little thinking in the light of the difference between the Makki and the Madani surahs will also answer the question why the strahs of the Quran were not arranged in the sequence in which they were revealed. This question is also important because it has been used by the enemies of Islam to create misunderstandings about the Quran and make ridiculous conjectures about the present arrangement of the surahs. They are of the opinion that "Muhammad's (Allah's peace be upon him) followers published it, without any discernable order as to chronology or otherwise; merely, trying as would seem, to put the longest chapters first........"

Such conjectures as this are based on ignorance of the wisdom underlying the order of the Quran. Though it was to be the Book for all times, it had to be revealed piece-meal in twenty-three years according to the needs and requirements of the different stages through which the Islamic Movement was passing. It is obvious that the sequence of the revelations that suited the gradual evolution of the Movement could not in any way be suitable after the completion of the Quran. Then another order, suited to the changed conditions, was needed. In the early stages of the movement the Quran addressed those people who were totally ignorant of Islam and, therefore, naturally it had first of all to teach them the basic articles of Faith. But after its completion the Quran was primarily concerned with those who had accepted Islam and formed a community for carrying on the work entrusted to it by

the Holy Prophet. Obviously, the order of the complete Book had to be different from its chronological order to suit the requirements of the Muslim Community for all times. Then the Quran had, first of all, to acquaint the Muslims thoroughly with their duties concerning the regulation of their lives. It had also to prepare them for carrying its message to the outer world which was ignorant of Islam. It had also to warn them of the mischlefs and evils that appeared among the followers of the former Prophets so that they should be on their guard against them. Hence Al-Baqarah and similar Madani surahs, and not Al-'Alaq and similar Makki surahs, had to be placed in the beginning of the Ouran.

In this connection, another thing should also be kept in view. It does not suit the purpose of the Quran that all the strains dealing with similar topics should be grouped together. In order to avoid one-sidedness at any stage of its study, it is essential that the Makki surahs should intervene between the Madani strains and that the Madani strains should follow the Makki surahs, and that the surahs revealed at the earliest stages of the Movement should come between those revealed in the later stages so that the entire picture of the complete Islam should always remain before the reader. That is the wisdom of the present order.

It should also be noted that the surahs of the Quran were not arranged in the present order by his successors but by the Holy Prophet himself under the guidance of Allah. Whenever a surah was revealed, he would send for one of his amanuenses and dictate it word for word and direct him to place it after such and such and before such and such a surah. Like-wise in the case of a discourse or passage or verse that was not meant to be an independent surah by itseif, he would direct him to the exact place where it was to be put in the surah of which it was to form a part. Then he used to recite the Quran during the Ṣalāt (prescribed prayer) and on other occasions in the same order. Thus it is an established fact that the surahs of the Quran were arranged in the present order on the same day that the Quran was completed by the one to whom it was revealed under the guidance of the One who revealed it.

## Compilation

Allah Who revealed the Quran Himself made arrangements for its safety and security for ever.

No sooner was a passage of the Quran revealed than it was recorded on leaves of date-palm, barks of trees, bones etc., at the dictation of the Holy Prophet and all these pieces were put in a bag. Besides this, some of his Companions themselves wrote these pieces for their own use. At the same time, the Muslims committed these passages to memory as they had to recite them during Salat which was obligatory

from the very beginning of Islam.

Though many Companions had committed the whole of the Ouran to memory during the life-time of the Holy Prophet, it had not been compiled in book form. But immediately after his death, an event occurred that necessitated this work. A furious storm of apostasy broke out and many of the Companions, who went to war to suppress it, were killed. Among these martyrs were some of those who had committed the whole of the Quran to memomy. Then it occurred to Hadrat 'Umar that necessary steps should be taken to preserve the Ouran intact in its original form against any and every kind of danger and that it was not wise to depend exclusively upon those who had learnt it by heart. He, therefore, urged that it was essential to put the whole of it in black and white in the form of an authenticated book. He tried to impress the necessity of this step on Hadrat Abu Bakr, who at first showed hesitation to do what the Holy Prophet had not done. But after some discussion, he agreed to it. Accordingly, he entrusted this work to Hadrat Zaid bin Thabit who also showed hesitation at first like Hadrat Aba Bakr and for the same reason, but at last he was convinced and he undertook this historic work.

And he was best qualified for this work. He had frequently acted as an amanuensis to the Holy Prophet and was one of those Companions who had learnt the Ouran directly from him. Moreover he also was present on the occasion when the Holy Prophet recited the whole of the completed Ouran to angel Gabriel. Arrangements were, therefore, made to collect and gather all the written pieces of the Quran left by the Holy Prophet, and those in the possession of his Companions.\* Then with the co-operation of those Companions who had committed the whole or any part of the Ouran to memory word for word, all the written pieces were compared with each other for verification. Hadrat Zaid would not take down anything in his manuscript unless all the three sources tallied with one another. Thus was compiled one correct, authenticated and complete copy. This authenticated copy of the whole Ouran was kept in the house of Hadrat Hafsah (Hadrat 'Umar's daughter, and one of the wives of the Holy Prophet) and it was proclaimed that anyone, who desired might make a copy of it or compare with it the copy he already possessed.

As regards the sequence of the strahs, Zaid followed the same order that was followed by the Holy Prophet himself because he could not and would not have followed any other. He was so particular about following the Holy Prophet in every-thing he did, that, at first, he hesitated to undertake the work of the compilation, just because

<sup>\*</sup>We learn from authentic traditions that some Companions of the Holy Prophet had put the Qurãn or some pieces of the Qurãn in black and white during his life-time and the names of 'Uṭhmān, 'All, 'Abdullah-bin-Mas di, 'Abdullah-bin-Mar-bin-'As, Sālim, the freed slave of Ḥuṭaifah, Mu'aṛ-bin-Jabal Zaid-bin-Ji, Ubayy-bin-Ka'ab, Abū Zaid Qais-bin-As-Baku (Allah be pleased with them all) have been specifically mentioned.

this had not been done during the life-time of the Holy Prophet. It is, therefore, wrong to suppose that the strains were arranged in the existing order after the death of the Holy Prophet. The very fact, that the Holy Prophet recited the whole of the Quran twice before Gabriel during the last Ramadan \* of his life, is a clear proof c' the fact that he must have followed some order. And we have already cited a Tradition to the effect that Hadrat Zaid attended the second of these two last recitals. Likewise those Companions, who had committed the whole of the Quran to memory, must have done it in some order and that, too, could not have been any other but the one followed and taught by the Holy Prophet.

Imam Malik says, "The Quran was compiled in the way the Companions heard it from the Holy Prophet." Moreover, at several places, the Quran speaks of itself as a Book. For example, in Surah Muzzammil, an early Makki revelation, Allah says to the Holy Prophet, ".....recite the Quran in order......" LXIII: 4. This also shows that the Quran was meant to be a book from the beginning of the revelation and a book must follow some order.

#### Difference of Dialects

Though Arabic was the common language of the whole of Arabia, there existed some variations in the dialects of different parts and tribes.

For obvious reasons the Ouran was revealed in the dialect of the Quraish of Makkah. However, the Arabs living in different parts of the country were, at first allowed, for the sake of facility, to recite it according to the dialect of their own clan or district but this did not produce any difference in its meanings. But when Islam spread beyoud the boundaries of Arabia and the Arabs came into contact with the non-Arab Muslims, the Arabic language gradually began to be influenced by its new environment. Then it was feared that the different dialects of the Quran might give rise to various kinds; of mischief and might cause disputes among persons having different dialects. They might even begin to accuse one another of tampering with the Ouran. Moreover, there was the danger that the pure and beautiful Arabic of the Quran might be altered or changed by those Arabs who came in contact with non-Arabs. Therefore, Caliph 'Uthman, in consultation with other Companions of the Holy Prophet, decided that the authenticated copies of the Quran compiled by the order of Hadrat Abu Bakr, should alone be used in the whole of the Muslim world, and the use of all other copies in any other dialect or idiom should be prohibited. As a precautionary measure, he had all the other existing copies

<sup>\*</sup>Traditions say that the Holy Prophet used to recite the Qurān before augle Gabriel once during every Ramaḍān but he recited the whole of the complete Qurān twice during the Ramaḍān occurring in the year of his death. Zaid attended the second recitation.

burnt to ward off any possibility of future confusion and misunderstanding. For instance, some of the Companions had noted down explanatory words and comments on the margins of their copies and it was feared that these might get mixed up with the original text of the Quran. Though such a possibility did not exist at that time, it was an act of most prudent foresight to make the Quran safe and secure against any possible alteration in the future by burning all other copies.

The Ouran, which is now in use all over the world, is the exact copy of the Ouran which was compiled by the order of Hadrat Abū Bakr and copies of which were officially sent by Hadrat 'Uthman to different places. Even today many very old copies are found in big libraries in different parts of the world and if anyone has any doubt as to whether the Quran has remained absolutely safe and secure against every kind of change and alteration, he can compare any copy of the Quran with any of these copies and reassure himself. Moreover, if one gets a copy of the Ouran from a bookseller, say, of Algeria in Africa in the West and compares it with a copy obtained from a bookseller, say, of Java in the East, one will find both the copies to be identical with each other and also with the copies of the Ouran made during the time of Hadrat 'Uthman. If even then anyone has any doubt left in his mind, he is advised to take any copy of the Ouran from anywhere in the world and ask anyone, out of the millions who know the Ouran by heart, to recite it word for word from the beginning to the end. He will find that the recitation conforms word for word to the written text. This is a clear and irrefutable proof of the fact that the Quran which is in use today is the same Quran which was presented to the world by Muhammad (Allah's peace be upon him). A sceptic might entertain a doubt about its revelation from Allah, but none can have any doubt whatsoever regarding its authenticity and immunity and purity from any and every kind of addition or omission or alteration, for there is nothing so authentic in the whole human history as this fact about the Ouran that it is the same Ouran that was presented by the Holy Prophet to the world.

Now let us consider the case of the variant readings of the Quran, for their existence has created the misunderstanding that it has not remained intact. The following facts will help us to understand their nature and extent:—

- The Arabic script adopted by the amanuenses of the Holy Prophet during his life-time had neither dots nor vowel points. The same was the case with the copy of the Quran compiled by Hadrat Zaid during the time of Hadrat Abn Bakr and also with its copies circulated by Hadrat 'Uhman.
- 2. Though the correctness of the Quranic text was ensured in the written form, the work of its propagation was done orally because of the general illiteracy and scarcity of paper. Little difficulty was, however, felt by the literate Arabs in deciphering this script. There were thou-

sands of such persons who had learnt the whole of the Quran by heart from the Holy Prophet himself and his Companions. They followed and taught the same reading that they had learnt from the Holy Prophet and his Companions.

 Hadrat 'Uhman not only sent an authenticated copy of the Quran to the different centres of Islam, but also sent a Quri\* along with it in order to preserve that correct reading which was taught by the Holy Prophet himself.

4. With the passage of time it was felt that there should be vowel points to preserve the correct reading of the Qurān. Accordingly, at the instance of Zaid, the Governor of Başrah (45 to 53 A.H.) dots were assigned for vowel points. Then during the reign of Abdul-Malik (65-85 A.H.) Hajjāi-bin-Yasuf appointed scholars to assign new sym-

bols for vowel points and dots to distinguish between the similar letters. The same practice continues to the present time.

From the above historical fauts, it must have become clear that the reading of the Quran (with a few minor variations) is the same as practised and taught by the Holy Prophet. All the scholars and Quraneo of the Quran have been unanimous in asserting that only that reading will be authentic which (a) conforms to the script of the copy circulated by Hadrat Uthman and (b) complies with the lexicon of Arabic, its usages, idioms and grammar, and above all, (c) is traceable by genuine and continuous links to the Holy Prophet himself. That is why there are only a few variations in its reading and those are not contradictory in their meanings but enlarge their scope and make them more comprehensive. Thus there is absolutely no doubt that the Holy Prophet himself practised those various readings in the instances which exist today, and they make the meanings more comprehensive.

For example, let us take the two authentic readings of (a) verse 3 of Al-Fstihal and (b) verse 6 of Al-Ms'-idah. One reading of I:3, that is, "مَلْكُ يَرُمُ اللَّهِنَ" means the 'Master of the Day of Judgement' and the other reading "مَلْكُ يَرُمُ اللَّهِنَ" means, "the Sovereign of the Day of Judgement 'It is obvious that these two readings make the meaning of the verse all the more clear. (c) One reading of V:6, that is, "وَالْمُسَاوُلُ وَجُوهُ مُكُمُ ... وَالْمُحَلِّكُمُ" wash your faces ... and (wash) your feet' as is done at the time of performing ablution with naked feet. The second reading, that is, ... الله المنافعة المنافعة

\*\* Qurra is the plural of Qari.

<sup>\*</sup> Qari is one who is well-versed in the correct reading of the Quran.

second reading allows one to wipe one's feet with wet hands, provided that one had washed one's feet and put on thick socks after the performance of the previous ablution. This concession holds good for 24 hours at home and for 72 hours during a journey. It is obvious from the two instances that in the variant readings, there is absolutely no contradiction in essence. On the other hand, they make the meanings all the more comprehensive. And the same is true of all the other variant readings.

## Universality

Everyone knows that the Quran claims to provide guidance for the whole of mankind, but when he reads it, he finds that it is mainly addressed to the Arabs, who lived at the time of its revelation. Though at times it also addresses other people and mankind in general, it mainly discusses those things which appealed to the taste of the Arabs and were linked with their environment, history and customs. This naturally gives rise to the question: Why does the Quran contain so many local and national elements of the period in which it was revealed, when it was meant for the guidance of the whole of mankind? Those, who do not understand the wisdom of this, begin to argue like this: the Quran was really meant for the reform of the Arabs of that period but later on, somehow or other, the claim was made that it was a guidance for the whole of mankind and for all ages.

If one does not raise this objection merely for the sake of objection but really wants to understand the matter. I would advise him to read the Ouran and mark the parts which give rise to this doubt. He should then point out any tenet, idea or principle there-in that might have been meant particularly for the Arabs of that period only. He should lav his finger on any moral principle, practical rule or regulation that is not of universal application and was meant only for the Arabs of that period, time and place. The mere fact, that the Ouran refutes the blasphemous creeds and condemns the evil customs of a particular people, living at a particular time and place and bases arguments for the Unity of God on the material gathered from their environment, is not a sufficient proof to establish the allegation that its invitation and appeal was local and temporary. We should examine the question closely and decide whether what it says regarding the blasphemous people of Arabia is or is not equally true of every period and every place, and whether we can or cannot apply the same arguments with equal force to refute the blasphemy of every time and every place, and whether we can or cannot use everywhere, with minor changes, the same arguments that the Ouran puts forward for the Unity of God. If the answer to these questions is in the affirmative, then there is no reason why such a universal revelation should be dubbed as local or temporary, simply because it was addressed to a particular community and during a particular period. There is no philosophy, no way of life and no religion in the world which expounds, from the beginning to the end, everything in the abstract without making any reference to particular cases or concrete examples, for it is simply impossible to build a pattern of life merely in the abstract. Even if we suppose, for the sake of argument, that it were possible to do so, most surely such a system will always remain merely a theory on paper and will never take a practical shape.

Moreover, it is neither necessary nor useful to start from the very outset on international lines any ideological movement that is meant to be ultimately international. The only right method of beginning this will be to start the movement in the country of its origin and present with full force its theories and fundamental principles which are to form the basis of the required system of life. Then its exponents should impress these things on the minds of their own people who have a common language, common habits and common customs. They should first of all put these principles into practice in their own country and prove their worth by evolving a happy and successful system of life. This will naturally attract other nations, and their intelligent people will themselves come forward to understand the movement and start it in their own countries. Thus a certain ideological system does not become national simply because it was at first presented to a particular nation and its arguments were addressed to a particular people. As a matter of fact, what distinguishes a national from an international and a temporary from a permanent system is this: a national system aims either to establish its own superiority or its special claim over other nations or presents principles and theories which, by their very nature, cannot be applied to other nations. On the other hand, an international system grants equal status and equal rights to all human beings and puts forward principles of universal application. Moreover, the principles of a temporary system become impracticable with the passage of time while the

# studies the Quran in the light of the above, one will come to the Complete Code

conclusion that its teachings are of universal application.

principles of a permanent system are applicable to all times. If one

Another thing that causes mental confusion is the oft-repeated assertion that the Ouran is a complete code of life. But when one reads it, one does not find detailed rules and regulations regarding social, cultural, political and economic problems etc. . . One is, therefore, baffled to see that it does not contain any detailed regulations even about Salat and Zakat which are such important obligatory duties that the Quran itself lays great emphasis on them over and over again. That is why a casual reader cannot understand how this Book can be called a complete code. This confusion is caused because the objector loses sight of the fact that Allah did not only send down the Book but also appointed His Messenger to demonstrate its teachings by putting them into actual practice. To illustrate this, we may take the case of the construction of a building. If only a plan of the proposed building is laid down and no engineer is appointed to supervise and direct its construction, then every detail must be supplied. But if an engineer is also appointed along with the plan to construct the building on the spot, obviously there is no need for a detailed plan. In that case only a sketch with its essential features will be quite enough. It would, therefore, be wrong to find fault with such a plan as being incomplete. As Allah sent His Messenger along with the Ouran, only general principles and absolutely essential instructions were needed and not their details. Hence the main function of the Ouran is to present clearly the intellectual and moral bases of the Islamic Way and reinforce them with arguments and appeals to the heart. As far as the practical side of the building of the Islamic Way of life is concerned, it only defines the limits and bounds of every aspect of life without giving detailed rules and regulations. Moreover it fixes sign-posts for guidance at certain important places to show how those parts are to be constructed in accordance with Allah's will. The actual work of building the Islamic Way of life, in accordance with the instructions contained in the Book, was entrusted to the Holy Prophet, who was specially sent to set up the pattern of life for the individual, for the society and for the Islamic State to be constructed practically according to the principles of the Quran. Thus the Quran is a complete code in the sense that is to be taken along with the Sunnah of the Holy Prophet.

Another question which troubles the minds is that of divergencies in the interpretation of the Quran. People say that 'on the one hand, Quran condemns very severely those people who create differences in the Book of Allah and cause division in their religion; on the other hand, so many different interpretations of the injunctions of the Quran have been made that there is hardly to be found any Command with an agreed interpretation. And it is not the people of the later periods alone who differ with one another but even the great scholars of the early period, including the Companions of the Holy Prophet and their followers, did not all agree in every detail in regard to Commands and Prohibitions. Do all these people then deserve the condemnation pronounced in the Quran for making different interpretations? If this is not so, then what kind of differences of opinion have been condemned in the Quran?

The problem is very vast and extensive and this is not the place for its detailed discussion. Suffice it to say here that the Quran is not against healthy difference of opinion in the interpretation of its intentions, provided that (a) there is agreement on the basic principles of Islam among those who differ and (b) they remain united within the fold of the Muslim Community. The Quran deprecates that kind of divergence which starts

with self-worship and crookedness and leads to disputes and sectarianism. As the two kinds of differences are neither alike in their nature nor in their results, they should not be placed in one and the same category. The first kind of divergence is essential for progress and is the very soul of life and every community of intelligent and thinking people must encourage it. Its existence is a sign of life and only that community can afford to repress it which desires to have only blockheads in it. The second kind of divergence, as everyone knows, dis-integrates the community which nourishes it: therefore its appearance in a community is not a sign of health but a symptom of disease and it can never produce good results.

These two kinds of divergencies of opinion may further be illustrated by the following:-

Supposing there are two scholars or two judges, who agree, on principle, that Allah and His Messenger alone are entitled to obedience and that the Ouran and the Sunnah are the final authority to determine all laws and regulations. They may then differ in the details or in the decision of a case, provided that neither of them makes his opinion as the criterion of Islam or un-Islam nor declares the other to be outside its fold on account of such a difference of opinion. They may put forward their own arguments in support of their opinions and leave the decision to the public or to the highest court, if it is some judicial matter, or to the legislative body of the community, if it concerns them, Then either one of the two different opinions will prevail or both will be accepted. But it should be noted particularly that no difference can be allowed in the basic principles of Islam nor in such matters as may lead to the formation of a new community. For instance, it would be wrong that a scholar or a jurist or a saint or a leader should form an opinion about some matter (which Allah and His Messenger do not consider to be basic) and declare it to be a basic principle of Islam and then denounce all those who differ from him to be outside its fold, and then on this basis, proceed to form a community of his own followers saving. "This is the real Muslim Community and all outside it are doomed to Hell. Therefore, if you are a Muslim, come and join it, otherwise you are not one". It is this kind of difference of opinion which the Ouran condemns. As regards the first kind of difference, several instances of it occurred during the time of the Holy Prophet himself. He not only permitted it but also spoke well of it, for it was a healthy sign, which showed that intelligent people of the Community were busy thinking and making research. This also showed that the intelligent people of the Community were taking interest in Islam and its teachings and were trying to find solutions for the problems of life within Islam and not outside it. It also provided a proof of the golden rule that while the Community should remain united on principles, it should, at the same time, grant freedom of research to its thinkers within due limits so that the doors of progress should remain open.

# Suggestions for Study

Finally, here are a few suggestions for the study of the Quran :

As different people turn to the Quran with different aims and objects, it is not possible to offer any general advice about the method of its study so as to fulfil the requirements of all. I am, however, interested only in those people who want to understand it and seek guidance from it for the solution of human problems. I will, therefore, offer some suggestions which may help satisfy their needs and remove their difficulties.

The one pre-requisite for understanding the Qurun is to study it with an open and detached mind. Whether one believes it to be a revealed book or not, one should, as far as possible, free one's mind of bias in favour of or against it and get rid of all pre-conceived opinions and then approach it with the sole desire of understanding it. Those people who study it with preconceived notions of their own, read only their own ideas between its lines and cannot, therefore, grasp what the Qurun wants to convey. It is obvious that this method of study can never be fruitful even with other books but it is utterly fruitless when applied to the study of the Ourun.

There is another thing which must be kept in view. If one wants to have merely a cursory acquaintance with the contents of the Ouran. then perhaps it might suffice for him to read it once. But, if one wishes to have a deep knowledge of it, one will have to go through it several times and each time from a different point of view. Those who desire to make a thorough study of the Ouran, should read it at least twice with the sole purpose of understanding, as a whole, the system of life it presents. One should also try to find out its fundamentals and the way of life it aims to build on them. During this preliminary study, if some questions occur in his mind, the reader should note them down and patiently continue his study, for he is likely to find their answers somewhere in the Quran itself. If he finds answers to his questions, he should note them down along with the questions. But if he does not find an answer to any question in his first reading, he should patiently make the second reading. I can say it in the light of my own experience that in the second reading hardly any question remains un-answered.

After getting a general insight into the Quran in this way, one should begin its detailed study and take down notes of the different aspects of its teachings. For instance, one should note down what pattern of life it approves and what it disapproves. One should note down the qualities of a good man and those of a bad man, side by side, in order to bring both the patterns clearly before his mind simultaneously. Similarly, one should note down, side by side, those things which lead to the success and salvation of man and those which lead

to his failure and ruin. In the same way, he should put down, under different headings, the teachings and instruction of the Quran about creed, morality, duties, obligations, civilization, culture, economics, politics, law, social system, peace, war and other human problems. These notes should be consolidated to form a complete sketch of each aspect of the teachings and then fitted together to form a complete system of life.

Then, if one desires to know the Qurānic solution of a certain human problem he should first make a study of the relevant literature, both ancient, and note down the basic issues. He should also make use of the research so far made into the problem and note down the points at issue. He should then study the Qurān with a view to finding out the answers to those issues. I can say from my own personal experience that when one studies the Qurān with a view to making research into any problem, one will find an answer to it even in those verses which one had skipped over without ever imagining that if lay hidden therein.

It is suggested that each paragraph of "THE MEANING OF THE QURAN" may be made the unit of study. At first it should be studied from the original Arabic Text with the help of some literal translation and then with the help of "THE MEANING of the QURAN." It is expected that the meanings of the Quran will surely become clear by the grace of God.

But in spite of all these devices, one cannot grasp the inspiring spirit of the Quran, unless one beings to put its message into practice. for the Quran is neither a book of abstract ideas and theories which may bestudied in an easy chair nor is it a book of religious enigmas which may be unravelled in monasteries and universities. It is a Book that has been sent down to invite people to start a movement and to lead its followers and direct their activities towards the achievement of its mission. One has, therefore, to go to the battlefield of life to understand its real meaning. That was why a quiet and amiable person like Muhammad (Allah's peace be upon him) had to come out of his seclusion and start the Islamic Movement and fight against the rebellious world. It was the Quran that urged him to declare war against every kind of falsehood and engage in conflict with the leaders of disbelief without any consideration of the consequences. Then it attracted good souls from every home and gathered them under the banner of its leader in order to fight against the upholders of the old order who organised themselves into a gang to oppose them. During this long and bitter struggle between right and wrong, truth and falsehood, which continued for twenty-three years or so, the Quran went on guiding the Movement in every phase and at every stage, until it succeeded in establishing the Islamic Way of life in its perfection.

It is thus obvious that one cannot possibily grasp the truths contained in the Quran by the mere recitation of its words. For this purpose one must take active part in the conflict between belief and unbelief, Islam and un-Islam, truth and falsehood. One can understand it only if one takes up its Message, invites the world to accept it and moves on and on in accordance with its, Guidance. Thus alone will one experience and understand all that which happened during the revelation of the Quran. One will meet with the same conditions that were experienced at Makkah, Ta-'if and Habash and pass through the same kind of fire that had to be passed through at Badr, Uhd, Hunain, Tabük etc. One will meet with Abū Jahls and Abū Lahabs and come across hypocrites, the double-faced, the "Jews", in short, every type of people mentioned in the Quran. Incidentally, this is a wonderful experience of its own kind and worth the trial.

While passing through any one of these stages of this experience, one will find some verses and some surahs of the Quran, which will themselves tell that they were revealed at such and such a stage and brought such and such instructions for the guidance of the Movement. In this way the Quran will lay bare its spirit even though one might not be able to understand all the lexical meanings of its words and solve all the intricacies of grammar and rhetoric. The same formula applies to its Commandments, its moral teachings, its instructions about economics and culture and its laws regarding different aspects of human life. These things can never be understood unless they are put into practice. It is thus obvious that those individuals and communities who discard it from practical life, cannot understand its meaning and imbibe its spirit by mere lip-service to it.

This is from me and true knowlege is with Allah; I have full trust in Him and turn to Him for true guidance.

As I do not intend to discuss in the Introduction all the problems which might arise during the study of the Quran, I have purposely left untouched those questions that might arise during the study of some verses or strahs, for I want to deal with them in "THE MEAN-ING OF THE QURAN" at their proper places. I have taken up only those questions and problems which pertain to the general study of the Quran as a whole. The reader is, therefore, requested to defer giving his final judgement on such questions till he has read the whole of "The MEANING." Then, if he finds that some questions have not been answered at all or have not been dealt with fully, he should let me know about it for future consideration.

Abul A'ala Maududi

# حتذه الترجئة

أولاً: إن أول ثميء يستلفت نظر القارى، في هذه الترجمة أنها منظومة نظماً حراً ، وذلك لأن المترجم حاول أن ينفل الى القارى، قدراً مستطاعاً من جال الأسلوب القرآني المجز وروعته وفخامته .

ثانياً : انه لا يفسر آية إلا وكان له سند ومرجع من أقوال المنسرين المجارف بهم عند جمهور المسلمين .

ثالثاً: انه قد جعل لكل سورة مقدّمة ذكر فيها تاريخها وسبب نزولها نقلاً عن التفاسير المعتمدة وتحري في نقل القصص القرآنية وجمع الأقسوال المتناقشة للمفسرين وذكر ما يرجعه منها بالتفصيل وأسباب هذا الترجيع.

رابعاً : صدَّركل سورة بتلخيص معانيها وبيان النقاط الهامة التي تساعد القارئء على فهم السورة ومحتوياتها .

خامساً: حاول ناجعاً أن يعطي المسدلولات الكاملة للمصطلحاف القرآنية ولو كلشه ذلك الىاختيار كلمتين مقابل كلمة واحدة

# المترجيم في سُطهور

# ترجمة عبدالله يوسف علي

رك عام ۲۸۷۲م في مدينــــة بومباي في بيت من بيوت « بوهرة » وكان والده رجلا متدينا منتجار بومياى فاعتنى بتعليم ولده القرآن الكويم قبل كل شيء ، ولما حفظ عبدالله القرآن أقام والده مأدبة كبيرة بمناسبة اكال ولد. حفظ القرآن وذلك لبطم في ذهن طفله أهمسة القرآن وعظمته ، وتدرج عبدالله في مراحل تعليمه العصري الىالمراحل العليا وهو لا يفارق= = تلاوة القرآن، وتلقى مبادى، اللفة العربية في صفر، يجانب الثقافة العصرية التي امتاز بها وفاق أترابه وقـــاز في المسابقة العلمية التي كانت تجرى لاختبار الحكام الاداربين والتي يطلق علىهـــا الخدمات المدنيـــة الهندية ، وكانت هذه المسابقة تعد من أهم السابقات العلمية التي يتطلم إليها الأغنيا لابنائهم من الشباب ولا ينجع فيها إلا ذور الحظوظ بينهم. وتمكن عبـدالله يوسف على من التشبيع بالأدب الانجليزي وبذل كثيراً من مواطنيه في الانشاء، وفشرت لدكبرى المجلات العلممة مقالاته مبدية إعجابها بأساوبه الأدبي المطموع، وسافو عبدالله يوسف الى عواصم اوروبا وأقام بمدينة لندن مدة طويلة واطلع على ترحمات الكتب المقدمة محاف شغفه غير المنقطم بالقرآن الكريم ومسا يتصل نه ، وعكف على دراسـة القرآن والتفاسر القديمـة رالحديثة ردحاً من الزمن استوعب كثيراً بما كتب عن القرآن في اللغات الاوربية الشرقية ثم عاد إلى الهند واستقر بمكافه بمدينة لاهور حيث عن فيها عمداً للكلمة الإسلامية وبدأ بترجمة معانى القرآن الكوبر .

#### PREFACE TO FIRST EDITION, 1934

I DO not wish to write a long Preface. I wish merely to explain the history of my Project, the scope and plan of this work, and the objects I have held in view.

In separate introductory Notes I have mentioned the useful books to which I have referred, under the headings: Commentaries on the Qur-an; Translations of the Qur-an; and Useful Works of Reference. I have similarly explained the system which I have followed in the transliteration of Arabic words and names; the Abbreviations I have used; and the principal divisions of the Qur-an.

It may be asked: Is there any need for a fresh English Translation? To those who ask this question I commend a careful consideration of the facts which I have set out in my Note on Translations. After they have read it, I would invite them to take any particular passage in Part I, say ii. 74 or ii. 102, or ii. 164 in the second Part and compare it with any previous version they choose. If they find that I have helped them even the least bit further in understanding its meaning, or appreciating its beauty, or catching something of the grandeur of the original, I would claim its beauty or the continuation of the properties of o

It is the duty of every Muslim, man, woman, or child, to read the Qur-an and understand it according to his own capacity. If any one of us attains to some knowledge-7r understanding of it by study, contemplation, and the test of life, both outward and inward, it is his duty, according to his capacity, to instruct others, and share with them the joy and peace which result from contact with the spiritual world. The Qur-an—indeed every religious book—has to be read, not only with the tongue and voice and eyes, but with the best light that our intellect can supply, and even more, with the treust and purest light which our heart and conscience can give us. It is in this spirit that I would have my readers approach the Qur-according to the contract of the contra

It was between the ages of four and five that I first learned to read its Arabic words, to revel in its rhythm and music, and wonder at its meaning. I have a dim recollection of the Khaim ceremony which closed that stage. It was called "completion": it really just begon a spiritual awakening that has gone on ever since. My revered father taught me Arabic, but I must have imbibed from him into my innermost being something more,—something which told me that all the worlds whoughts, all the worlds most beautiful languages and literatures, are but vehicles for that ineffable message which comes to the heart in rare moments of ceatage. The soul of mysticism and cortany is in the Qur-ân, a well as that plain guidance for the plain man which a world in a hurry affects to consider as sufficient. It is good to make this personal confession, to an age in which it is in the highest degree unfashionable to speak of religion or spiritual peace or consolation, an age in which words like these draw forth only derision, pity, or contempt.

I have explored Western lands, Western manners, and the depths of Western thought and Western learning, to an extent which has rarely fallen to the lot of an Eastern mortal. But I have never lost touch with my Eastern heritage. Through all my successes and failures I have learned to rely more and more upon the one true thing in all life—the voice that speaks in a tongue above that of mortal man. For me the embodiment of that voice has been in the noble words of the Arabic Qur an, which I have tried to translate for myself and apply to my experience again and again. The service of the Qur-an has been the pride and the privilege of many Muslims. I felt that with such life-experience as has fallen to my lot, my service to the Qur-an should be to present it in a fitting garb in English. That ambition I have cherished in my mind for more than forty years. I have collected books and materials for it. I have visited places, undertaken journeys, taken notes, sought the society of men, and tried to explore their thoughts and bearts, in order to equip

myself for the task. Sometimes I have considered it too stupendous for me,-the double task of understanding the original, and reproducing its poblity, its beauty, its poetry, its grandeur, and its sweet practical reasonable application to everyday experience. Then I have blamed myself for lack of courage, - the spiritual courage of men who dared all in the Cause which was so dear to them.

Two sets of apparently accidental circumstances at last decided me. A man's life is subject to inner storms far more devastating than those in the physical world around him. In such a storm, in the bitter appuish of a personal sorrow which nearly unseated my reason and made life seem meaningless, a new hope was born out of a systematic pursuit of my long-cherished project. Watered by tears, my manuscript began to grow in depth and earnestness if not in bulk. I guarded it like a secret treasure. Wanderer that I am, I carried it about, thousands of miles, to all sorts of countries and among all sorts of people. At length, in the city of Lahore, I happened to mention the matter to some young people who held me in respect and affection. They showed an enthusiasm and an eagerness which surprised me. They almost took the matter out of my hands. They asked for immediate publication. I had various bits ready, but not even one complete Sipara. They made me promise to complete at least one Sibara before I left Lahore. As if by magic, a publisher, a katth (calligraphist to write the Arabic Text), an engraver of blocks for such text, and a printer were found, all equally anxious to push forward the scheme. Blessed be youth, for its energy and determination. "Where

others flinch, rash youth will dare ! "

Gentle and discerning reader! what I wish to present to you is an English Interpretation, side by side with the Arabic Text. The English shall be, not a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic Text. The rhythm, music, and exalted tone of the original should be reflected in the English Interpretation. It may be but a faint reflection, but such beauty and power as my pen can command shall be brought to its service. I want to make English itself an Islamic language. if such a person as I can do it. And I must give you all the accessory aid which I can. In rhythmic prose, or free verse (whichever you like to call it), I prepare the atmosphere for you in a running Commentary. Introducing the subject generally, I come to the actual Suras. Where they are short, I give you one or two paragraphs of my rhythmic Commentary to prepare you for the Text. Where the Sura is long. I introduce the subject-matter in short appropriate paragraphs of the Commentary from time to time, each indicating the particular verses to which it refers. The paragraphs of the running Commentary are numbered consecutively, with some regard to the connection with the preceding and the following paragraphs. It is possible to read this running rhythmic Commentary by itself to get a general bird's-eye view of the contents of the Holy Book before you proceed to the study of the Book itself.

The text in English is printed in larger type than the running Commentary, in order to distinguish, at a glance, the substance from the shadow. It is also displayed differently, in parallel columns with the Arabic Text. Each Sura and the verse of each Sura is separately numbered, and the numbers are shown page by page. The system of numbering the verses has not been uniform in previous translations. European editors and translators have allowed their numbering to diverge considerably from that accepted in the East. This causes confusion in giving and verifying references. The different Qirasts sometimes differ as to the punctuation stops and the numbering of the verses. This is not a vital matter, but it causes confusion in references. It is important that at least in Islamic countries one system of numbering should be adopted. I have adopted mainly that of the Egyptian edition published under the authority of the King of Egypt. This will probably be accepted in Egypt and in Arabic-speaking countries, as those countries generally look up to Egypt in matters of literature. I am glad to see that the text shortly to be published by the Anjuman-i-Himayat-i-Islam of Lahore is following the same system of numbering. I recommend to other publishers in India the same good example. If once this is done we shall have a uniform system of numbering. I have retained the numbering of Sections, as it is universally used in the Arabic copies, and marks a logical division of the Suras. I have supplied a further aid to the reader in indicating sub-divisions of the Sections into paragraphs. They are not numbered, but are distinguished by the use of a flowery initial letter.

In translating the Text I have aired no views of my own, but followed the received Commentators. Where they differ among themselves, I have had to chose what appeared to me to be the most reasonable opinion from all points of view. Where it is a question imprely of words, I have not considered the question important enough to discuss in the Notes, but where it is a question of substance, I hope adequate explanations will be found in the Notes. Where I have departed from the literal translation in order-to express the spirit of the original better in English, I have explained the literal meaning in the Notes. For example, see ii. 104 n. and ii. 26 n. In choosing an English word for an Arabic word a translator neckssarily excessible own judgment and may be unconsciously expressing a point of view, but that is inswitable.

Let me explain the scope of the Notes. I have made them as short as possible consistently with the object I have in view, vis., to give to the English reader, scholar as well as general reader, a fairly complete but concise view of what I understand to be the meaning of the Text. To discuss theological controversies or enter into polemical arguments I have considered outside my scope. Such discussions and arguments may be necessary and valuable, but they should find a place in separate trestises, if only out of respect to the Holy Book. Besides, such discussions leave no room for more important matters on which present-day readers desire information. In this respect our Commentators have not always been discreet. On questions of law, the Qur-an lays down general principles, and these I have explained. I have avoided technical details: these will be found discussed in their proper place in my book on "Anglo-Muhammadan Law." Nor have I devoted much space to grammatical or philological Notes. On these points I consider that the labours of the vast body of our learned men in the past have left little new to say now. There is usually not much controversy, and I have accepted their conclusions without setting out the reasons for them. Where it has been necessary for the understanding of the Text to refer to the particular occasion for the revelation of a particular verse, I have done so briefly, but have not allowed it to absorb a disproportionate amount of space. It will be found that every verse revealed for a particular occasion has also a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time. What we are concerned about now, in the fourteenth century of the Hijra, is: what guidance can we draw for ourselves from the message of God?

I spoke of the general meaning of the verses. Every earnest and reverent student of the Qur-fan, as he proceeds with his study, will find, with an inward joy difficult to describe, how this general meaning also enlarges as his own capacity for understanding increases. It is like a traveller climbing a mountain: the higher he goes, the farther he sees. From a literary point of view the poet Keats has described his feeling when he discovered Chanman's Homer:—

Then felt I like some watcher of the skies When a new planet swims into his ken, Or like stout Corter when with eagle eyes He stared at the Pacific,—and all his men Looked at each other with a wild surmise,—Silent, won a peak in Darien.

How much greater is the joy and sense of wonder and miracle when the Qur. In opens our spiritual eyes! The meaning which we thought we had grasped expands. New worlds are opened out. As we progress, still newer, and again newer worlds "swim into our ken." The miracle deepens and deepens, and almost completely absorbs us. And yet we know that the "face of God"—our final goal—has not yet been reached. We are in the mulk of Sulaiman (Q. ii. 102), which the evil ones denied, belied, and even turned into blasphemy. But we can ignore blasphemy, ridicule and contempt, for we are on the threshold of Realities, and a little perfume from the earden of the Holy One has already eladdened our nostrils.

Such meaning it is most difficult to express. But where I can, I have indicated it in the Notes, in the Commentary, and with the help of the rivthm and the

elevated language of the Text.

The Arabic Text I have had printed from photographic blocks made for me by Master Muhammad Sharif. The calligraphy is from the pen of Pit 'Abdul Hamid, with whom I have been in touch and who has complied with my desire for a bold round hand, with the words clearly separated, the vowel points accurately placed over or under the letters to which they relate, and the verses duly numbered and placed in juxtaposition with their English equivalents. Calligraphy occupies an important place in Muslim Art, and it is my desire that my version should not in any way be deficient in this respect.

I have been fortunate in securing the co-operation of Professor Zafar Iqbál in looking over the proofs of the Arabic Text. In connection with the Anjuman's edition of the Arabic Quran he has devoted much time and thought to the correct punctuation of the Text, and he has also investigated its history and problems. I hope he will some day publish these valuable notes. I have been privileged to see the Anjuman's Text before its formal publication. I consider it the most carefully prepared Text of any produced in India, and I have generally followed it in punctuation and the numbering of verses,—the only points on which any difficulties are likely to arise on the Outanic Text.

It has been my desire to have the printing done in the best style possible, with new type, on good glazed paper, and with the best ink procurable. I hope the result will please those who are good enough to approve of the more essential features of the work. The proprietors of the Ripon Press and all their staff, but especially Mr. Badruddin Badr, their Proof Examiner, have taken a keen interest in their work. The somewhat unusual demands made on their time and attention they have met cheerfully, and I am obliged to them. The publisher, Shaikli Muḥammad Ashraf, has thrown himself heart and soul into his work, and I hope the public will appreciate his efforts.

My plan is to issue each. Sipāra as it is ready, at intervals of not more than three months. As the work proceeds, I hope it will be possible to accelerate the pace. The paging will be continuous in the subsequent volumes. The final binding will be in either three or two volumes. It is my intention to provide a complete analytical Index to the whole. I hope all interested will sign the publisher's subscription

order in advance.

One final word to my readers. Read, study, and digest the Holy Book. Read slowly, and let it sink into your heart and soul. Such study will, like virtue, be its own reward. If you find anything in this volume to criticise, please let it not spoil your enjoyment of the rest. If you write to me, quoting chapter and verse, I shall be glad to consider your criticism, but let it not vex you if I exercise my own judgment in deciding for myself. Any corrections accepted will be gratefully acknowledged. On the other hand, if there is something that specially pleases you or helps you, please do not hesitate to write to me. I have given up other interests to help you. It will be a pleasure to know that my labour has not been in vain. If you address me care of my Publisher at his Lahore address, he will always forward the letters to me.

A. YÜSUF 'ALI.

LAHORE

4th April, 1934

=18th of the month
of Pilgrimage, 1352 H.

#### PREFACE TO THIRD EDITION, 1938

BESIDES the names which I mentioned in my Preface of 1934, of those who have assisted me in various ways, I have much pleasure in adding a few more at this stage. Khan Sahib Khwije Lahf Ahmad, of the Central Provinces Educational Service, has been a diligent and critical reader of the Parts as issued, and his friendly correspondence has enabled me to correct misprints and elucidate some points. Mr. Fadhi Muhammad Khan, I.F.S., of Labore, have also been helpful in pointing out misprints. Maulvi Muhammad Shaft, Principal of the Oriental College, Labore, has been good enough to answer most readily my queries on questions of scholarship referred to him. To these and other gentlemen, who have favoured, me with correspondence, it have much pleasure in expressing my obligation.

The seal and energy which my publisher, Shaigh Muhammad Ashraf, has thrown into the work, require renewed acknowledgement. For four years he and I have co-operated in a great undertaking, and all processes connected with it have

been carried out by loving Muslim hands.

Since I last greeted my readers collectively I have been able to perform the Filgrimage to the holy city of Mecca and the sacred territory around it and seen with my own eyes the city and territory of Medina, with all the country around and between the holy Crities. I have realised for myself the scenes in which the revelations came which I have humbly sought to interpret. I hope that some glimpses of this experience will have been conveyed to my dear readers. Will they pray that God may give me strength to complete this work and to serve Islam in other ways?

A. YÜSUF 'ALÎ.

# COMMENTARIES ON THE QUR-AN

QURANIC literature is so voluminous that no single man can compass a perusal of the whole. Besides the extant works there were innumerable works written for special groups of people or from special points of view or for special purposes, which have perished. And more works are being added every day. The activity in this line has never been greater than it is now.

There is no Book in the world in whose service so much talent, so much labour, so much time and money have been expended as has been the case with the Qur-4n. A mere glance at Imam Suyūti's (d. 911 H.) liqān or Haji Khalifa's (d. 1059 H.) Kashf-us-sunūm will show the encyclopædic volume of the Quranic sciences in their day.

Since then the volume has continued to go on increasing, although it must be admitted that the quality of the later literature on the subject leaves much to be desired. With the retrogression of the Islamic nations in original work in science, art, and philosophy, and the concomitant limitation in their outlook and experience in various phases of intellectual and spiritual life, has come a certain limitation in the free spirit of research and enquiry. The new Renaissance of Islam which is just beginning will, it is hoped, sweep away cohwebs and let in the full light of reason and understanding:

The need for an explanation of the verses of the Qur-an arose quite early. Even before the whole of the Qur-an was revealed, people used to ask the Apostle all sorts of questions as to the meaning of certain words in the verses revealed, or of their bearing on problems as they arose, or details of certain historical or spiritual matters on which they sought more light. The Apostle's answers were carefully stored in the memory of the Companions (as-hab) and were afterwards written down. In the next generation, the Tabi'in, were those who had not personally conversed with the Apostle, like the Companions, but had conversed with the Companions and learned from them. Subsequent generations always went back to establish a chain of evidence through the Tabi'in and the Companions. Through them grew up the science of Hadith or Traditions. As this literature grew, it became necessary to establish strict rules by which the evidence could be examined and tested, so as to separate that which was considered to be establi-hed from that which was doubtful or weak, and that which was to be rejected as unproved. In the evolution of the science of Hadith, it became clear that even among the Companions certain persons had better memories than others, or better opportunities of becoming really acquainted with the Apostle's true meaning, or in other ways, a better title to be called true expositors, and the number of such persons came to be limited to ten only. Similarly the claims of the Tabi'in came to be examined and graded, and so on. Thus arose a new science, in which the names and positions of persons in Hadith literature were examined biographically and in other ways.

The Hadish literature dealt with all sorts of matters, including Theology, Ethics, and Exegesis (explanation of the Qur-an). Exegesis soon became an independent science by itself and was called Tafsir, and the sphere of Tafsir itself began to widen as the experience and knowledge of the Arabs and Arabic writers began to increase. Begines the examination of correct traditions from various kinds and grades of authorities, it began to examine the meaning of words philologically, collecting a vast amount of learning as to root meanings, the usage of the Quraish tribe of Arabs, to which the Apostle belonged, the usage and meaning of words in the purest original Arabic before it became mixed up with foreign idioms and usages by the use of the Arabic language by non-Arabs in Islam, and by the influence of the enormous geographical expansion of the Arab race in the first few centuries of Islam. The increasing knowledge of history and of Jewish and Christian legends enabled

the Commentators to illustrate the Text of the Holy Book with reference to these. Sometimes the amount of Jewish stuff (some of it absurd), which found its way into the Commentaries, was out of all proportion to its importance and relevance, and gave rise to the legend, which has been exploited by polemical Christian and Jewish writers, that Islam was built up on an imperfect knowledge of Christianity and Judaism, or that it accepts as true the illustrative legends from the Talmud or the Midrash or various fantastic schools of Christianity. Then came philosophy and the mystic doctrine of the Safs schools. The development of the science of kalam (built on formal logic), and its further offshoot the 'Ilm-ul-'Agaid (the philosophical exposition of the grounds of our belief; introduced further elements on the intellectual side, while Taquel (esoteric exposition of the hidden or inner meaning) introduced elements on the spiritual side, based on a sort of transcendental intuition of the expositor. The Safi mystics at least adhered to the rules of their own Orders, which were very strict. But many of the non-Sufi writers on Taawil indulged in an amount of licence in interpretation which has rightly called forth a protest on the part of the more sober 'Ulama.

For my part I agree with this protest. While freely reserving the right of individual judgment on the part of every earnest writer, I think the art of interpretation must stick as closely as possible to the text which it seeks to interpret. Every serious writer and thinker has a right to use all the knowledge and experience he possesses in the service of the Qur-ân. But he must not mix up his own theories and conclusions, however reasonable, with the interpretation of the Text itself, which is usually perfectly perspicuous, as it claims it to be. Our difficulties in interpretation often arise from various causes. of which I will mention just a few:

- (1) Arabic words in the Text have acquired other meanings than those which were understood by the Apostle and his Companions. All living languages undergo such transformations. The early Commentators and Philologists went into these matters with a very comprehensive grasp, and we must accept their conclusions. Where they are not unanimous, we must use our judgment and historic sense in adopting the interpretation of that authority which appeals to us most. We must not devise new verbal meanings.
- (2) Even since the early Commentators wrote, the Arabic language has further developed, and later Commentators often abandon the interpretations of earlier Commentators without sufficient reason. In exercising our selective judgment in such cases it would be a good rule to prefer the earlier to the later interpretation, though, where a later writer has reviewed the earlier interpretations and given good reasons for his own view, he has an advantage which we must freely concede to bim.
- (3) Classical Arabic has a vocabulary in which the meaning of each root-word is so comprehensive that it is difficult to interpret it in a modern analytical language word for word, or by the use of the same word in all places where the original word occurs in the Text. A striking example is furnished by the word Sabr, about which see my notes on it. 45 and it. 153. Even though one particular shade of meaning may be predominant in any particular passage, the others are latent. So in a ray of light, when a prism analyses it, we may look at a portion of the field where a particular colour predominates, but other colours do not escape our glance. An Arabic word is often a full ray of light; when a translator looks at it through the prism of a modern analytical language, he misses a great deal of its meaning by confining his attention to one particular colour. European translators have often failed in this respect and sometimes even been landed in absurdities because these delicate rich tones are not etudied in their languages or literatures, and they do not look for them or appreciate them in the best examples of Oriental style. If they despise them or think them fantastic, they had best leave the interpretation of Oriental literatures alone. This is all the more so in religious or spiritual literature. No human language can possibly be adequate for the expression of the highest spiritual thought. Such thought must be expressed symbolically in terse and comprehensive words, out of which people will

perceive just as much light and colour as their spiritual eyes are capable of perceiving. It is possible that their prism will only show them a dark blue while a whole glorious symphony of colours is hidden from their eyes. And so it comes about that through the prism of a clever English translation, poor 'Umar (Omar Khayyam emerges as a sensualist and cypic who sees no higher purpose in life than drunking wine, dallying with women, and holding up his hands in despair at "this sorry scheme of thinge entire." And so the parables of stern morality in the Qur-fin, its mystic earnestness, and its pictores of future beatitude are distorted into idle fables, incoherent effusions, and a sensial puradise!

(4) An opposite error sometimes arises because in certain matters the rich vocabulary of the Qur-an distinguishes between things and ideas of a certain kind by special words, for which there is only a general word in English. Instances are: Rahmān and Rahīm (Most Merciful); see i. 1. n.; a/Z, safaha, gafara (to forgive); see ii. 10 n.; and the various words for Creation; see ii. 11 n. The fact is that it gives us a very limited idea of God's Mercy, when we only use the English word "mercy": the Quranic idea implies not only pity and forgiveness but the Grace which protects us and keeps us from sin, and indeed guides us to the light of His "Countenance." So the "forgiveness" of God is a thing totally different in quality from the forgiveness which a man can give to his brother man: the equation implied in "Forgive us our trespasses as we forgive those that trespass against us" is a misleading fallacy. So, again, "Creation" is not just a simple process done by God at some remote time and finished with: the Quranic idea implies various processes and the continuous presence and activity of God in His Creation.

(5) God's purpose is eternal, and His plan is perfect, but man's intelligence is limited at its very best. In the same individual it grows and declines according to the strength of his powers and the width of his experience. If we take munkind collectively the variations are even greater from age to age and from people to people. There is thus no finality in human interpretation. And in the thing interpreted—God's Creation—there is constant flux and change. So that the impact of the one on the other must yield diverse results. The view of Kunchinjunga remained the same, but if Kunchinjunga intelligence is a double cause of variation in the view. So I believe in progressive interpretation, in the need for understanding and explaining spiritual matters from different angles. The difficulties that confront me may not be the same as those that confront you. The problems which our age has to meet may not be the same as those that confront which purgled earnest minds of the fourth or sixth or later centuries of the Hijra. Therefore it is no merit to hug the solutions offered in the fourth or sixth centuries when our souls cry out in hunger for solace in the fourtestent century of the Hijra.

The distinction drawn by Commentators between matters of report (stangilist) and matters of judgment (me/gilizt) is a sound one, and I heartily sacept it. But I would extend the scope of the me/gilizt far beyond questions of idiom and meaning. In the former the issues are: what actually happened, or what was actually-said, or how were certain things done? Here the closer we go back to contemporary authority, the better. In the latter, the issues are: what is the bearing of this truth on our lives, or what illustration helps us best to grasp this, or what is the wisdom we can extract from this? In such matters, the closer we come to our own circumstances and experiences, the better. It is not only our right but our duty to seek honestly our own solutions, and while we respect authority, we must not neglect or despise the gifts which God has accumulated for us through the ages.

The principles on which I have worked may be briefly stated. In matters of philology and language I accept the best authority among those who were competent to deal with these questions: the older the better. In matters of narration, contemporary authorities are best, subject to such corrections as have to be applied for their points of view. As to the particular occasions on which particular verses

were revealed, the information is interesting and valuable from a historical point of view, and our older writers have collected ample material for it. But to lay too much stress on it to-day puts the picture out of all perspective. The Qur-an was not revealed for a particular occasion only, but for all time. The particular occasion is now past. Our chief interest now is to see how it can guide us in our present lives. Its meaning is so manifold, and when tested, it is so true, that we should be wise to concentrate on the matters 'that immediately help us. So in nature plants seek out of the soil just that food which gives them nourishment. There is plenty of other food left in the soil, which other plants take, which can digest it. In matters of remote h-tory or folk lore, we must take the results of the latest researches. In interpreting Jewish or Christian legends or beliefs we must go to Jewish or Christian sources, but by way of illustration only, not in the direction of incorporating such beliefs or systems. Though they were true in their original purity, we are not sure of the torm which they subsequently took, and in any case the fuller light of the sun obscures the lesser light of the stars.

In the application of spiritual truths to our own times and our own lives, we must use every kind of knowledge, science, and experience which we possess, but we must not obtrude irrelevant matter into our discussions. Let us take simple examples. When we speak of the rising of sun in the east, we do not go on to reconcile the expression with the Copernican system of astronomy. What we mean is as true under the Copernican system as it was under the Ptolemæic system. When we speak of the endless plains of India, we are not put on our defence because the earth is round. Nor will such poetic expressions as the seven firmaments raise questions as to the nature of space in modern astronomy. Man's intellect is given to him to investigate the nature of the physical world around him. He forms different conceptions of it at different times. Spiritual truths are quite independent of the question which of these conceptions are true. They deal with matters which are beyond the ken of physical science. In explaining or illustrating them we shall use such language as is current among the people to whom we speak.

Let me set out the names of the most important Tofsis, especially those to which I have from time to time referred. They are not, however, in any sense my authorities. They belong to widely different schools of thought, and some of them express extreme views with which I do not agree. I only adopt the general sense of accepted Commentaries.

- (1) The monumental work of Abū Ja'far Muhammad Ibn Jatīr Tabarī, d. 310 H A perfect mine of historical information, as the author was both a historian and a Traditionist. Copies are not easily accessible.
- (2) The Mufradāt, a dictionary of difficult words and phrases in the Qur-an, by Abul-Qasim Husain Ragib, of Ispahan, d. 503 H. Also explains allusions.
- (3) The Kashakāf, by Abul-Qásim Maḥmūd Zamakhsharī, of Khwārism, d. 538 H. Very full in the explanation of words and idioms; takes a decidedly rational and ethical view of doctrine. Numerous Commentaries have been written on this Commentary.
- (4) Tafsīr Kabīr, by Fakhr-ud-din Muhammad Rāsī, d. 606 H. Very comprehensive. Strong in interpretations from a Şūfī or spiritual point of view.
- (5) Anwär-ut-Tantil, by Qadhi Naşir-ud-din Abū Şa'id Baidhāwi, d. 685 H. Ilei drawn largely from the Mufradāt, the Kashahāf, and the Tafsir Kabir, but incorporates a good deal of original matter. A very popular Commentary, on which again numerous Commentaries have been written.
- (6) The Taisir of Abul-Fida Isma'il Ibn Kathīr, d. 774 H. Voluminous, but has great suthority among the 'Ulama.
- (7) İtqān fī 'uiūm-il-Qur ān, by Jalāl-ud-dīn Suyūķī, d. 911 H. A comprehensive review of the sciences of the Qur-an, being an introduction to his Majona'-ul-Bahrain.

(8) Tafsir Jalālain.—Written by the two Jalāl-ud-dins, one of whom was the author of the ligān, mentioned above, d. 911 II. A concise and meritorious Commentary, on which again a number of Commentaries have been written.

(9) Our country has produced some notable scholars in the realm of Tafsir.\*
They wrote in Arabic and Persian, and the latter ones have written in Urdu.

The earliest I can trace is Shaikh 'Ali Ibn Alımad Mahaimi (of Mahim, near Bombay), d. 835 H. = 1432 A.D., author of the Tafsix Rahmimi. Almost contemporary with him was 'Allama Shams-ud din, of Daulatabad and Delhi, lmost contemporary with him was 'Allama Shams-ud din, of Daulatabad and Delhi, lmost contemporary Persian. During the nineteenth century, the famous Muhaddith of Delhi, Shah Wali-ullah, and his two sons Shah 'Abdul 'Aziz (d. 1824) and Shah 'Abdul Qadir (d. 1826) wrote both translations and Commentaries. Shah 'Abdul 'Aziz wrote in Persian and Shah 'Abdul Qadir in Urdu. The Urdu Commentary of Sir Sayyid Alımad Khan of 'Aligarh (d. 1898) has not met the approval of the 'Ulama. On the other hand 'the more recent Urdu Commentary of Maulvi 'Abdul Haqq, the Tafsir Haqqūmi, has passed through several editions, is quite modern in tone and manageable in bulk, and is widely circulated in India. I have derived much instruction from it and have used it constantly. The Commentary of Maulvi Abul Kalam Azad has been planned on a spacious scale and has not yet been finished.

(10) The Modernist school in Egypt got a wise lead from the late Shaikh Muhammad 'Abduh (d. 1323 H. = 1905 A.D.), whose unfinished Commentary is being, completed by Muhammad Rashid Ridhā, the talented editor of the Manār newspaper. The work of Shaikh Tantawi, Jauhari, a pupil of 'Abduh, finds the "jewels" of the Qur-an and of the sciences mutually illuminative, and suggests many new lines of thought. 'Allama Farid Wajdi is also spoken of as a good modern Commentator: I have not yet been able to get a copy of his work.

(11) It has been said that the Qur-an is its own best Commentary. As we proceed with the study of the Book, we find how true this is. A careful comparison and collation of passages from the Qur-an removes many difficulties. Use a good Concordance, such as the one I have named among the Works of Reference, and you will find that one passage throws light on another.

ALMOST all languages spoken by Muslims have translations of the Our-an in them. Usually the Text is printed with the Translation. If the language is undeveloped, many of the Arabic words of the Qur-an are taken over bodily into it for want of corresponding words in the language. Even in cultivated languages like Persian or Turkish, the introduction of religious terms from Arabic gave a body of words which were common to the whole Islamic world, and thus cemented that unity of the Muslim Brotherhood which is typified by the Oibla. Where the notion itself is new to the speakers of polished languages, they are glad to borrow the Arabic word expressing that notion and all the associations connected with it. Such a word is Qibla. Where the language is undeveloped, the translation is nothing more than a rough explanation of the Arabic Text. The translation has neither grammatical finish nor a form which can stand independently by itself. That is what happened with the earlier Urdu translations. They were really rough explanations, The ambition of every learned Muslim is to read the Qur-an in Arabic. The ambition of every Muslim is to read the sounds of the Arabic Text. I wish that his or her ambition were also to understand the Qur-an, either in Arabic or in the mother tongue or some well-developed tongue which he or she understands. Hence the need for good and accurate translations.

The translations into non-European languages known to me are: Persian, Turkish, Urdu, Tamil (used by Moplas), Pashto (for Afghans), Bengali, Malay, some of the languages of the Eastern Archipelago, and some of the African languages.

believe there is also a Chinese (dialectical) translation.

The earliest Urdu translation was by Shah 'Abdul Qadir of Delhi (d. 1826). He has already been mentioned among the Indian Commentators. Since then numerous Urdu translations have followed, some of which have been left incomplete. Among the complete ones, much used at the present day, may be mentioned those of Shah Raff'udd-din of Delhi, Shah Ashral 'All Thanawi, and Maulvi Nazir Ahmad (d. 1912). Personally I prefer the last. The projected Urdu translation by Hakim

Ahmad Shuja' has not yet been published.

Before the development of the modern European vernaculars, the cultivated language of Europe was Latin. A Latin translation was made for the Monastery of Clugny about 1143 itn the sixth century of the Hijra) but not published till 1543. The place of publication was Basle and the publisher Bibliander. This was translated into Italian, German, and Dutch. Schweigger's German translation was published at Nurenburg (Bavaria) in 1616. A French translation by Du Ryer was published at Paris in 1647, and a Russian one at St. Petersburg in 1776. Savary's French translation appeared in 1783, and Kasimurski's French translation (which has passed through several editions) first appeared in 1840, the French interest in Islam having been stimulated by French conquests in Algeria and North Africa. The Germans have followed up Schweigger with Boysen's translation in 1773, Wahl's in 1828, and Ullmann's (first edition in 1840). I believe the Ahmadiya Association of Lahore have in hand a fresh translation into German and Dutch.

Meanwhile Maracci had produced in 1689 a Latin version of the Qur an with the Arabic Text and quotations from various Arabic Commentaries, carefully selected and garbled, so as to give the worst possible impression of Islam to Europe. Maracci was a learned man, and there is no pretence about the object he had in view, viz., to discredit Islam by an elaborate show of quotations from Muslim authorities themselves. Maracci was himself a Confessor to Pope Innocent XI; his work is dedicated to the holy Roman Emperor Leopold I; and he introduces it by an

introductory volume containing what he calls a "Refutation of the Qur an."

The first English translation by A. Ross was but a translation of the first French translation of Du Rever of 1647, and was published a few years after Du Kyer's. George Sale's translation (1734) was based on Altrance's Latin version, and even his notes and his Preliminary Discourse are based mainly on Maracci. Considering that Maracci's object was to discredit Islam in the eyes of Europe, it is remarkable that Sale's translation should be looked upon as a standard translation in the English-speaking world, and should pass through edition after edition, being even included in the series called the

Chandos Classics and receiving the benediction of Sir E. Denison Ross. The Rev. J M. Rodwell arranged the Saras in a rough chronological order. His translation was first published in 1861. Though he tries to render the idiom fairly, his notes show the mind of a Christian clergyman, who was more concerned to "show up" the Book than to appreciate or expound its beauties. Prof. E. H. Palmer's translation first published in 1870) suffers from the idea that the Qur-an ought to be translated into colloquial language. He failed to realise the beauty and geondeur of style in the original Arabic. To him that style was "rude and rugged": we

may more justifiably call his translation careless and slipshod.

The amount of mischief done by these versions of non-Muslim and anti-Muslim writers has led Muslim writers to venture into the field of English transla-The first Muslim to undertake an English translation was Dr. Muhammad 'Abdul Hakim Khan, of Patiala, 1905. Mirza Hairat of Delhi also published a translation, (Delhi 1919); the Commentary which he intended to publish in a separate volume of Introduction was, as far as I know, never published. My dear friend. the late Nawwab 'Imad ul-Mulk Saiyid Husain Bilgrami of Hyderabad, Deccantranslated a portion, but he did not live to complete his work. The Ahmadiya Sect has also been active in the field. Its Oadivan Anjuman published a version of the first Sipara in 1915. Apparently no more was published. Its Labore Anjuman has published Maulvi Muhammad 'Ali's translation (first edition in 1917), which has passed through more than one edition. It is a scholarly work, and is equipped with adequate explanatory matter in the notes and the Preface, and a fairly full Index. But the English of the Text is decidedly weak, and is not likely to appeal to those who know no Arabic. There are two other Muslim translations of great merit. But they have been published without the Arabic Text. Hanz Gulam Sarwar's translation (published in 1930 or 1929 deserves to be better known than it is. He has provided fairly full summaries of the Suras, section by section, but he has practically no notes to his Text. I think such notes are necessary for a full understanding of the Text. In many cases the Arabic words and phrases are so pregnant of meaning that a Translator would be in despair unless he were allowed to explain all that he understands by them. Mr. Marmaduke Pickthall's translation was published in 1930. He is an English Muslim, a literary man of standing, and an Arabic scholar. But he has added very few notes to elucidate the Text. His rendering is " almost literal ": it can hardly be expected that it can give an adequate idea of a Book which (in his own words) can be described as "that inimitable symphony the very sounds of which move men to tears and ecstasy." Perhaps the attempt to catch something of that symphony in another language is impossible. Greatly daring, I have made that attempt. We do not blame an artist who tries to catch in his picture something of the glorious light of a spring landscape.

The English language being widely spread over the world, many people interested in Islam will get their ideas of the Qur-an from English translations. It is good that qualified Muslims should make the attempt to present the picture which their own mental and spiritual vision presents to themselves. The Indian educational system has enthroned English as the common language of culture for a population of 350 millions. The most educated of its 80 millions of Muslimsunless they know Arabic-look to English as the most cultivated medium of expression. Their non-Muslim fellow countrymen judge-usually misjudge-their religion by the material which is available to them in English. We should improve and increase this material as much as we can and from as many points of view as we can. Some Muslim nations-like the Turks-have now determined to provide their religious literature (including the Holy Book) in their own national language. In order to keep them in touch with the thought and points of view of their brethren in faith, the English language would under present conditions be the most convenient medium. These are the considerations which have moved me to undertake the stupendous task of providing an English Interpretation of the Our-an. I pray for strength and light, so that I may be enabled to succeed in this service

to Islam.

#### USEFUL WORKS OF REFERENCE

THE wide compass of the Qur-an makes it necessary to consult works of reference on almost every conceivable subject, to enable us to elucidate the various points that arise. To deal adequately with such a Book, the widest reading is necessary as well as the most varied experience in life. But the interests of readers require that a handy Commentary should not roam too far afield. Bearing this in view the three essential kinds of books would be: (a) Previous Commentaries; (b) previous Translations; (c) Dictionaries and General Works of Reference, easily accessible. I have set out (a) and (b) in the previous two Notes. I note a few under (c):—

- 1. Imam Abul-Qasım Husain Ragib's Mufradāt; a concise Arabic dictionary of words and phrases in the Qur-an. Already mentioned under Commentaries.
  - 2. The well-known Arabic Dictionary, Qamus.
  - 3. The well-known Arabic Dictionary, Lisan-ul-'Arab.
  - 4. The concise Arabic-Perisan Dictionary, Şurāh.
  - 5. | Penrice's Dictionary & Glossary of the Koran.
  - 6. E. W. Lane : English-Arabic Lexicon.
- 7. lmām Jalāl-ud-din Suyūţi's  $ttq\bar{a}nf\bar{\imath}$  'ulūm-il-Qur- $\bar{a}n$ : a veritable encyclopædia of Quranic sciences.
- 8. Noldeke und Schwally: Geschichte des Qorans. A German Essay on the Chronology of the Qur-an. Its criticisms and conclusions are from a non-Muslim point of view and to us not always acceptable, though it is practically the last word of European scholarship on the subject.
- 9. Encyclopædia of Islam. Nearly completed. Very unequal in its various parts.
- Encyclopadia Britannica, 14th edition. A great advance on previous editions, as regards the attention it devotes to Arabic learning.
  - 11. Hughes's Dictionary of Islam. Out of date, but still useful.
  - 12. .Ibn Hisham : Sīrat-ur-Rasūl. A fairly detailed Life of the Apostle.
- 13. Maulvi Shibli Nu'mani (d. 1914=1334 H.): Sīrai un-Nabī (an Urdu Life of the Apostle).
- Fath ur Rahmān, an Arabic Concordance to the Qur-an, by Faidh-ullah Bik Hasani, printed in Cairo in 1346 H. Full and well arranged, and easy to use.

#### TRANSLITERATION OF ARABIC WORDS AND NAMES

THE following table shows the system which I have followed in transliterating the letters of the Arabic alphabet:—

1:	Consonantal   sound	a	ط ظ	*****************	t z
1	Long vowel*	ā	ع َ	*********	(Inverted a postrophe)
ب	******************	Ь	. غ	****************	g
ت		t	ت	*******************	f
ث		th	ق	*******	q
٤		i	ک	*********	k
	*******	h	j	****************	1
とやっ	**************	<u>kh</u>		*******	m
		d	ك	****()*************	n
3		Z,	8 <b>3</b>	***************************************	h
- )		r	9	consonant	W
ز	***************************************	Z,	2	long vowel*	ā
س	***************************************	S	٠ و	diphthong	au
عن	**********	sh	ي .	consonant	У
ص		S	ي	long vowel*	i
ۻ	1	dh	ی	diphthong	ai
	Short vowels	1	( fatha)"	a	
		/-	(kasra)	i	
			(dhamma)	u	

- 1. For the  $hamz\bar{a}$  ( $_{L}$ ) I have used no distinctive sign. An apostrophe for it and an inverted apostrophe for the 'ain ( $_{L}$ ), or vice versa, is confusing to English readers. As a moved consonant, it is sufficiently shown in English by the long or short vowel which moves it, e.g., ab, Raā/. Where it is a hiatus preceded by a fatha, I have shown it by a second a: thus, lqraa, the cave of Hiraz. In other cases it has not been possible to show it without using a distinctive sign. The name of the Holy Book is usually written Ourān; but I prefer to write  $Qur\bar{a}n$ .
- The final h preceded by the short a is scarcely pronounced, and I have left it out. Hence Sura, Fathia, Hijra, etc., where the Arabic spelling would require Surah, Fathiah, Hijrah, etc.
- 3. In internationalised words and names I have used the spelling ordinarily current in English;  $\epsilon \, \varepsilon_i$ , Mecca, Medina, Maulvi, Urdu, Islam, Israel, Abraham, Jacob. Here the boundary is thin and rather ill-defined, and possibly my practice and that of my proof-readers have not been absolutely uniform.
- 4. Some names, e.g., Ishmael, Hagar, etc., have acquired a contemptuous association in their European forms, while the persons they represent are sacred personages held in great honour in Islam. I have, therefore, avoided the European forms and used the Arabic forms, Isma'il, Hajar, etc.
- \*Where it is really pronounced long. Hence ahalaqna-kum but ahalaqnal-insan; 4bu Sufyan but Alul-Qasim; fin-nar but fi-hi.

#### ABBREVIATIONS USED

I have not used many abbreviations. Those I have used are shown below:-

A.D. = Anno Domini = year of the Christian Calendar.

A.H. = Anno Hegiræ = year of the Hijra.

Bk. = Book.

C. = The running Commentary, in rhythmic prose.

Cf. = compare.

d. = date of death of an author (to show the age in which he lived).

Deut. = The Book of Deuteronomy in the Old Testament.

E. B. = Encyclopædia Britannica, 14th edition.

e.g. = exempli gratia = for example.

Exod. = The Book of Exodus, Old Testament.

Gen. = The Book of Genesis, Old Testament.

H. = year of the Hijra.

= note.

H. G. S. = Hafiz Gulam Sarwar's Translation of the Qur-an.

i.e. = id est = that is.

Josh. = Book of Joshua, Old Testament.

Matt. = Gospel of St. Matthew, New Testament.

M. M. A. = Maulvi Muhammad 'All's Translation of the Qur-an.

M. P. = Mr. M. Pickthall's The Meaning of the Glorious Koran.

n.

nn. = notes.

Num. = The Book of Numbers, Old Testament.

p. = page.
pp. = pages.

pp. ⇒ pages. O. = Qur•ān.

xx. 25 = Our-an, Sura 20, verse 25.

Rev. = Reveistion of St. John, New Testament.

S. = sūra.

ov. = verses.

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viz. = videlicet = namely.

so, so, etc. = the end of one Sīpāra, two Sīpāras, etc. A Sīpāra is arithmetically the 30th part of the Qur. sn.

## PUNCTUATION MARKS IN THE ARABIC TEXT

The punctuation marks in the Arabic Text have been worked out by our 'Ulama with great care and minute attention to details. The earliest manuscripts had few or no punctuation marks. Their growth and development furnish an interesting history, on which I hope Professor Zafar Iqbal, who has gone into the question, will publish his notes. In classical Europe, Greek had practically no punctuation marks. Later Latin had one or two rudimentary ones. In modern Europe they developed with printing. Aldus Manutius (16th century) was the first to work out a regular system. The Muslims were much earlier in the field for Quranic purposes, although in current Urdu, Persian, or Arabic, punctuation is not a strong point.

Quranic punctuation is an elaborate system, in which three kinds of marks are used. First, there are marks to show the variations in the systems of Qiraat. The most important of these is what is known as the Mu'anaga alia. This literally means the action of two persons embracing each other shoulder to shoulder, as in the ceremonious salute at the celebration of 'Id. The technical meaning in connection with the Quranic text is that a certain word or expression so marked can be construed as going either with the words or expressions preceding it or with those following it. The word or expression in question is indicated by three dots ... placed before and after it, above other punctuation marks if any. An example will be found in it. 2, where the word fi-hi may be construed either as referring to the word raib in the preceding clause, or to the word hudan in the succeeding clause. Either or both constructions are admissible. Passages where such constructions occur are indicated in the margin of the Arabic Text: by the abbreviation &, where this was worked out by the earlier Commentators (Mutagaddimin), or by the word will in tull, where it was worked out by the later Commentators (Mutaakikhirin). The numeral above it shows the serial number of the Mu'anaga of each series.

Secondly, there are marginal marks showing division into sections or paragraphs. These are denoted by the letter  $(ain \ (e))$  in the margin, and are explained under the heading "Divisions of the Quran."

Thirdly, there are the ordinary punctuation marks in the Text. A knowledge of the most important of these is necessary for an intelligent reading of the Text. Most important of all is a big circle  $\bigcirc$  to denote the end of one Ayat and the beginning of another. If the end of the Âyat is not also the end of a sentence, the mark of a smaller stop is put above it. Where one mark is put on the top of another, the former governs the latter. A warning not to stop is denoted by  $\Im$ . The letter  $\Im$  ( $\Im$  is so important that it is also shown prominently in the margin as  $\Im$  is  $\Im$  is so important that it is also shown prominently in the margin as  $\Im$  is  $\Im$  is  $\Im$  is shows that a stop is optional, but if you do not stop, the sense is not spoiled. There are other marks to show the extent to which a stop is permissible, a.g., for taking breath, etc., or where option is allowed, whether it is better to stop or not to stop. The letter  $\Im$  (multiag) denotes a full stop, i.e., the end of a sentence, but not the end of an argument, as in the case of a paragraph or section (e).

#### DIVISIONS OF THE QUR-AN

The reading of the Qu-an is considered a pious duty by every Muslim and is actually performed in practice by every literate person, man, woman, and child. For the convenience of those who wish to complete the whole reading in a given time, the whole Text is divided into thirty equal parts, or seven equal parts. The thirtieth Part is called jus-un in Arabic, and Stpāra or sumply Pāra in Persian and Urdu. If you read a Sīpāra every day, you complete the whole reading in a month of thirty days. The seventh part is called a Mansil. If one is read every day, the whole is completed in a week. Usually the arithmetical quarters of a Sīpāra (one-fourth, one-half, three quarters) are also marked in the Arabic copies as Ar-rub'. Anninf, and Alb-thālatha.

According to subject-matter, the division is different. The whole of the Qur-an is arranged in 114 Sūras of very unequal size. The Sūras are numbered and the consecutive number is shown just before the title of the Sūra, both in Arabic and English. In Arabic, the figure just after the title shows the chronological order as usually accepted by Muslim writers. Each Sūra consists of a number of Ayats, Sūra I contains 7 Ayats and Sūra II contains 286. For the meaning of Sūra and Ayat see C. 42 nn. 15-17. The most convenient form of quotation is to name the Sūra and the Āyat: thus ii. 120 means the 120th Āyat of the second Sūra. A Sūra is usually spoken of as a Chapter in English, but that translation is hardly satisfactory, If you examine the order you will find that each Sūra is a step in a gradation. I have left the word untranslated, as a technical term in our religious literature. The Āyat or verse division is usually determined by the rhythm and cadence in the Arabic Text. Sometimes an Āyat contains many sentences. Sometimes as sentence is divided by a break in an Āyat. But usually there is a pause in meaning at the end of an Āyat.

A division of the Sūra into Sections is shown in all Arabic Texts. These are logical divisions according to meaning. The word translated "Section" is in Arabic Ruhä", a "bowing of the head" The end of a Ruhä" is shown in Arabic by so. Usually three figures are written with \$\rho\_c\$. The top figure shows the number of Rukä's completed in that Sūra. The middle figure shows the number of Rukä's completed in that Sūra. The middle figure shows the number of Rukä's completed in that Sūpāra, irrespective of Sūras. For example, the first \$\rho\_c\$ in Sūpāra II which continues Sūra II from Sipāra I is usually marked \$\rho\_c\$. It means that at that point 17 Rukâ's of Sūra II have been completed, that the Rukâ' of which it marks the close contains 6 Åyats, and that it is the first Rukâ' that falls in Sipāra II, I have further marked the sub-division of Rukâ's into shorter paragraphs where necessary, by using in the English text a bold flowery Initial: \$\rho\_c n\_c\$ see the initial \$\rho\_c\$ in it. 35.

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14.4	الفلتي	14.4	الانشقاق
14.4	الناس	1414	اليروج



### INTRODUCTION

- C. 1.—Glory to God Most High, full of Grace and Mercy;
  He created All, including Man.
  To Man He gave a special place in His Creation,
  He honoured man to be His Agent,
  And to that end, endued him with understanding,
  Purified his affections, and gave him spiritual insight;
  So that man should understand Nature,
  Understand himself,
  And know God through His wondrous Signs,
  And glorify Him in Truth, reverence, and unity.
- C. 2.—For the fulfilment of this great trust
  Man was further given a Will,
  So that his acts should reflect God's universal Will and Law,
  And his mind, freely choosing,
  Should experience the sublime joy.
  Of being in harmony with the Infinite,
  And with the great drama of the world around him.
  And with his own spiritual growth.
- C. 3.—But, created though he was in the best of moulds, Man fell from Unity when his Will was warped, And he chose the crooked path of Discord. And sorrow and pain, selfashness and degradation, Ignorance and hatred, despair and unbelief Poisoned his life, and he saw shapes of evil In the physical, moral, and spiritual world, And in himself.
- C. 4.—Then did his soul rise against himself, And his self-discord made discord between hith and kin: Men began to fear the strong and oppress the weak, To boast in prosperity, and curse in adversity, And to flee each other, pursuing phentoms, For the truth and reality of Unity Was gone from their minds.
- C. 5.—When men spread themselves over the earth,
  And became many nations,
  Speaking diverse languages,
  And observing diverse customs and laws;

The evils became multiplied,
As one race or nation
Became alienated from another.
The Brotherhood of Man was now doubly forgotten,—
First, between individuals, and secondly, between nations.
Arrogance, selfishness, and untruth
Were sown and reaped in larger fields;
And Peace, Faith, Love and Justice
Were obscured over masses of men,
As large tracts of land are starved
Of sunshine by clouds floating far on high.

C. 6 .- But God, in His infinite mercy and love. Who Forgives and guides individuals and nations, And turns to good even what seems to us evil, Never forsakes the struggling soul that turns to Him. · Nor the groups of men and women Who join together to obey His Will and Law And strengthen each other in unity and truth. Nor the Nations that dwell In mountain or valley, heat or cold, In regions fertile or arid, In societies that roam over land or seas, Or hunt, or tend flocks, or till the soil. Or seek the seas for food or oil or fat or gems. Or dig out from the bowels of the earth Precious stones or metals or stored-up heat and energy. Or practise arts and crafts, or produce abundant wealth By machines of ingenious workmanship, Or live a frugal life of contemplation : For all are children of One God. : And share His loving care And must be brought within the pale Of His eternal unity and harmony.

C. 7.—And so this light of eternal Unity
Has shone in all ages and among all nations,
Through chosen Apostles of God, who came
As men to dwell among men,
To share their joys and sorrows,
To suffer for them and with them,—
Aye, and to suffer more than falls
To ordinary mortal lot,—
That so their message and their life

Might fulfil the eternal

And unchanging purpose of the Most High,—

To lead man to his noblest destiny.

Of God's unity, might, grace and love.

C. 8.—Ever this eternal light of Unity,

This mystic light of God's own Will,

Has shone and shines with undiminished splendour.

The names of many Messengers are inscribed.

In the records of many nations and many tongues,

And many, were the forms in which their, message was delivered,

According to the needs of the times and the understanding of the people;

And manifold were the lives of the Messengers,

And manifold also was the response of their people;

But they all witnessed to the One Truth;

C. 9.—As the records of man are imperfect,
And the memory of man unstable:
The names of many of these messengers
Are known in one place and not in another,
Or among one people and not among others;
And some of their names may have perished utterly;
But their message stands one and indivisible,
Even though it may have been forgotten,
Or twisted by ignorance, error, superstition or perversity;
Or misunderstood in the blinding light
Of time or tortuous Circumstance.

C. 10.—Many were the faiths in the composite world
Of Western Asia, Northern Africa, and Europe,
And many were the fragments of ancient wisdom,
Saved, transformed, renewed, or iningled;
And many new streams of wisdom were powed through the crucibles
Of noble minds,—prophets, poets, preachers,
Philosophers, and thinking men of action;
And many were the conflicts, and many
The noble attempts reaching out towards Unity,
And many were the subtle influences
Interchanged with the other worlds
Of further and Eastern Asia,—
Aye, and perchance with the scattered Isles
Of the Pacific and the world between
The Atlantic and the Pacific.

C. 11 .- At length came the time when the Voice of Unity

Should speak and declare to the People,
Without the need of Priests or Priest-craft,
Without miracles save those that happen
Now and always in the spiritual world,
Without mystery, save those mysteries
Which unfold themselves in the growing
lance expecience of man and his vision of God,—
To declare with unfaltering voice
The Unity of God, the Brotherhood of Man,
And Grace and Mercy, Bounty and Love,
Poured out in unstinted measure for ever and ever.

# C. 12 .- And this great healing light shone

Among a people steeped in ignorance,
Brave and free, but without cohesion or union,
Simple and rude, but with an easy familiarity with Nature,
Accustomed to Nature's hardships and her rugged resistance to man,
But dreaming of the delights of gardens and fruitful fields,
Cruel, yet with a rough sense of equality,
And wielding a tongue, flexible, beautiful,
And able to respond, with bravity and eloquence,
To the sublimest thoughts which man could conceive.

# C. 13.— Who were fit to be vehicles of this light?— Not men intoxicated with words and mysteries, Men whom politics had debauched or tyranny had subdued, Men whose refinement had ended in vices, Who saw Nature only through books or artificial conceits, Or in moods which bred softness, incolence, or luxury, Who spoke of love and justice, but practised Gross selfishness between class and class, Sex and sex, condition and condition; And had perverted their language, once beautiful, Into jargons of empty elegance and unmeaning futility.

C. 14.—For the glory of Helias, and her freedom and wisdom had departed;
Rome's great systems of law, organisation, and universal citizenship
Had sunk into the mire of ecclesiastical formalism,
And dogmatism, and exclusive arrogance;
The living fire of Persia's Prophet scarce smouldered
In her votaries of luxury;
In India, countless castes and kingdoms
Cancelled the unity of Buddha's teaching;
The wounds of China had not yet been healed by T'ang culture;
And Japan was still a disciple of China.

- C. 15.—Then, in the sacred city of pagan Arabia,

  Shone a light that spread in all directions.

  It was centrally placed for the bounds of the world

  Of men's habitations in Asia, Europe, and Africa.

  It made the Arabs the leading nation of culture and sciency,

  Of organised enterprise, law, and arts,

  With a real for the conquest of Nature and her mysteries.
- C. 16.—Behold! There was born into the world of sense
  The unlettered Apostle, the comely child,
  Noble of birth, but nobler still
  in the grace and wisdom of human love
  And human understanding; dowered with the key
  Which opened to him the enchanted palace
  Of nature; marked out to receive—
  To receive and preach in burning words'
  The spiritual truth and message of the Most High.
- C. 17.—Others before him had been born 'In darkness, beyond the reach Of history; others again it pleased God-To send as Messengers, preaching, working In the dim twilight of history, Wherein men fashion legends After their own hearts and dimly seek A light afar, remote from the lives Mean and sordid, such as they knew.
- 'C. 18.—But Muhammad came in the fullest blaze
  Of history; with no learning he put to shame
  The wisdom of the learned; with pasture folk
  He lived and worked, and won their love; in hills
  And valleys, caves and deserts, he wandered,
  But never lost his way to truth and righteousness;
  From his pure and spotless heart the Angels washed
  Off the dust that flew around him; through the ways
  Of crooked city folk, he walked upright and straight,
  And won from them the ungrudging name
  Of the Man of Faith 1 who never broke his word,
- C. 19.—To the Praiseworthy<sup>2</sup> indeed be praise:

  Born in the Sacred City<sup>3</sup> he destroyed

  Its superstition; loyal to his people to the core,

He stood for all humanity; orphan-born
And poor, he envied not the rich,
And made his special care all those
Whom the world neglected or oppressed,—
Orphans, women, slaves, and those in need
Of food or comforts, mental solace, spiritual strength,
Or virtues downtrodden in the haunts of men.

- C. 20.—His mother sand his foster-mother s Loved and wondered at the child; His grandfather, 'Abdul Muttalib, Of all his twice eight children and their offspring, Loved him best and all his sweet and gentle ways; His uncle Abū Tālib, loth though he was To give up the cult of his fathess, Knew well the purity of Muhammad's Mind and soul, and was his stoutest champion When the other chiefs of Mecca sought to kill The man who challenged in his person Their narrow Pagan selfish lives.
- C. 21.—To his cousin 'All, the well-beloved, a
  Born when he was thirty, he appeared
  As the very pattern of a perfect man,
  As gentle as he was wise and true and strong,
  The one in whose defence and aid
  He spent his utmost strength and skill,
  Holding life cheap in support of a cause so high,
  And placing without reserve his chivalry,
  His prowess, his wit and learning, and his sword
  At the service of this mighty Messenger of God.
- C. 22.—Not till the age of forty? did he receive
  The Commission to stand forth and proclaim
  The Bounty of God, and His gift, to lowly Man,
  Of knowledge by Word and Pen; but all through
  His years of preparation he did search
  The Trufh: he sought it in Nature's forms and laws,
  Her beauty and her stern unflinching ways;
  He sought it in the inner world
  Of human lives, men's joys and sorrows,
  Their kindly virtues and their sins

<sup>4.</sup> Amina. 5. Nalima. 6. Murtadha. 7. The Arabian year before H. 10 was roughly luni-solar: See Appendix XI, p. 1077.

Of pride, injustice, cruel wrong, And greed of gain, scarce checked by the inner voice That spoke of duty, moral law, and higher still, The Will Supreme of God, to which the will Of man must tune itself to find its highest bliss.

- C. 23.—But he grew steadfastly in virtue and purity;
  Untaught by men, he learnt from them, and learned
  To teach them; even as a boy of nine,
  When he went in a trade catavan with Abū Talib
  To Syria, b his tender soul marked inwardly
  How God did speak in the wide expanse
  Of deserts, in the stern grandeur of rocks,
  In the refreshing flow of streams, in the smiling
  Bloom of gardens, in the art and skill with which
  Men and birds and all life sought for light
  From the Life of Lives, even as every plant
  Seeks through devious ways-the light of the Sun.
- C. 24.—Nor less was he grieved at Man's ingratitude
  When he rebelled and held as naught the Signs
  Of God, and turned His gifts to baser uses,
  Driving rarer souls to hermit life,
  Clouding the heavenly mirror of pure affections
  With selfish passions, mad unseemly wrangles,
  And hard unhallowed loathsome tortures of themselves.
- C. 25 He worked, and joyed in honest labour;

  He traded with integrity to himrili and to others;

  He joined the throngs of cities and their busy life,

  But saw its good and evil as types

  Of an inner and more lasting life hereafter;

  People gladly sought his help as unpire

  And peacemaker because they knew his soul

  Was just and righteous: he loved the society

  Of old and young, but oft withdrew to solitude

  For Prayer and inward spiritual strength;

  He despised not wealth but used it for others;

  He was happy in poverty and used it as his badge

It was on such visits that he met and conversed with Nestorian Christian monks like Bahra who were quick to recognise his spiritual worth. Perhaps the meeting was in Busta in the Jahal Druze district of Syria, some 80 miles south of Damascus. There was another Burts in Rdom. north of Petra in Transpredania. Burts was famous for trafe in costly red dyes, and is referred to as Bozzah in Isaaih, Isiai 1 Neither of these towns is to be confounded with the modern Barra.

and his pride 9 when wealth was within his reach.
But not within his grasp, as a man among men.

- C. 26.—At twenty-five he was united in the holy bonds
  Of wellock with Khadija the Great, the noble lady
  Who befriended him when he had no worldly resources,
  Trusted him when his worth was little known,
  Enbouraged and understood him in his spiritual struggles,
  Believed in him when with trembling steps
  He took up the Call and withstood obloquy,
  Persecution, insults, threats, and tortures,
  And was a life-long helpmate till she was gathered
  To the saints in his fifty-first year,—
  A perfect woman, the mother of those that believe.
- C. 27.—There is a cave in the side of Mount Hirsa
  Some three miles north of the City of Mecca,
  In a valley which turns left from the road to 'Arafat.
  To which Muhammad used to retire for peaceful contemplation;
  Often alone, but sometimes with Ehadija.
  Days and nights he spent there with his Lord.
  Hard were the problems he revolved in his mind,—
  Harder and more cross-grained than the red granite
  Of the rock around him,—problems not his own,
  But his people's, yea, and of human destiny,
  Of the mercy of God, and the age-long conflict
  Of evil and righteousness, sin and abounding Grace.
- C. 28.—Not till forty years of earthly life had passed

  That the veil was lifted from the Preserved Tablet
  And its contents began to be transferred to the tablet of his mind,
  To be proclaimed to the world, and read and studied

  For all time;—a fountain of mercy and wisdom,
  A warning to the heedless, a guide to the erring,
  An assurance to those in doubt, a solace to the suffering,
  A hope to those in despair,—to complete the chain
  Of Revelation through the mouths
  Of divinely inspired Apostles.
- C. 29.—The Chosen One <sup>16</sup> was in the Cave of Hiraa. For two years and more he had prayed there and adored His Creator and wondered at the mystery Of man with his corruptible flesh, just growing

Out of a clot, ha and the soul in him Reaching out to knowledge sublime, new And ever new, taught by the bounty Of God, and leading to that which man himself Knoweth not. 'And now, behold! a dazzling. Vision of beauty and light overpowered his senses, And he heard the word "lorea!"

C. 30,—"Igras!"—which being interpreted may mean
"Read!" or "Proclaim!" or "Recite!"
The unlettered Apostle was puzzled;
He could not read. The Angel seemed
To press him to his, breast in a close embrace,
And the cry rang clear "Igras!"
And so it happened three times: until
The first overpowering sensation yielded
To a collected grasp of the words which made clear
His Mission; its Author, God the Creator,
Its subject, Man, God's wondrows handiwork,
Capable, by Grace, of rising to heights sublimes;
And the instrument of that mission, the sanctified Pen,
And the sanctified Book, the Gift of God,
Which men might read, or write, or study, or treasure in their soule

C. 31.-The veil was lifted from the Chosen One's eyes. And his soul for a moment was filled with divine Ecstssy... When this passed. And he returned to the world of Time And Circumstance and this world of Sense. He felt like one whose eyes had seen A light of dazzling beauty, and felt daged On his return to common sights. The darkness now seemed tenfold dark: The solitude seemed tenfold empty: The mount of Hiras, henceforth known As the Mountain of Light,11 the mere shell Of an intense memory. Was it a dream? Terror seized his limbs and he straightway cou Her who shared his immost life, And told her of his sense of exaltation. And the awful void when the curtain closed,

C. 32.—She understood, rejoiced, and comforted him; Gave strength to his shaken senses; Wrapped up in warmth his shivering body, Unused as yet to bear the strain and stress Of an experience care to mortal men. She knew it was no dream or delusion. She went and consulted her cousin Waraqa, A devout worshipper of God in the Faith of Christ, Learned in spiritual lore. He listened And with her rejoiced that he, Muhammad, Was God's Chosen One to renew the Faith.

- C. 33:—She said: Hlessed be thou, Chosen One 1

  Do we not see thy inner life,—true and pure?

  Do not all see thy outer life,—true and pure?

  Loyal to kin, hospitable to strangers?

  No thought of harm or mischief ever stained thy mind Nor word ever passed thy lips that was not true Or stilled not the passions of narrower men.

  Ever ready in the service of God, thou art he Of whom I bear witness: there's no God but He, And thou art His chogen Apostle.
- C. 34.—Khadija believed, exaited in faith
  Above all women; 'All, the well-beloved,
  Then a child of ten, but ljon hearted,
  Plighted his faith, and became from that moment
  The right hand of Islam; Aba Bakr, the Sincere; 'A
  The True-hearted, the man of wealth and influence,
  Who used both without stint for the Cause;
  The sober Counsellor, the inseparable friend,
  Never hesitated to declare his faith;
  And Zaid, the freedman of Muhammad,
  Counted his freedom as naught compared
  With the service of Muhammad and Islam.
  These were the hist fruits of the mission:
  A woman, a child, a man of affairs, and a freedman,
  All banded together in the equality of Islam,
  - C. 35.—The revelation had come, the mission

    And the inspiration. But what was it leading to?

    It was a miracle, but not in the sense

    Of a reversing of Nature; Mustafa's vision

    Was linked with Eternity, but he was no soothsayer

    Foretelling passing events; the mysteries

<sup>12.</sup> Sadig or Siddid, the title of Abb Bakr.

Of knowledge were being opened out, but his message Was no mere esoteric doctrine, to be grasped by a few in contemplation, fleeing from action; Nor was it the practice of single or social monasticism, Undisturbed by the whims or passions of life. He was asked to stand forth, to preach, to declare The One Universal God, the Gracious, the Merciful, And to lead men to the Right and forbid the Wrong.

- C. 36.—The wrong?—The selfish pride of birth,
  The massing of power and wealth in the hands
  Of a few, the slaughter of female infants,
  The orgies of gambling and drunkenness,
  The frauds of temples and idols and priests,
  The feuds and arrogance of tribes and races,
  The separation of Sacred and Profane,
  As if the unity of All Life and All Truth
  Did not flow from the unity of God Most High.
- C. 37.—He was loyal to his family, but could he support
  Their monopoly of power?—To his tribe,
  But were the Quraish the only creatures
  Of God?—To the temple of Mecca, but
  Could he wink at Lat and "Uzza, and the other monsters,
  Whose worship killed the spiritual growth of Man?—
  To the earlier Revelations, but could he hold
  With the superstitions and falsehoods, the dogmas and creeds
  Which west against reason and nature, and the inner light
  Which was now fanned into flame by the Will of God?
- C. 38.—And so his very virtues and layalties pointed

  To offence and conflict, mockery, and misrepresentation,
  Hatred and pessecution, threats, tortures, and exile
  For him and his, and martydoms, wars, revolutions,
  And the shaking of the foundations of history
  And the social order. But Islam meant
  The willing submission of his will to God,
  The active attainment of Peace through Conflict,
- C. 39.—And he gave that submission, not without effort, Even as Moses 12 did before him, And Jesus 12 in the agony of the garden of Gethsemans.

<sup>13.</sup> Qur-an ax. 25-32.

C. 40.—For three and twenty years, in patience,
Conflict, hope, and final triumph,
Did this man of God receive
And teach the Message of the Most High.
It came, like the fruit of the soul's own yearning,
To teach profound spiritual truths,
Answer questions, appeal to men
In their doubts and fears, help and put heart
In them in moments of trial, and ordain
For them laws by which they could live
In society lives of purky, goodness and peace.

C. 41.—These messages came as inspiration

To Muhammad as the need arose,
On different occasions and in different places:
Ne recited them, and they were recorded
By the Pen: they were imprinted on his heart
And mind, and on the memory
Of his loving disciples: as the body
Of sacred Scripture grew, it was arranged
For purposes of public prayer and reading:
This is the Hook, or the Reading, or the Quran.



# INTRODUCTION TO SURA I (Fanka)

- C. 42.—First comes that beautiful Sūra,"
  The Opening Chapter so, Seven Verses,"
  Rightly called the Essence of the Book.
  It teaches us the perfect Frayer,
  For if we can pray aright, it means
  That we have some knowledge of God
  And His attributes, of His relations
  To us and His creation, which includes
  Ourselves; that we glimpse the source
  From which we come, and that final goal
  Which is our spiritual destiny
  Under God's true judgment: then
  We offer ourselves to God and seek His light:
- C. 43.—Prayer is the heart of Religion and Faith

  But how shall we pray? "What words shall convey.
  The yearnings of our miserable ignorant hearts
  To the Knower of all? Is it worthy of Him
  Or of our spiritual nature to ask

  For vanities, or even for such physical needs
  As our daily bread? The Inspired One
  Taught us a Prayer that suma up our faith,
  Our hope, and our aspiration in things that matter.
  We think in devotion of God's name and His Nature;
  We praise Him for His creation and His Cherishing care;
  We call to mind the Realities, seen and unseen;
  We offer Him worship and ask for His guidance;
  And we know the straight from the crooked path
  By the light of His grace that illumines the righteous.

<sup>15.</sup> Each chapter or portion of the Quran is called a SGra, which means a Degree or Step, by which we mount up. Sometimes whole SGras were revealed, and sometimes portions, which were arranged together according to subject-matter under the Apostle's directions. Some SGras are long, and some are short, but a logical thread runs through them all. Each verse of the SGra is called an Ayart (plural, Ayat), which means also a sign. A verse of revealiton is a Sign of God's widom and goodness jout as much as God's beautiful handiwork in the material creation or His dealings in history are signs to us, if we would understand. Some Ayats are long, and some are short. The Ayat is the true unit of the Quran

<sup>16.</sup> Falika - Opening Chapter.

<sup>17.</sup> These seven verses form a complete unit by themselves, and are recited in every prayer and on many other occasions. Cf. xv. 87.

Sora I.

Fatilia, or the Opening Chapter.16

- 1. In the name of God, Most Gracious. Most Merciful."
- 2. Praise be to God. The Cherisher and Sustainer of the Worlds:
- 3. Most Gracious, Most Merciful;
- 4. Master of the Day of Judgment.
- 5. Mahee do we worship, 11 And Thine aid we seek.

18. By universal consent it is rightly placed at the beginning of the Qur-an, as summing up, in marvellously terse and comprehensive words, man's relation to God in contemplation and prayer, in our spiritual contemplation the first words should be those of praise. If the praise is from our immost being, it brings us into union with God's will. Then our eyes see all good, peace, and harmony. Evil, rebellon, and conflict are purged out. They do not exist for us, for oucever are lifted up above them in praise. Then we see God's attributes better (verses 2-4). This leads us to the attitude of worship and acknowledgment (verse 5). And finally comes prayer for guidance, and

the attitude of worship and acknowledgment (verse 5). And manny comes player for guidance, and a contemplation of what guidance means (verse 5.7).

God needs no praise, for He is above all praise; He needs no petition, for He knows our needs better than we do ourselves; and His bountes are open without asking, to the righteous and the sinner alike. The prayer is for our own spiritual education, consolation, and confirmation.

That is why the words in this Sura are given to us in the form in which we should utter them,

that is way the worden cuin suits are given to us in the form in which we should little when we reach enlightenment, they flow spontaneously (form us. 19. The Arabic words "Robman" and "Rabim," translated "Most Gracious" and "Most Meciful" are both intensive forms referring to different aspects of God's attribute of Mercy. The Merciult "are both intensive forms referring to different aspects of God's attribute of Mercy. The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The latter implies a comparison with other beings, or with other times or places, while there is a being like unto God, and He is independent of Time and Place. Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sineer needs and God Most Merciful bestows in abundant measure. But there is a Mercy that goes before even the need arises, the Grace which is ever watchful, and lows from God Most Gracious to all His creatures, protecting them, preserving them, guiding this and leading them to clearer light and higher like. For this reason the attribute is a fine of the God, the formula: "In the name of God Most Gracious, Most Merciful' is placed before so gift of the Qurân (except the ninth), and repeated at the beginning of every act by the Multim who dedirected his life to God, and whose home is in His Mercy. dedicates his life to God, and whose hope is in His Mercy.

Opinion is divided whether the Bismilian should be numbered as a separate verse or not. It is unanimously agreed that it is a part of the Quran. Therefore it is better to give it an independent number in the first Sura. For subsequent Suras it is treated as an introduction or head-line, and therefore not numbered.

therefore not numbered.

20. The Arabic word Rabb, usually translated Lord, has also the meaning of cherishing, sustaining, bringing to maturity. God cares for all the worlds He has created.

There are many worlds,—astronomical and physical worlds, worlds of thought, spiritual worlds.

and so on. In every one of them, God is all in all. We express only one aspect of it when we say:

"In Him we live, and nove, and have our bring." The mystical division between (1) N886f, the
human world knowable by the sentes, (2) Malakit, the nurshishe world of angels, and (3) Lakaft, the
divine world of Reality, requires a whole volume to explain it.

In On realizing it our souls God's love and care, His grace and mercy, and His power and

I. On reasizing in our souls (loos tove and care, His grace and mercy, and His power and justice (as Ruller of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping God and asking for His help, but we worship Him alone and ask for His aid only. For there is none other than He worthy of our devotion and able to help us. The plant I we "indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith,

- 6. Show a us the straight way.
- 7. The way of those on whom Thou hast bestowed Thy Grace. Those whose (portion) Is not wrath.23 And who go not astray.86

 اخدة الينسرط المنتخ النفث بعكبة ولاالقالوس



<sup>22.</sup> If we translate by the English word "guide," we shall have to say: Guide us to and in the straight Way." For we may be wandering aimlessly, and the first step is to find the Way; and it is often the nature Way; or the step Way, which many sentle shall can to ten the nature Way; or the step Way, which many sentle shall can take the perversity the straight Way is sometimes sligmatized and the crooked Way praised. How are we to judge? We must ask for God's guidance. With a lattle sprintual insight we shall see which are the people who walk in the light of God's grace, and which are those that walk in the darkness of Wrath. This also would help our judgment.

<sup>23.</sup> Note that the words relating to Grace are connected actively with God; those relating to Wrath are impersonal. In the one case God's Merry encompasses us bryond our deserts. In the potter case our own actions are responsible for the Wrath,—the negative of Grace, Peace, or Harmony.

<sup>24.</sup> Are there two categories?-those who are in the darkness of Wrath and those who stray? The first enter was observed the second state of the second those who stray out of carelessanes or negligence. Both are should start the second show who stray out of carelessanes or negligence. Both are should start the second show the stray out of carelessanes or negligence. Both are stored the second show the stray of the second shows the second should be second should be second start to start the second start to second should be construed as applying not to the way, but as describing men protected from two dangers by God's Grace.

## INTRODUCTION TO SURA II (Bagara)

As the Opening Sura sums up in seven beautiful verses the essence of the Qur-an, so this Sura sums up in 286 verses the whole teaching of the Qur-an. It is a closely reasoned argument.

Summary.—It begins (verses 1-29) with mystic doctrine as to the three kinds of men and how they receive God's message.

This leads to the story of the creation of man, the high destiny intended for

him, his fall, and the hope held out to him (ii. 30-39).

Israel's story is then told according to their own records and traditions—
what privileges they received and how they abused them (ii. 40-86), thus illustrating

again as by a parable the general story of man.

In particular, reference is made to Moses and Jesus and their struggles with an unruly people: how the people of the Book played false with their own lights and in their pride rejected Mullammad, who came in the true line of apostolic succession (ii. 87-121).

They falsely laid claim to the virtues of Father Abraham: he was indeed a righteous Imam, but he was the progenitor of Isma ll's line (Arabs) as well as of Israel's line, and he with Isma'll built the Ka'ba (Temple of Meccai and purified it, thus establishing a common religion, of which Islam is the universal exponent (ii, 122-141).

The Ka'ba was now to be the centre of universal worship and the symbol of Islamic unity (ii. 142-167).

The Islamic Ummat (brotherhood) having thus been established with its definite centre and symbol, ordinances are laid down for the social life of the community, with the proviso (ii. 177) that righteousness does not constain formalities, but in faith, kindness, prayer, charity, probity, and patience under suffering. The ordinances relate to food and drink, bequests, fasts, jinād, wine and gambling, treatment of orphans and women, etc. (ii. 168-242.)

Lest the subject of jihād should be misunderstood, it is taken up again in the

story of Saul, Goliath and David, in contrast to the story of Jesus (ii. 243-253).

And so the lesson is enforced that true virtue lies in practical deeds of manliness, kindness, and good faith (ii. 254.283), and God's nature is called to mind in the sublime Ayat-ui-Kur-s; the Verse of the Throne (ii. 255).

The Sura ends with an exhortation to Faith, Chedience, a' sense of Personal

Responsibility, and Prayer (ii. 284-286).

This is the longest Sora of the Qur-an, and in it occurs the longest verse (ii. 282). The name of the Sūra is from the Parable of the Heifer in ii. 67-71, which illustrates the insufficiency of carping obedience. When faith is lost, people put off obedience with various excuses: even when at last they obey in the letter, they fail in the spirit, which means that they get fossilized, and their self-sufficiency prevents them from seeing that spiritually they are not alive but dead. For life is movement, activity, striving, fighting against baser things. And this is the burden of the Sūra.

This is in the main an early Medina Sora,

C, 44.—The Message of God is a guide that is sure (ii 1:20) To those who seek His light. But those Who reject faith are blind: their hearts Are sealed. Woe to the hypocrites, Self-deceived and deceiving others, With mockery on their lips, and mischief In their hearts, and fear; the clouds That bring fertilizing rain to others, To them bring but deafening thunder-peals And lightning fashes blinding to their eyes.

Stra II.

Bagara, of the Heifer.

In the name of God, Most Gracious, Most Merciful.

- 1. A. Iz. OD."
- 2. This is the Book; In it is guidance sure, without doubt, To those who fear " God:
- 3. Who believe in the Unseen. Are steadfast in prayer, And spend out of what We Have provided for them: "7
- 4. And who believe in the Revelation Sent to thee.



25. These are abbreviated letters, the Magagra at, on which a general discussion will be found in Appendix I to be printed at the end of this Stars). The particular letters, A. L. M. are found prefixed to this Stars, and Stars iii, xxix, xxx, xxx and xxxii its in all. In a and iii the argument is about the use and fall of nations, their past, and their flutter in history, with ordinances for the new universal People of Islam. In xxix a similar their flutter in history, with ordinances for the new universal People of Islam. In xxix a similar flutter in the horous tended the star of the mystery of Life and Death, Failure and Tiumph. Past and Failure in the horous control will solur. The burden of xxx is that God is the source of all things and the lines of the source of all things and the lines of the source of all things and all hings of the source of all things and the lines of the source of all things and the lines of the source of all things and the lines of the source of all things and the lines of the source of all things and the lines of the source of all things and the lines of the source of all things and the lines of the source of all things and the lines of the source of all things and the lines of the source of all things and the lines of the source of all the source of all the source of all the source of all things and the lines of the source of all the source of all the source of the source of all the source of the source things and all things return to Him. In xxxi and xxxii the same lesson is enforced: God is the Creator and He will be the judge on the Last Day. There is therefore a common thread, the mystery of Life and Death, Beginning and End.

Much has been written about the meaning of these letters, but most of it is pure conjecture, Some commentators are content to recognize them as some mystic symbols, of which it is unprofitable to discuss the meaning by mere verbal logic. In mysticism we accept symbols as such for the time

to discuss the meaning oy mere verbal logic. In invisticism we accept symbols as such for the time beautiful the discovery of the such as promulgated in human speech. This might be appropriate to the first Sura (which Bagara really is if we treat Faitha as a preface): but if it was prefixed to others, why to these six only?

If we look to the nature of the sounds which the letters represent, A is a breathing and comes If we look to the nature of the sounds which the letters represent, A is a breathing and comes from the throat, L is a lingual-palatal-dental sound from the middle of the mouth, and M is a laball or lip-sound. Can we not take them as symbolical of the Beginning, Middle and End? If so, are they not appropriate to the Sterns which treat specifically of Life, Growth, and Death—the Beginning and the first? In the New Testament Greek scripture, the first and the last letters of the Greek of God: "I am Alpha and Can symbolical of the Beginning and the End, and give one of the titles of God: "I am Alpha and come the beginning and the End, and give one of the titles of the company of the Life Sterns of the three letters. better with three letters.

26 Taqa a, and the verbs and nouns connected with the root, signify: (1) the fear of God, which according to the writer of Proverbs (i. 7) in the Old Testament, is the beginning of Wisdom; According to the writer of Proveros (t. 7) in the Old Testament, is the peginning of Wisdom; (2) restantion of guarding noise's longue, hand, and heart from evil; (3) hence righteolysess, piety, good conduct. All these ideas are implied: in the translation, only one or other of these ideas can be indicated, according to the context. See also with 17, and ixxiv. 55, n. 5508.

indicated, according to the context. See also xivil, 17; and xxxiv. 20, ii. 2000.

27. All bountes proceed from God. They may be physical gills, e.g., lond, clothing, houses, gardens, wealth, etc. or intaugible gills, e.g., inducate, power, birth and the opportunities flowing from it, health, taleast, set. or spraintial gills, e.g., insight into good and evel, independing of men, the capacity for lave, etc. We are to use all in humility and moderation. But we are also to give out of every once de them something that contributes to the well-being of others. We are to be neither ascelles if depending the support of the property of the contributes the support of the property of the contributes of the well-being of others. We are to be neither ascelles if depending the contributes of the well-being of others.

And sent before thy time,
And (in their hearts)
Have the assurance of the
Hereafter.

5. They are on (true) guidance, From their Lord, and it is These who will prosper. 29

· 6. 震 s to those who reject Faith, so
It is the same to them
Whether thou warn them
Or do not warn them;
They will not believe.

7. God hath set a seal 31
On their hearts and on their hearing,
And on their eyes is a veil;
Great is the penalty they (incur).32

## SECTION 2.

- Fain would they deceive
   God and those who believe,
   But they only deceive themselves,
   And realize (it) not!
- 10. In their hearts is a disease;

مَا ٱنْزِلَ مِنْ قَنْبَلَكَ ۚ وَبِالْلَخِرَةِ هُـمُـ يُوقِئُونَ ۚ ۚ

۵- اُولَائِكَ عَلَى هُدُّى ثِنْ تَنْتِهِمْ ۗ وَأُولِكَ هُمُر الْمُغْلِحُونَ ۞

٣- إِنَّ الْهَايِّنَ كَفَرُوْا سَوَرٍ؟ عَلَيُّهِمْ ءَلَنَانَتِهُمُ أَمْ لَمُ تُثْنِانَفُمْ لَا يُؤْمِنُونَ۞

؞ۦڂۜٮٞٛػڔؘٳڒڮؙٷڶؿؙڷٷؠۿٟ؋ؙۅؘٛۼڶ؊ٞۼؚۿۣڂۛۯٷ عَلَىٚ)ؠڞؘٲڔۿؚؠٚٷۺٵڎٷ۠<sup>ڒ</sup>ٷڵؠؙؙٞؠؙؙڠۮؘٳڮٛٷڂڵؽڰؚڴ

٥- وَمِنَ التَّالِينِ مَنْ يَغُونُلُ أَمْدًا إِنْ اللهِ قَالِينَ مِنْ اللهِ عَلَيْ عَلَيْ اللهِ عَلَيْ عَلَيْ عَلَيْ اللهِ عَلَيْ عَلْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلِي عَلَيْ عَلِي عَلَيْ عَلِي عَلَيْ عَلِي عَلَيْ عَلِي عَلَيْ عَلَى عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكُوا عِلَى عَلَيْ عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُولِ عَلَيْكُوا عِلَى عَلَيْكُوا عَلَيْكُوا عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُوا عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَى عَلَيْكُوا عِلَى عَلَيْكُوا عِلَى عَلَيْكُولُ عِلَى عَلَيْكُوا عِلْمِ عَلَى عَلَيْكُوا عِلَى عَلَيْكُوا عَلَيْكُولُ عَلَيْكُوا عَلَيْكُولُ عَلَيْكُوا عَلَى عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُوا عَلَ

٥- يُخْلَى عُوْنَ اللهُ وَ الذَيْنَ امْنُوا ۚ وَمَا يَخْلَوْنَ وَمَا يَخْلُونَ وَمِنْ إِلَى اللهَ وَالذَيْنَ اللهُ وَالذَيْنَ اللهُ وَالذَيْنَ اللهُ وَالذَيْنَ اللهُ وَالذَيْنَ اللهُ وَالذَيْنَ اللهُ وَاللّذِينَ اللّذَانِ اللهُ وَاللّذِينَ اللّذَانِ اللّذَانِ اللهُ وَاللّذِينَ اللّذَانِ اللّذَانِ اللهُ وَاللّذِينَ اللّذَانِ اللّذَانِ اللهُ وَاللّذِينَ اللّذَانِ الللّذَانِ اللّذَانِ اللّذَانِ الللّذَانِ اللّذَانِينَا اللّذَانِ اللّذَانِ اللّذَانِ اللّذَانِ اللّذَانِ الللّذَانِ اللّذَانِينَ اللّذَانِينَ اللّذَانِينَالِقُونَ اللّذَانِينَ اللّذَانِينَ اللّذَانِينَا اللّذَانِينَالِقُونَ اللّذَانِينَ اللّذَانِينَالِقُونَ اللّذَانِينَالِينَالِقُونَ اللّذَانِينَالِقُلْمُ اللّذَانِينَالِقُلْمُ اللّذَانِينَالِقُونَ اللّذَانِينَالِينَالِينَالِيلَالِيلَالِينَالِينَالِيلَالَّذِينَالِينَالِينَالِيلَالِيلَّذَانِينَالِيلَّذَانِيلِيلَال

الله مُن الله مُرضَ فَرُاد هُمُ اللهُ مُرضًا

<sup>28.</sup> Righteousness comes from a secure faith, from sincere devotion to God, and from unselfish service to Man.

<sup>20.</sup> Presperity must be taken as referring to all the kinds of bounty which we discussed in the note to u.3 above. The right use of one kind leads to an increase in that and other kinds, and that is prosperity.

Notaria, kufr. kägir, and derivative forms of the word, imply a deliberate rejection of Paith as the control of 
impervious to better influences. See also n 93 to ii 88

31. All actions are referred to God. Therefore when we get the penalty of our deliberate sin, and

our seases become impervious to good, the genality is referred to the suttire of God.

32. The penality here is the apposite of the prosperty referred to in i. 5. As we go down the path of sin, our penality gathers momentum, just as goodness brings its own capacity for greater goodness.

<sup>33</sup> We now come to a third class of people, the hypocrites. They are untrue to themselves, and therefore their hearts are diseased iii. 10). The disease tends to spread, like all evil. They are curable, but if they harden their hearts, they soon pass into the category of those who deliberately reject light.

And God has increased their disease : 34 And grievous is the penalty they (incur). Because they are false

fto themselves).

- 11. When it is said to them: "Make not mischief on the earth," They say: "Why, we only Want to make peace!"
- 12. Of a surety, they are the ones Who make mischief, But they realize (it) not.36
- 13. When it is said to them: "Believe as the others believe: They say: "Shall we believe As the fools believe ? "-Nay, of a surety they are the fools, But they do not know.86
- 14. When they meet those who believe,37 They say: "We believe;" But when they are alone With their evil ones, They say: "We are really with you: We (were) only jesting."
- 15. God will throw back Their mockery on them, And give them rope in their trespasses: So they will wander like blind ones (To and fro).
- 16. These are they who have bartered Guidance for error:

pare such a man to a trader, he loses in the bargain.

١١- وَإِذَا قِيْلَ لَهُمْ لِأَنْفُسِلُوْا فِي الْأَرْضَ وَالْوَاانِيَا نَحْنُ مُصَلَّحُونَ

١٠٠ و اذا قدا كفية امنواكد آمن قَالُوَا أَنْهُ مِنْ كُنَّا أَمِّنَ السُّفَفَا وَ\* هُمُ الشُّهُ فَأَوْ وَ لَكِنَّ لَا يَعُلُمُونَ مِن

١٢- وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَا ۗ وَإِذَا لْنُنْفُو ۚ قَالُوا إِنَّا مَعَكُمُ لِ إِنَّهَا

<sup>34.</sup> The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increases the disease of his heart, because he is not true to himself. Even the good which comes to him he can prevert to evil. So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the poison of the deadly night-shade.

<sup>35.</sup> Much mischiel is caused (sometimes unwittingly) by people who think that they have a mission of peace, when they have not even a true perception of right and wrong. By their blind arrogance they depress the good and encourage the evil.

<sup>36.</sup> This is another phase of the hypocrite and the cynic. "Faith," he says, "is good enough to fools." But his cynicism may be the greatest folly in the eyes of God. 37. A deeper phase of insincerity is actual dupticity. But it never pays in the end. If we com-

But their traffic is profitless, And they have lost true direction,

17. Me heir similitude is that of a man ™ man ™ man ™ who kindled a fire; When it lighted all around him, God took away their light And left them in utter darkness. So they could not see.

18. Deaf, dumb, and blind, They will not return (to the path).

19. Or (another similitude) \*\*
Is that of a rain-laden cloud
From the sky: in it are zones
Of darkness, and thunder and
lightning:
They press their fingers in their ears:

To keep out the stunning thunder-clap, The while they are in terror of death.

But God is ever round
The rejecters of Faith!

20. The lightning all but snatches away Their sight; every time the light (Helps) them, they walk therein, And when the darkness grows on them,

They stand still.

And if God willed, He could take
away

Their faculty of bearing and seeing

Their faculty of hearing and seeing; For God hath power over all things.

ار مِنكَلُهُ مُ كَنْكُلُ الْهُوَ وَمَا كَانُوا مُفْتَدِيْنَ وَاللَّهِ مَنكَلُهُ مُ كَنْكَا الْهُوى السَّوْقَانَ دُالُا فَلَكَا اللهُ مَنكَ اللهُ مُنْوَدِهِمْ وَتَرْكُمُمُ فَمَا حَلْقُ اللّهِ مُنْوَدِهِمْ وَتَرْكُمُمُ وَمَا خُلُلُكُ وَلَا يَرْجُعُونَ وَاللَّهُ مُنْ اللّهُ مِنْ اللّهُ اللّهِ فُلِكُ فَلَا مُن اللّهُ اللّهِ فُلِكُ فَلَا مُن اللّهُ اللّهِ فُلِكُ فَلَا مُن اللّهُ اللّهُ وَاللّهُ وَلَا يَرْجُعُونَ فَلَا اللّهُ اللّهُ فَلَمْ اللّهُ اللّهُ فَلَمْكُ فَلَا اللّهُ اللّهُ فَلَمْكُ فَلَا اللّهُ اللّهُ فَلَمْ اللّهُ اللّهُ فَلَا اللّهُ اللّهُ فَلَمْكُ فَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ وَلَا يَرْجُوهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ فَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

٧- يُكَادُ الْبَرْقُ يَغْطَفُ اَبْصَارَهْمْ عُلْمَا لَكُونُ وَلَمْنَا الْمُعْدَرِ كُلْمَا لَكُمْ الْمُثَوْلِفِيهِ وَالْمَاكُونُ عَلَيْهِمْ كَامُمَا وَلَوْمَاكُونُ اللّهُ لَلْهَبَ إِسَمْتِهِهُمْ وَ الْمُعَالِقِهُمْ وَ الْمُعَلِينِ اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ

<sup>38.</sup> The man wanted light; he only kindled a fire. It produced a blaze, and won the appliance of all around. But it did not last long. When the flame went out as was inevitable, the darkness was worse than before. And they all lost their way. So, hypocrisy, deception, arrogard compromise with evil, cyncism, or duplicity may win temporary appliance. But the true light of faith and sincertly is wanting, and therefore it must misled and nut in all concerned. In the consisteriation they cannot speak or hear each other, and of course they cannot see; so they end like the deliberate rejecters of Faith (in.7), weldly groping about, dumb, deef and blind.

<sup>39.</sup> A wonderfully graphic and powerful smule applying to those who reject Faith. In their self-sufficiency they are undisturbed normally. But what happens when a great storm breaks over their cases against funder-claps, and the lighting nearly blinds them. They are in mortal fear, but God erdominasses them around even them, for He at all times encompasses all. He gives them nore, in the intervals of deafening noise and blinding flashes, there are moments of stendy light, and these creatures take advantage of them, but again they are blunged into darkness. Perhaps they curse; perhaps they think that the few moments of effective light are due to their own intelligence! How much wiser would they be if they humbled themselves and sought the light of God!

### SECTION 3.

- 21. ② ye people!

  Adore your Guardian-Lord,
  Who created you
  And those who came before you,
  That ye may have the chance
  To learn righteousness: "
- 22. Who has made the earth your couch, And the heavens your canopy; And sent down rain from the heavens; And brought forth therewith Fruits for your sustenance; Then set not up rivais " unto God When ye know (the truth).
- 23. And if ye are in doubt
  As to what We have revealed
  From time to time to Our servant,
  Then produce a Stra
  Like thereunto;
  And call your witnesses or helpers
  (If there are any) besides God,
  If your (doubts) are true.
- 24. But if ye cannot—
  And of a surety ye cannot—
  Then fear the Fire
  Whose fuel is Men and Stones,—
  Which is prepared for those

﴿ يَكُفُهُ النَّاسُ اغْمِدُوا رَبِّكُمُ النَّذِي 
 خَلْقَكُمُو وَ الْهَائِينَ مِنْ قَبْلِكُمُ لَعَلَّكُمُو لَعَلَّكُمُ لَعَلَيْ لَعَلْمُ لَعَلّمُ لَعَلَيْ لَعَلَيْكُمُ لَعَلَّكُمُ لَعَلَيْكُمُ لَعَلْمُ لَعَلَّكُمُ لَعَلْمُ لَعَلْمُ لَعَلَّمُ لَعَلَيْكُمُ لَعَلَيْكُمُ لَعَلَّمُ لَلْكُمُ لَعَلْمُ لَعَلَيْكُمُ لَعَلَيْكُمُ لَعَلَيْكُمُ لَعَلْمُ لَعَلَيْكُمُ لَعَلَّكُمُ لَعَلَّكُمُ لَعَلَّكُمُ لَعَلّمُ لَعَلَيْكُمُ لَعَلَيْكُمُ لَعَلَيْكُمُ لَعَلَيْكُمُ لَعَلْمُ لَعَلَيْكُمُ لَعَلْمُ لَعَلْمُ لَعَلِيمُ لَعَلِيمُ لَعَلِيمُ لِمِي اللّهِ لَعَلِيمُ لَعَلْمُ لَعَلَيْكُمُ لَعَلِيمُ لَعَلِيمُ لَعَلِيمُ لَعَلِيمُ لَعَلِيمُ لَعَلِيمُ لَعَلِيمُ لِلللّهُ لِمُعْلِمُ لَعَلّمُ لَعَلّمُ لِمِي لَعَلِيمُ لَلْهُ لَلْمُ لَلْمُ لَكُولِهُ لَلْمُ لَلْمُ لَعَلِيمُ لَلْمُ لَعَلِيمُ لَلْمُ لِمُنْ لَكُمُ لَلْمُ لَلْمُ لَكُمُ لَلْمُ لَلْمِيمُ لِللْمُ لِلْمُ لَلْمُ لِلْمُ لَلْمُ لِللْمُ لِلْمُ لِللْمُ لِلْمُ لِلْمُ لِلْمُ لَلْمُ لِلْمُ لِمُنْ لِلْمُ لِمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِمُ لِلْمُ ِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُلْمِلُولِ لِلْمُلْمِلِلْمُ لِلْمُ لِلْمُل

٣٠- وَإِنَّ كُنْتُو فِنَ رَيْبٍ فِمَا نَوْلُنَا عَلَى عَبْرِينَا فَاتُوَالِمُوْرَةِ مِّنْ مِقْلِهُ ۖ وَادْعُوْا شَهُكَارَ كُوْمِنَ دُوْنِ اللّهِ إِنَّ كُنْتُو صَهِ وَيْنَ

٣٠-قالْ لَمْمُ تَفْعَلُوا دَلَنْ تَفْعَلُوا فَاتَفُواالنَّارُ النَّبِيُّ وَفُودُهُمَا النَّاسُ وَالْجِيَارَةُ ۚ أَمِنَّ أَمِينَا لِلْكُفِرِينَ نَ

<sup>40.</sup> For Tagwa see ii. 2 n. 28. I connect this dependent clause with "adore, etc." above, though it could be connected with "created." According to my construction the argument will be an follows. Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with 60d, Who is your Creator and Guardian, your faith produces works of righteousness. It is a chance given you will you exercise your free will and take it? If you do, your whole nature with be transformed.

<sup>41.</sup> Further proof of God's goodness to you are given in this vesse. Your whole life, physical and spiritual, depends upon 48m. The spiritual is figured by the Canopy of Heaven. The north has been brought plainly before you. Will you still resist it and go after false gods, the creation of your own fancy? The false gods may be idols, superstitions, Self, or even great or glorous things like Poetry, Art, or Science, when set up as rivals to God. They may be pride of race, pride of birth, pride of wealth or position, pride of power, pride of learning, or even spiritual pride.

<sup>42.</sup> How do we know that there is revelation, and that it is from God? Here is a concrete test. The acher of God? Truth has placed before you many Stras. Can you produce one like it? If there is any one besides God, who can inspire spiritual fruth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner tight, or conscience? All true revelation is steel a miracle, and stands on its own merits.

Who reject Faith.4

25. But give glad tidings
To those who believe
And work righteousness,
That their portion is Gardens,
Beneath which rivers flow.
Every time they are fed
With fruits therefrom,
They say: "Why, this is
What we were fed with before,"
For they are given things in
similitude:

And they have therein Companions pure (and holy); " And they abide therein (for ever).

26. God disdains not to use
 The similitude of things,
 Lowest <sup>46</sup> as well as highest.

٥٠ وَيَشِي الذِينَ امْتُوا وَعِلُوا الطراحة الْمُولِحة النَّمَ لَكُمْ حَلَيْهِ الْحَرْلِحة النَّعَ لَكُمْ حَلَيْهِ الْحَرْلِحَة الْحَرْلِحة الْحَدَّا الْحَدْلِقَ الْحَدْلِقِينَ الْحَدْلِقِينَ الْحَدْلِقِينَ اللَّهِ الْحَدْلِينَ الْحَدْلِينَ اللَّهِ الْحَدْلِينَ اللَّهِ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ الْمُؤْمُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ الْمُلِمُ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِينَ الْمُؤْمِنِي الْ

43. If by your own efforts you cannot match the spiritual light, and yet contumaciously reject spiritual Patiti, then there will be, a fire in your souls, the Punishment that burns up all your cherisned idols. Perhaps you will at least fear this penalty, which your self-loving souls can understand. This fire consumes both the worshippers of the False and the Idols which they falsely worship. Can this bring then to their senses? It is power is not only over the feeling, palpitating heart of man theart in a spiritual sense, as it persists long after the physical heart), but he cannot escape from it even if he imagines himself reduced to interness like stock for stones; for it is all-devouring.

44. This is the antithesis to the last verse. If him is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delighbut than a Garden where you observe from a press of which the choicest fruit is before you. The fruit of goodness is goodness, sentiar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and alsociations of fremory. Then there is companionship. If set is suggested, its physical associations are at once negatived by the addition of the word Afrachkaratis. "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the world of men and women. And this felicity is not a more passing phase but will aside beyond the realism of This 
45 The word for "the lowest" in the original Arabic means a goat, a byword in the Arabic language for the weakest of creatures. In xxxi, 41, which was revealed before this Stra, the similitude of the Spider was used, and similarly in xxii, 73, there is the similitude of the Ply. For original that the stream of the spider was used, and similarly in xxii, 73, there is the similitude of the Ply. For God all His creation has sone special meaning appropriate professional consideration of the spide o

The mounton of the Governant in. 27) has a particular and a general signification. The particular on has reference to the Jewsh fadding hat a Governant was entered to two with "Father Abraham" that in return for God's favours the seed of Abraham would serve God's fathfully. But as a matter of fact a great part of Abraham's program were in constant spiritual rebellion against God, as is testified by their own Prophets and Preachers and by Muhammad Mustafa. The general signification is that a similar Covenant's metaphorically entered into by every resture of God's for God's flowing care, we at least owe thim the fullest gratitude and willing obsdience. The Sumer those Grace of God which comes to saye him. That is sub y his case becomes hopeless. But the loss is his own. He cannot spoil God's design. The good man is glad to retrace his steps from any lapses of which he may have been guilty, and In his case God's Message reclaims him with complete understanding.

Those who believe know That it is truth from their Lord; But those who reject Faith say: "What means God by this

similitude?" By it He causes many to stray, And many He leads into the right

But He causes not to stray, Except those who forsake (the path) .--

27. Those who break God's Covenant After it is ratified, And who sunder what God Has ordered to be joined. And do mischiel on earth: These cause loss (only) to themselves.

28. How can ye reject 16 The faith in God ?-Seeing that we were without life, And He gave you life; Then will He cause you to die, And will again bring you to life ;-And again to Him will ye return.

29. It is He Who hath created for you All things that are on earth; Moreover His design comprehended the heavens. For He gave order and perfection To the seven firmaments;

And of all things He hath perfect knowledge. C. 45.-Yet man! What wonderful destiny (ii, 30-30.) Is Thine! Created to be

A little higher than angels I

نَعُ ضَةً فَمَا فَوْقَفًا \* وَأَمَّا الَّذَائِنَ أَصَنَّا

God's vicegerent on earth!

<sup>46.</sup> In the preceding verses God has used various arguments. He has recalled His goodness (ii. 23-22), resolved coubts in (.32) painty set forth the penalty of worns, cloink (ii. 24); given glad tidings (ii. 23); enough tow minunderstandings arms from a deliberate rejection of the light and breach of the Covenant (ii. 25-20). Hen glededs with His creatures and appeals to their own subjective feelings. He brought you into being. The mysteries of life and death are in His hands. When you did not his earth, that is not the end. You were of Him. and you must return to Him. Look around you and realize your own dignity: it is from Him. The immensurable depths of space above and around you may stagger you. They are part of His plan. What you have imagined as the seven firmaments (and any other scheme you may construct) bears witness to His design of order and perfection, for His knowledge (unlike yours) is all-comprehending. And yet will you deliberately reject or obscure or deaden the faculty of Faith which has been put into you? 4ft, in the preceding verses God has used various arguments. He has recalled His goodness

Yet beguiled by evil! Set for a season On this earth on probation To purge thy stain, with the promise Of guidance and hope from on high, From the Oft-Returning, Merciful! Wilt thou choose right and regain Thy spiritual home with God?

# SECTION 4.

30. Behold, thy Lord said to the angels: "I will create A vicegerent on earth." They said: "Wilt Thou place therein one who will make Mischief therein and shed blood?—Whilst we do celebrate Thy praises And glorify Thy holy (name)?" He said: "I know what ye know

not,"

31. And He taught Adam the nature 40
Of all things; then He placed them

Before the angels, and said: "Tell Me The nature of these if ye are right."

32. They said: "Glory to Thee: of knowledge

وإذ قال رُبّك لِلمُتَلِّمِكَةِ إِنِي جَاعِلُ
 إلى الْمُرَوضِ عَلِيفَةٌ قالُوا الْجَعْمُلُ فِيهُا
 مَنْ يُعْلِيبُ فِيهُا وَيَسُوفُ الرّمَاءُ وَ
 مَنْ يُعْلِيبُ عَمْدُن كَ وَنُقَالِسُ لَكَ \* قَالَ لَمَا كُومُ مَا لَا فَالَمُونَ ﴿
 مَنْ الْمُرْمَا لَا تَعْلَمُونَ ﴿

٢٥- وَعَلَمُ أَدُمُ الْرَسْنَاءَ كُلْهَا ثَوْ عَرَضَهُمُ

 كالكتابكة نقال المؤفرن بالشناء مؤلاء
 إن كثافة طبوقان ب
 بناد طالبا المنطقات الإعلم لئا آلا كاعلتناآ

47. It would seem that the angels; though sholy and pure, and endued with power from God, yet represented only one bide of Creation. We may imagine them without passion or emotion, of which the highest flower is love. If man was to be endued with emotions, those emotions could like with to the highest flower is love. If man was to be endued with emotions, those emotions could like with the time to be seen that the second will or choosing would have to go with them, in order that man might steer his own bark. This power of will or choosing would have to go with them, in order that man might steer his own bark. This power of will ((when used aright) gave him to some extent a mastery over his own fortunes and over nature, thus bringing him nearer to the God-like nature, which has supreme mastery and will. We may suppose the angels had no independent wills of their own; their perfection in other ways reflected God's perfection but could not reside them to the dignity of vicegerency. The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects perfect the will of his Principal. The distinction is expressed by Shakespeare (Sonnet 94) in those fine lines; "They are the lords and owners of their faces, Others but stewards of their excellence." The angels in their one-diddness saw only the mischiel consequent on the misuse of the emotional nature by man; perhaps they also, being without emotions, did not understand the whole of God's nature, which gives and asks for being without emotions, did not understand the whole of God's nature, which gives and asks for they do not know, and they acknowledge for its 32 below hort their fault (for there is no equestion of fault) but their imperfection of knowledge. At the same time, the matter is brought home to them when the actual capacities of man are shown to them (ii. 13.13).

48. The literal words in Arabic throughout this passage are; "The names of things;" which commentators take to mean the inner nature and qualities of things, and things here would include feelings. The whole passage is charged with mystic meaning. The particular qualities or feelings which were outside the nature of angels were put by God into the nature of man. Man was thus able to love and understand love, and thus plan and initiate, as becomes the office of vicegerent. The angels acknowledged this. These things they could only know from the outside, but they had faith, or belief in the Unseen. And they knew that God saw all—what others see, what others do not see, what others fall of the conceal, to his own detriment.

We have none, save what Thou Hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom."

33. He said: "O Adam! tell them Their natures." When he had told

God said: "Did I not tell you That I know the secrets of heaven And earth, and I know what ye

And what we conceal?".

34. And behold, We said to the angels: "Bow down to Adam: " and they bowed down: Not so Iblis: 9 he refused and was haughty: He was of those who reject Faith.

To Adam! dwell thou And thy wife in the Garden; so And eat of the bountiful things therein As (where and when) ye will; but

approach not this tree. Or ve run into harm and transgression." 51

36. Then did Satan make them slip From the (Garden), and get them out

<sup>49.</sup> The Arabic may also be translated; "They bowed down, except lblis." In that case lblis (Satan) would be one of the angels. But the theory of fallen angels is not usually accepted in Muslim, theology! In xviii, 50, lblis is spoken of as a Jinn. "We shall discuss later the meaning of this word,

<sup>50.</sup> Was the Garden of Eden a place on this earth? Obviously not. For, in verse 36 below, it was after the fall that the sentence was pronounced: "On earth will be your dwelling place" Before the Fall, we must suppose Man to be on another plane altogether—of felicity, impocence, trust, a spiritual existence, with the negation of enmity, want of faith, and all evil Perhaps l'ime and Space also did not exist, and the Garden is allegorical as well as the tree. The forbidden tree was not the tree of knowledge, for man was given in that perfect state fuller knowledge than he has now (ii, 31): it was the tree of Evil, which he was forbidden not only to eat of, but even to approach.

<sup>51. &</sup>quot; Lum" in Arabic implies harm, wrong, injustice, or transgression, and may have reference to oneself: when the wrong is done to others it implies tyranny and oppression; the idea of wrong naturally connects itself with darkness, which is another shade of meaning carried with the foot word

<sup>52. &</sup>quot;Iblis" in ii. 34 is apparently the Power of Evil, with the root idea of desperateness or rebellion "Satan" in this verse is the Power of Evil, with the root idea of perversity or emitty.

Note the appropriateness of the term on each occasion Also, "slipping" from the Garden denotes the idea of Evil gradually tempting man from a higher to a lower state,

Of the state (of felicity) in which They had been. We said: "Get ye down, all (ye people 53), With enmity between yourselves. On earth will be your dwelling-

place And your means of livelihood 164-For a time.11

37. Then learnt Adam from his Lord Words of inspiration, so and his Lord

Turned towards him; for He Is Oft-Returning, Most Merciful.

38. We said: "Get ve down all from

And if, as is sure, there comes to you Guidance from Me,36 whosoever Follows My guidance, on them Shall be no fear, nor shall they grieve.

39." But those who reject Faith

And belie Our Signs. They shall be Companions of the Fire: They shall abide therein." 57

ئَتُلُكُمْ إِذَهُ مِنْ أَنْهُ كُلَّا

C. 46 .- Amongst men what nation had higher chances (ii. 40-86.) In the realm of the Spirit than the Children of Israel? But again and again did they fail in the Soirit.

any number greater than two, any number greater than two, any number greater than two, any number greater than two, and the great gr on his part, to which God's Grace responded,

The Arabic word for "Repentance" (faulo) means "turning," and the intensive word (tauwah) for God's lorgiveness ("Off-Returning" or "Ever-Returning") is from the same root. For repentance, three things are pecessary : the sinner must acknowledge his wrong ; he must give it up; and he must resolve to eschew if for the future. Man's nature is weak, and he may have to return again and again for mercy. So long as he does it sincerely, God is Oft-Returning, Most Merciful. For His grace helps out the sinner's shortcomings.

56. Note the transition from the plural "We" at the beginning of the verse to the singular "Me" later in the same verse. God speaks of Himself usually in the first person plural "We": it is the plural of respect and honour and is used in human language in Royal proclamations and decrees. But where a so-cial necronal relationship is expressed the singular, "1 or "Me" is used 'C, xxvi 32 etc. In spite of Man's Iali, and in conversence of it, assurance of guidance is given. In case and

follows the guidance ha is free from any leaf for the present or the future, and any grief or sorrow for the past. The soul thus freed grows nearer to God. 37, But if the soul, in spite of the OF-Returning Mercy of God, rejects the higher light and goes

on sinning against that light, the inevitable consequence must be the spiritual Fire. It is not merely a fortuitous incident. As his rejection was deliberate and definite, so the consequences must be of an abiding character.

<sup>53.</sup> God's decree is the result of man's action. Note the transition in Arabic from the singular number in 1, 33, to the dual in it 35, and the nitiral here, which I have indicated it Entitle by people." Evidently Adam is the type of all mankind, and the sexes go together in all spiritual matters, where the expulsion applied to Adam, Eve, and Satan, and the Arabic plural is appropriate for

They rebelled against Moses and murmured ; In the wilderness: the Prophets they slew : And the Signs they rejected; they falsified Scripture and tutned their backs on righteousness.

### SECTION 5.

- 40. Children of Israel | call to mind The (special) favour which I bestowed Upon you, and fulfil your Covenant # With Me as I fulfil My Covenant With you, and fear none but Me.
- 41. And believe in what I reveal,50 Confirming the revelation Which is with you. And be not the first to reject Faith therein, nor sell My Signs For a small price; and fear Me, And Me alone.
- 42. And cover not Truth With falsehood, nor conceal The Truth when ye know (what it is).
- 43. And be steadfast in prayer: Practise regular charity: And bow down your heads 60 With those who bow down (in worship).
- 44. Do ye enjoin right conduct On the people, and forget (To practise it) yourselves. And yet ye study the Scripture? Will ve not understand?

م. لِبُنِينَ اللهُ آلِهُ أَرِينَا رَاذُكُونُوا لِعُمَتِي الْبَيْ

<sup>58</sup> The appeal is made to Israel subjectively to terms of their own tradition. You claim to be a favoured nation: have you forgotten aby favours? You claim a special Coverant with Me: I have fulfilled My part of the Coverant by bringing you out of the land of bondage and giving you Canasan, the land "howing with milk and honey": how have you fulfilled your part of the Coverant? Do you fear for your national extence? If you fear Me, nothing else will matter.

<sup>99</sup> You received revelations before: now comes one confirming it; its first appeal should be to you i are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your pality considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs.

<sup>60.</sup> The argument is still primarily addressed to the Jews, but is of universal application, as in all the teachings of the Qur-an. The chief feature of Jewish worship was and is the bowing of the head.

22

45. Nav. seek (God's) help With patient perseverance And praver: . It is indeed hard, except

To those who bring a lowly

spirit.

46. Who bear in mind the certainty That they are to meet their Lord. And that they are to return to Him.

#### SECTION 6.

47. Children of Israel! call to mind The (special) fayour which I bestowed Upon you.69 and that I preferred To all others (for My Message).

48. Then guard yourselves against a When one soul shall not avail another Nor shall intercession be accepted for her. Nor shall compensation be taken from her. Nor shall anyone be helped (from outside).48

And remember, We delivered From the people of Pharaoh: they set vou Hard tasks and punishments, slaughtered

٣٥- وَ اسْتُعِيْنُواْ بِالطِّيْرِ وَ الصَّادِةِ \* وَ اتَّكَانًا لَكُمْ يَرَةً الْاعْلَى الْخَشِعِيْنَ كُ

٣٠ - يُبَنِينَ إِنْ آوِنُ لَ اذْكُا وَانْعُمُ مَا الْحُمْدُ الْعُمُ مِنْ الْحُمْدُ

<sup>61.</sup> The Arabic word Sabr implies many shades of meaning, which it is impossible to comprehend in one English word. It implies (I) patience in the sense of being thorough, not hasty: (2) patient perseverance, constancy, steadfastness, fromess of purpose; (3) systematica sopposed to spasmodic or chance action: (4) a cheerful attitude of resignation and understanding in sorrow, defeat, or suffering. as opposed to murmuring or rebellion, but saved from mere passivity or listlessness, by the element of constancy or steadfastness.

<sup>62.</sup> These words are recapitulated from ii. 40, which introduced a general account of God's favours to Israel; now we are introduced to a particular account of incidents in Israel's history. Each incident is introduced by the Arabic word "Is," which is indicated in the translation by "Remember."

<sup>63.</sup> Before passing to particular incidents, the conclusion is stated. Be on your guard; do not think that special favours exempt you from the personal responsibility of each soul.

Your sons and let your women-folk live; 64 Therein was a tremendous trial from your Lord.

50. And remember We divided
The Sea for you and saved you
And drowned Pharaoh's people
Within your very sight."

51. And remember We appointed Forty nights for Moses, <sup>66</sup> And in his absence ye took The calf (for worship), And ye did grievous wrong.

52. Even then We did forgive you; 67 There was a chance for you To be grateful.

 And remember We gave. Moses the Scripture and the Criterion 68 وُ بِنَ ذَلِكُمْ بَــُلاَّهُ مِنْ رَبِكُمُ عَظِيْمُون

٥- وَإِذْ فَرَقْنَا بِكُمُ الْبَعْرُ فَأَغْيَسُنَكُمُ وَ اغْرَقْنَا الَ فِرْعَوْنَ وَانْنَتُو تَنْظُرُونَ

اه - دَ إِذْ فَعُلُنَا مُوْلِلَى اَرْيَعِيْنَ لِيُلَةً ثُمَّةً الْخَفْلَ ثُمُّ الْحِجْلَ مِنْ بَعْدِياً وَانْنَعُوْ ظَلِمُونَ

٥٢- ثُمُّوَ عَفُوْنَا عَنْكُوْ مِّنَّ بَعْدِي ذَٰلِكَ لَعَلَّكُمُّ تَشَكُّرُوْنَ ۞

٥٣- وَإِذْ أَنَيْنَنَا مُوْسَى الْكِتَابُ وَ الْفُرُوَّانَ

64. The bondage of Egypt was indeed a tremendous trial. Even the Egyptians' wish to spare the lives of travels femiles when the males were slaughtered, added to the bitterness of Israel. Their hatred was cruel, but their "love" was still more cruel. About the hard tasks, see Exod., 14: "They made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service, wherein they inade them serve, was with ingour." Pharaoh's taskmasters gave no straw, yet ordered the Israelites to make bricks without straw: Exod., 43:19. Pharaoh's decice was: "Every son that is born ye shall cast into the river, and every daughter ye shall save alive": Exod., 51:21. It was in consequence of this decire that Moses was hidden three months after the was born, and when he could be hidden no longer, he was put into an art, or butuishes and cast family: Exod. in 2:10. Cf., xx, 37:40. Thus Moses was brought up by the enemies of his people. He was chosen by God to deliver his people, and God's wisdom made the learning and experience and even cruelties of the Egyptian enemies themselves to contribute to the salvation of his people.

65. When the Israelites at last escaped from Egypt, they were pursued by Pharaoh and his host. By a miracle the Israelites crossed the Red Sea, but the host of Pharaoh was drowned: Exod, xiv, 5-31.

66. This was after the Ten Commandments and the Laws and Ordinances had been given on Mount Sinal: Moses was asked up into the Mount, and he was there forty days and forty nights: Exod. xxiv. 18. But the people got impatient of the delay, made a calf of melted gold, and offered worship and secrifice to it; Exod. xxiv. 1-8.

67. Moses prayed for his people, and God forgave them. This is the language of the Qur-ān. The Old Testament version is rougher: "The Lord repented of the evil which He thought to do unto His people!" Excl., xxxii. 14. The Muslim position has always been that the Jewshi, fand Christian) escriptures as they stand cannot be traced direct to Mores or Jesus, but are later compilations. Modern books are additionable of the Compilations of the control of the

68. God's revelation, the expression of God's Will, is the frue standard of right and wrong. It may be in a Book or in God's dealings in history. All these may be called His Signs or Miracles. In this passage some commentators take the scripture and the Criterion Evragan to be identical. Others take them to be two distinct things: Scripture being the written Book and the Criterion being other Signa. I agree, with the latter view. The word Furdan also occurs in xxi 48 in connection with Moses and Aaron and in the first verse of Signa xxx, as well as in its title, in connection with Muhammad. As Aaron reviewed no Book, Furdan must mean the other Signs. Musifal had both the Book and the other Signs: perhaps here too we take the other Signs as supplementing the Book. Cf. Wordsworth's "Arbiter undisturbed of right and wrong." (Prefude, Book 4.)

(Between right and wrong): there was
A chance for you to be guided
aright.

لَعُلَّكُونَ ثَلَهُتَكُاهُونَ٥

54. And remember Moses said
To his people: "O my people!
Ye have indeed wronged
Yourselves by your worship of the
calf:
So turn (in repentance) to your
Maker,
And slay yourselves (the
wrong-doers); \*\*
That will be better for you
In the sight of your Maker."
Then He turned towards you (in
forgiveness):

55. And remember ye said: 10 "O Moses!
We shall never believe in thee
Until we see God manifestly,"
But ye were dazed
With thunder and lightning
Even as ye looked on.

For He is Oft-Returning, Most

Merciful.

هه- وَإِذْ ثُلْثُرُ لِلْمُوسِى لَنَ ثُوْمِنَ لَكَ حَثْى نَرَى اللهَ جَهْرَةً فَلَكَنَ ثُكُمُ الضّعِقَةُ وَانْتُورُ تَنْظُرُونَ ۞

56. Then We raised you up. After your death: Ye had the chance To be grateful.

٢٥ - ثُكُرُ بَعَثْ لَكُمُ فِينَّ بَعْنِ مُوْتِكُو لَكَ لَكُمُّ تَفْكُرُوْنَ ۞

57. And We gave you the shade of clouds

٥٥- وَ ظَلَلْنَا عَلَيْكُمُ الْفَيَامُ وَانْزَلْنَا عَلَيْكُمُ

<sup>69.</sup> Moses's speech may be construed literally, as translated, in which case it reproduces Euod, xxxii 27.28 but in a much softened form, for the Old Testament says: "Go-in and out from gate to gate throughoit the camp, and slay every man his bordher, and every man his companion, and every man his neighbour..., and there fell of the people that day 3,000 men." A more spiritualized version would be that the order for slaying was given by way of trails but was withdrawn, for God turned to them in forgiveness. A still more spiritualized way of construing it would be to take "anjusakum" as meaning "souls," not "selves." Then the sense of Moses's peech (abbeviated would be; "By the worship of the call you have wronged your own souls; tepent: mortify (=slay) your souls now; it will be better in the sight of God."

now; it will be better in the sight of God.

The word here translated Maker [Barr] has also in it a touch of the root-meaning of "liberator,"—
an apt word as referring to the Israelines, who had just been liberated from bondage in Egypt.

<sup>70</sup> We have hitter to had metances from the Jewish traditional Travill (or Pentateuch). Now we have some instances from Jewish traditions in the Talmud, or body of expection in the Jewish that the second of the Jewish that the Jewish

And sent down to you Manna" and quails, saving : "Eat of the good things We have provided for you :-" (But they rebelled): To Us they did no harm. But they harmed their own souls:

And remember We said : "Enter this town," and eat Of the plenty therein As ye wish; but enter The gate with humility. In posture and in words. And We shall forgive you your faults

And increase (the portion of) Those who do good."

But the transgressors Changed the word from that Which had been given them; So We sent on the transgressors A plague from heaven, For that they infringed (Our command) repeatedly.

### SECTION 7.

60. And remember Moses praved For water for his people: We said: "Strike the rock With thy staff," Then gushed forth

النبكائ الشكامي كُلُوْا مِنْ طَعَلْت مَا رُزَيْقُلِكُوْ أ و ما طلك نا و لكن كانتا انفساد

٥٥- وَإِذْ قُلْنَا ادْخُلُوا هٰ إِن الْقَرْبَةَ فَكُلُوا مِنْهَا حَنْثُ شِنْتُهُ رَغَدُ إِذَا انْخُلُوا كَ شُعَدُرًا وَ فَذُلُوا حِطَلَةً تَغَفُّوا لَكُو

من عَنْكُ أَن الذَّبْنَ طَلَكُوا قَوْلًا غَيْرَ الَّذِينَ قِيْلَ لَهُمْ فَانْذَلْنَاعَلَى الْدَيْنَ ظَلَمُوا رَحْدًا عُ مِنَ التَّمَا ويها كَانُوا يَفْسُقُونَ أَ

we are to General monthly as it down a sign, and our conduct should be exemplarly according to Good : word: otherwise our arrogance will draw its own punishment.

These verses, 38-99, may be compared with vii. 161-162. There are two verbal differences Here (if. 58) we have "unfer the town" and in vii. 161 we have "dwell in this town." Again in ii. 59 here we have "infringed four command)," and in vii. 162, we have "transgressed." The verbal differences we have "infringed four command)," and in vii. 162, we have "transgressed." The verbal differences have because it is the control of t

make no difference to the sense.

<sup>71,</sup> Manna-Hebrew, Man-hu: Arabic Me-huma?-What is it? In Exod. xvi. 14 it is described "a small round thing, as small as the hoar frost on the ground." It usually rotted if left over till 8.5" a small round thing, as small as the hoar frost on the ground." It usually rotted if left over till next day; it melted in the hot sum; the amount necessary for each man was about an Omer, a Hebrew measure of capacity requal to about 24 quarts. This is the Hebrew account, probably distorted by readtional resaggeration. The actual Manna found to this day in the Similar region is a gummy saccharine secretion found on a species of Tamarisk. It is produced by the puncture of a species of insect like the cochineal, just as lac is produced by the puncture of the lace insect on certain trees in India. As to qualls, large flights of them are driven by winds in the Eastern Mediterranean in certain seasons of the year, as was witnessed during the Great War of 1914-1918 by many Indian officers who campaigned between Egypt and Palestine,

<sup>72.</sup> This probably refers to Shittim. It was the "town of acacias." just east of the Jordan, where the Israelites were guilty of debauchery and the worship of and sacrifices to false gods (Num. xxv. 1-2, also 8-9); a terrible punishment ensued, including the plague, of which 42,000 died. The world which the transgressors changed may have been a pass-word. In the Arabic text it is "Histalus" which the learning testing the many nave been a pass-word. In the fraktic test it is migrated with the first testing the milling and prayer of forgiveness, a fitting emblem to distinguish them from their enemies. Further than the first them to the first the most of triumph we are to behave humbly as in God's sight, and our conduct should be exemplify a coording to God's we are to behave humbly as in God's sight, and our conduct should be exemplify a coording to God's

Therefrom twelve springs.
Each group have knew its own place
For water. So eat and drink
Of the sustenance provided by God,
and do no evil nor mischief
On the (face of the) carth.

61. Find remember ye said:
"O Moses! we cannot endure
One kind of food (always);
So beseech thy Lord for us
To produce for us of what the

Groweth,—its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange The better for the worse? Go ye down to any town,"

And ye shall find what we want!"

لا نفتوا في الارض مفسيرين الله الارض المستور على الله المتوافية ا

73. Here we have a reference to the tribal organization of the Jews, which played a great part in their forty years' march through the Krablan deserts (Mum. i. and it.) and their subsequent settlement in the land of Cannan (Josh xui and xw.). The twelve tribes were derived from the sons of Jacob, whose name was changed to Israel (soldier of God) after he had wrestled, says Jewish tradition, with God (Genesis xxxii 28). Israel had twelve sons (Gen. xxxv. 12.26), including Levi and Joseph. The decrendants of these twelve sons were the "Children of Israel." Levi's family got the rensus was taken (Num. i 47.5), and therefore from the distribution of Land in Cannan (Josh xv. 3); they were distributed among all the Tribes, and were really a privileged casts and not numbered among the Tribes; Moses and Aaron belonged to the house of Levi. On the other hand Joseph, on account of the high position to which he rose in Egypt as the Pharaoh's minister, was the progenitor of two tribes, one in, the name of each of his two sons Ephraim and Manasseh. Thus fixed stations and watering its aller was cut out and Joseph on generated two cribes. Their having prevented confusion and mutual jealousies and is pointed to as an evidence of the Providence of God acting through His prophet Moses. (Z.) also wil 160.

The gushing of twelve springs from a rock evidently refers to a local tradition well known to Jews and Arabas in Muştaff is time. Near thoreb close to flount Sinai, where the Law was given to Moses, is a huge mass of red grante, twelve feet high and about fifty feet in circumference, where European travellers (a.g., Brevdenbach in the 15th Century after Christ) saw abundant springs of water twelve in number (see Sale's notes on this passage). It existed in Muştaff's time and may still exist to the present day, for anything we know to the contrary. The Jewsh tradition would be based on Exnd xvii 6: "Thou shalt smite the rock, and there shall come water out of it that the people may drink:"

The story is used as a parable, as is clear from the latter part of the verse. In the desolation and among the rocks of this life people grumble. But they will not be left starting or thisty of sprittual life. God's Messenger can provide abundant spiritual sustenance even from such unpromising things as the hard rocks of life. And all the nations can be grouped round it, each different, yet each in grain the start of the surface of the start of the surface of the sur

14. The decleration of the word Migr in the Arabic text here shows that it is treated as a common noun meaning any town, but this is not conclusive, and the reference may be to the Egypt of Pharach. The Tauwin expressing indefiniteness may canned the text of the text of the Arabic text of the Arab

They were covered with humiliation 75 And misery; they drew On themselves the wrath of God. This because they went on Rejecting the Signs of God And slaving His Messengers Without just cause. This because they rebelled And went on transgressing.

#### SECTION 8.

62. Fighose who believe (in the Our-an). And those who follow the lewish (scriptures). And the Christians and the Sabians, to -Any who believe in God And the Last Day. And work righteousness, Shall have their reward

75. From here the argument becomes more general. They got the Promised Land. But they continued to rebel against God. And their humiliation and misery became a national disaster. They were earned in captivity to Assyria. They were earlord under the Persians, but still iremained under the Persian yoke, and they were under the yoke of the Greeks, the Romais, and Arabs. They were excitered all over the earth, and have-been a wandering people evensince, because they rejected faith, slew God's messengers, and went on transgressing.

The slaying of the Prophets begins with the murder of Abel, who was in the ancestry of Israel The elder sons of Jacob attempted the murder of Joseph when they dropped him into the well and if he was afterwards rescued by strangers, their blood-guilt was none the less. In later history they attempted to slay Jesus, inasmuch as they got the Roman Governor to crucify one in his likeness,

and they attempted to take the life of Mustafa,

But the moral grees wider than the Children of Israel. It applies to all nations and all individuals. If they are stiff-necked, if they set a greater value on perishable goods than on freedom and eternal salvation, if they break the law of God and resist Hig grace, their portion must be humilation and misery in the spiritual world and probably even on this earth if a long view is taken,

76. Latest researches have revealed a small remnant of a religious community numbering about Latest researches nave reveauce a small remnant of a religious community nummering about 2000 souls in Lower Iran, near Bagat, in Arabic thry are called subdit (pintal, subbat). They are also considered the Great Life. They dress in white, and believe in frequent limitersions in water. Their Book Ginza is in a dialect of Aramatic. They have theories of Darkness and Light as in Concastrianism. They use the name Yardas (Jordan) for any river. They live in peace and barmony among their Muslim neighbours. They resemble the Righting mental through the Yardas (Jordan) for any river. They live in peace and barmony among their Muslim neighbours. They resemble the Righting mental in the Quran, but are not probably identical with them.

The pseudo-Sabians of Harran, who attracted the attention of Khalifa Mamiin-al-Rashid in 830 A.D. by their long hair and preular dress probably adonted the name as it was mentroned in the Quran, in order to claim the privileges of the People of the Book. They were Syrian Star-workingner. with Hellenistic tendencies, like the Jews contemporary with Jesus. It is doubtful whether they had any right to be called People of the Book in the technical sense of the term. But I think that in this matter (though many authorities would dissent) the term can be extended by analogy to cover earnest followers of Zoroaster, the Verlas, Buddha, Confucius and other Teachers of the moral law,

. There was another people called the Sahmans, who played an important part in the history of artly Arabia, and are known through their userstimons an alphabet allued to the Phornician and the Babylonian. They had a flourishing kingdom in the Yemen tract in South Arabia about 800,700 BC. though their origin may have been in North Arabia. They worshopped the planets and stars (Moon, Sun, Venus) Probably the Quieno of Sheba is connected with them. They succumbed to Abyssinia about 350 ADO and to Persia about 579 AD. Their capital was near San'ā. They had beautiful stone buildings, in which the pointed arch is noticeable. (See E. B. on Sabeans) 94

With their Lord: on them Shall be no fear, nor shall they grieve."

- 63. And remember We took
  Your Covenant
  And We raised above you
  (The towering height)
  Of Mount (Sinai) 16:
  (Saying): "Hold firmly
  To what We have given you
  And bring (ever) to remembrance
  What is therein:
  Perchance ye may fear God."
- 64. But ye turned back thereafter: Had it not been for the Grace And Mercy of God to you, Ye had surely been Among the lost.
- 65. And well ye knew
  Those amongst you
  Who transgressed
  In the matter of the Sabbath:
  We said to them:
  "Be ye apes,
  Despised and rejected."
- 65. So We made it an example

(٢) سورة البقرة \* **وَلَاحَوَثُ** عَلَيْهِمُ **وَلَاهُمُ يُعَرِّبُون**َ

۞ وَاذْ أَخَذْنَا مِيكَةَكُمْ وَرَفَعْنَا فَوْضَكُمُ الطُّورَ خُدُواْ مَلَا لَيْنَكُمْ بِهُوَا وَاذْكُرُواْ مَا فِيهِ لَمَلَّكُمْ تَتَقَوْنَ

۞ أَرُّ وَكَنْتُمْ مِنْ إِسَّادِ ذَلِكٌ مَلُولًا مَسْدُلُ اللَّهِ مَلَنَكُمْ وَرَحْشُلُم لَكُنُدُيِّزَا لَحَشْرِينَ

۞ وَلَقَدُعَاتُمُ الْإِينَاعَتَدَ وَأُمِنِكُمُ فِالسَّبِّيهِ مَثْلُنَا لَمُّمُ كُونُواْ لِرَدَّ كَمْنِيقِينَ

@ فَحَمَانُهَا نَكَ لَا لِمَا مَنْ مَدَنَّهَا وَمَا

77. Cf. ii. 38, where the same phrase occurs. And it recurs again and again afterwards.

The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The fews claimed this for themselves, and the Christians in their origin were a sect of the fews. Even she modern organized Christian churches, though they have been, ronaciously or unconsciously on the time spirit, including the historical fact of Islam, yer cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Thomes of God will read the control of the control of the carrier of the control of the carrier of the control of the carrier of the car

78. The Mountain of Sinai (787-8-Stais), a prominent mountain in the Arabian deserf, in the peninsula between the two arms of the Red Sea. Here the Ten Commandments and the Law were given to Mose. Both of the Commandments and the Law were given to Mose. Both of it or nearly a few to the Commandments and the Law were given to Mose. Both of it or nearly a few to the Commandments (Exod. xix. 5, 8, 16, 18), which are described in Jewish tradition in great detail. Under thunder and lightning the mountain must indeed have appeared an awe-inspiring sight above to the Camp at its foot, And the people solemnly entered into the Covenant: all the people answered together and said, "All that the Lord hath spoken we will do."

and said, "Air mat the Loro man aposem we will us.

79. The punishment for breach of the Sabbath under the Mosaic law was death, "Every one that defielth it (the Sabbath) shall surely be put to death: for whoseever doeth any work therein, that soul shall be cut off from among his people": (Easd xxxx.i, 4). These must have been a Jewish tradition about a whole fishing community in a seaside form, which persisted in breaking the tradition about a whole fishing community in a seaside form, which persisted in breaking the "De are "P". This is the suggestion of Mariatic his both these passages, on the authority of Mujabid and Ibn Jarit Tabari. The punishment would be, not for the breach of the Sabbath; it isself, but for their construnctions defibure of the Law.

And to their posterity, And a lesson To those who fear God.

- 67. And remember Moses said
  To his people: "God commands
  That ye sacrifice a heifer." "
  They said: "Makest thou
  A laughing-stock of us?"
  He said: "God save me
  From being an ignorant (fool)!"
- 68. They said: "Beseech on our behalf
  Thy Lord to make plain to us
  What (heifer) it is!"
  He said: "He says: the heifer
  Should be neither too old
  Nor too young, but of middling
  Age: now do what ye are
  commanded!"
- 69. They said: "Beseech on our behalf
  Thy Lord to make plain to us
  Her colour." He said: "He says:
  A fawn-coloured heifer,
  Pure and rich in tone,
  The admiration of beholders!"
- 70. They said: "Besech on our behalf
  Thy Lord to make plain to us
  What she is: to us are all heifers
  Alike: we wish indeed for guidance,
  If God wills."

(٢) سورة البقرة خَلْفَهَا وَمَوْعِظَةً لِلْتَّقِيْنَ

۞ فَالُواا وَعُ لِنَا رَبِّكَ يُبِينِ لَيْنَا مَا هِي إِنَّ اَلْفَسَرَسَنَابَهُ مَلَيْنَا قَوَانَا إِنْفَا مَا لَهُ كُنْبَتُكُونَ

90. This story or parable of the heifer in ii. 67-71 should be read with the parable of the dead man brought to life in ii. 72-73. The stories were accepted in Jewish traditions, which are themselves based on certain sacrificial directions in the 10d Testament. The heifer story of Jewish tradition is based on Num, xiz. 1-10, in which Moses and Aaron ordered the Israelites to sacrifice a red heifer without spot or blemish; her body was to be burnt and the askes were to be kept for the purification of the congregation from sin. The parable of the dead man we shall refer to later.

The lesson of the helier parable is plain. Moses announced the sacrifice to the Israelites, and they treated it as a jest. When Moses continued solemnly to ask for the sacrifice, they put him off on one pretext and another, asking a number of questions which they could have answered themselves if they had listened to Moses's directions. Their questions were carping criticisms rather than the result of a desire for information. It was a mere thin pretence that they were geninely seeking for guidance. When at last they were driven into a corner, they made the sacrifice, but the will was wanting, which would have made the sacrifice effections for purification from sin. The real reason for their prevarications was their guilty conscience, as we see in the parable of the dead made (ii. 24.3).

# S II. 71-74. 1

71. He said: "He says: a helfer Not trained to till the soil Or water the fields; sqund And without blemish." They said: "Now hast thou brought The truth." Then they offered Her in sacrifice, But not with good-will.

### SECTION 9.

- 72. Remember ye slew a man<sup>st</sup>
  And fell into a dispute
  Among yourselves as to the crime:
  But God was to bring forth
  What ye did hide.
- 73. So We said: "Strike the (body)
  With a piece of the (heifer)."
  Thus God bringeth the dead
  To life and showeth you His
  Signs:
  Perchance ye may understand.
- 74. Thenceforth were your hearts Hardened: they became Like a rock and even worse. In hardness. For among rocks There are some from which Rivers gush forth; others There are which when split Asunder send forth water; And others which sink

(٢) سورة البقرة و (٢) سورة البقرة و (٢) سورة البقرة و قال إنّه بقول المبّه المَكنّ لأذ لولُ شُعِيرُ الأوْضَ وَلَا النّبِيةَ الْمُكنّ لَا يَشْبِيةً الْمُؤْمِنَا الْمَالَانَ مِسْلَمَةٌ لَا يَشِيعَةً وَمَا فَالْوَالْكَنْ مِشْلِكُنّ فَلَا يَعُومُهَا وَمَالَوْنَ وَمِنْ اللّهُ اللّهُ مُعْرَةً وَمَا لَوْنَ مَا لَوْنَ مَا اللّهُ اللّهُ مُعْرَةً اللّهُ مُعْرَةً وَهِمَا أَوَاللّهُ مُعْرَةً مِنْ اللّهُ اللّهُ مُعْرَةً اللّهُ مُعْرَةً مِنْ اللّهُ اللّهُ مُعْرَةً مُنْ اللّهُ اللّهُ اللّهُ اللّهُ مُعْرَةً مِنْ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ الللللّهُ اللّهُ اللللللّهُ اللللّهُ الللللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ ا

﴿ فَقُدُلْنَا آصْرِ بُوهُ بَهِ غَضِهُمُ كَذَلِكَ يُحْجُ لِلَهُ ٱلْمُؤَنَّذُ وَ يُرَجِّ مُنْ اللّهِ عَلَمْ الْمُؤَنَّدُ

۞ تُرَمِّسَتُ مُلُوَيْكُمْ يِنَ عَدُدُ اللِكَ فَعِنَ كَالْجَارُ إِذَا وَالْمَنَدُ الْمَنْفِيَّةُ وَلَائِمِ لَلْهِارَةِ لَا يَسَخَرُمُنِهُ الْأَخْسَرُ ثُمَا ذَرِيْتِهِ الْمَالِشَفْ فَعُمْ يُعَمُّمُ مِنْهُ الْمَاخُولَةُ مِنْهُ اللَّهِ يَهْدِيلُ مِنْ خَذْ يَسْمُ اللَّهُ مِنْ خَذْ يُسْمُ اللَّهُ

81. In Dout, xxl. 1-9 it is ordained that if the body of a slain man be found in field and the slayer is not known, a helfer shall be beheaded, and the clders of the city next to the slain man's domicile shall wash their hands over the helfer and say that they neither did the deed nor saw it done, thus clearing themselves from the blood-guilt.

The Jewish story based on this was that in a certain case of this kind, every one tried to clear himself of guilt and lay the blame at the door of others. In the first place they tried to prevaricate and prevent a heifer being slain as in the last parable. When she was slain. God by a miracle disclosed the really guilty person. A portion of the sacrificed heller was ordered to be placed on the corpse, which came to life and disclosed the whole story of the crime.

The lesson of this parable is that men may try to hide their crimes individually or collectively, but Ood will bring them to light in unexpected ways. Applying this further to lewish national history, the argument is developed in the following verses that the Children of Israel played fast and loose with their own rites and traditions, but they could not thus evade the consecuences of their own sin.

For fear of God. And God is Not unmindful of what ye do.

- 75. @ an ye (O ye men of Faith) Entertain the hope that they Will believe in you?— Seeing that a party of them Heard the Word of God, And perverted it knowingly After they understood it.
- 76. Behold! when they meet \*\*
  The men of Faith, they say:
  "We believe": but when
  They meet each other in private,
  They say: "Shall you tell them
  What God hath revealed to you,
  That they may engage you
  In argument about it
  Before your Lord?"—
  Do ye not understand (their aim)?
- Know they not that God Knoweth what they conceal And what they reveal?..

وَمَا اللهُ فِعَلَيْمِ لِعَمَّا لَهُمَّا لُونَ ﴿ • أَفَطَّهُ عُونَ أَن يُؤْمِنُواْ لِكُرُّومَذَكَ أَنَّ

﴿ وَافْطَلِعُونَ إِنْ يُؤْمِنُواْ الْحَرُوفَةُ كَانُ وَيَوْمُنِهُمُ يَتَعَوِّنَ كَلَمْاً الْغَوْزُرُ يُرَوِّيْهُمْ مِنْ مَعْدِمَا عَمَّلُونُهُ وَلَمْ يَعْلُونَ

۞ وَإِذَا لَقُوا الَّذِينَ الْمُؤَا الْوَا المَّذَا وَالْمَا الْمَذَا وَالْمَا الْمَذَا وَالْمَا الْمُؤْمِنُ بَعَضْهُمُ الْمَنْ فِي الْمَا الْمُؤْمِنُ وَالْمَا الْمُؤْمِنُ مُنْ مِنَا الْمَثَا اللهُ اللهِ اللهِ اللهِ الم الدُّمَا لَكُ عَلَيْكُ مُرْلِطًا الْمُؤْمِنُ وَعِنْدَيْكُمْ وَاللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

أفكرتسفيلون

@أوَلَابُمُ لُونَ أَنَّا لَلْهُ يَهُمُ مُنَايُسُرُ وَنَ وَمَا يُعَلِّنُونَ

82. The sinner's heart gets hatder and harder. It is even hatder than rocks of which a beautiful poetical allegory is placed before us. In nature we think there is finiting harder than rocks. But the case the rocks from which rivers and springs flow spontaneously, sometimes in shall rickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamics, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet melt into tears when some great blow or calamity calls the mind to higher things. And lastly, there are the rocks which slip or sink by geological pressure or in an earthquake, and send forth large spouts of water, as happened, for example, in the Bihar earthquake of 1941: such sinking or quaking thay be poetically ascribed to fear. So there give hearts of repentance. But the hardened somer is worse than all these. His case to prose than that of rocks, for nothing will melt him.

83. The immediate argument applies to the Jews of Medina, but the more general argument applies to the people of Fatth and the people without Faith, as we shall see below. If the Mushing of Medina over entertained the hope that the Jews in their city would as a body welcome Mushammad Mushalf as the Prophet prophesed in their own books, they were mistaken. In Deul. xviii, they read: "I will raise them up a Prophet from among their betteren, this unto thee," (i.e., like they read: "I will raise them up a Prophet from among their betteren, this unto the," (i.e., like tame into Islam. The Arabs are a kindred branch of the Semitic family, and are correctly described in relation to the Jews as "Heisir betther"; and there is no question that there was not another Prophet "like unto Moses" until Mushammad came; in fact the postscript of Deuteropromy, which was written many centures after Moses, says: "There arose not a prophet since in Israel like unto Moses, whord the Lord knew face to face." But the Jews as a body were jealous of Mushammad and played a double part. When the Musham community began to grow stronger they pretended to be of them, but really tried to keep back any knowledge of their own Scriptures from them, lest they should be betaten by their own arguments.

The more general interpretation holds good in all ages. Faith and Unfaith are pitted against each other. Faith has to struggle against power, position, organization, and privilege. When it gains ground, Unfaith comes forward insincerely and claims fellowship. But in its own mind, it is galous of the armonyr of science and knowledge which Faith brings into the service of God. But God knows all, and if the people of Faith will only seek knowledge uncerely wherever they can full the contract of the contract

78. And there are among them <sup>84</sup> Illiterates, who know not the Book, But (see therein their own) desires, And they do nothing but

conjecture.

- 79. Then woe to those who write
  The Book with their own hands,
  And then say: "This is from God,"
  To traffic with it
  For a miserable price!—!
  Woe to them for what their hands:
  Do write, and for the gain
  They make thereby.
- 80. And they say: "The Fire Shall not touch us
  But for a few numbered days:"
  Say: "Have ye taken a promise
  From God, for He never
  Breaks His promise?
  Or is it that ye say of God
  What ye do not know?"
- 81. Nay, those who seek gain \* In Evil, and are girt round By their sins,—

  They are Companions of the Fire: Therein shall they abide (For ever).
- 82. But those who have faith

'84. The argument of i. 76 is continued. The Jews wanted to keep back knowledge, but what knowledge had they? Many of them, even if they could read, were no betfer than illiterates, for they knew not their own true Scriptures, but read into them what they wanted, or at best their own conjectures. They palmed off their own writings for the Message of God. Perhaps it brought them profit for the time being; but it was a miserable profit if they "gained the whole world and lost their own souls" (Matt. xw. 26). "Writing with their own hands" means inventing books themselves, which had no divine authority.

own souls looked.

The general argument's smilar, Unfaith erects its own false goods. It attributes things to causes which only exist in its own imagination. Sometimes it even indulgas in actual dishonest traffic in the ignorance of the multitude. It may pay for a time, but the bubble always bursts.

85. The Jews in their arrogance might say: Whatever the terror of Hell may be for other people, our rias will be forgiven, because we are the children of Abraham: at worst, we shall suffer a short definite punishment and then be restored to the "bosom of Abraham." This bubble is pricked here. Read this verse with it, 81-82.

The general application's also clear. If Unfaith claims some special prerogative, such as race, "civilization," political power, historical expenence, and so on, these will not avail in God's sight. His promise is sure, but His promise is for those who seek God in Faith, and show it in their conduct.

86. This is many degrees worse than merely falling into evil: it is going out to "earn evil," as the Arabic text has it, i.e., to seek gain in evil. Such a pervene attitude means that the moral and spiritual fortress erected around us by the Grace of God is voluntarily surreadered by us and demoliabed by Evil, which erects its own fortress, so that access to Good may be more and more difficult.

They are Companions of the Garden:
Therein shall they abide
(For ever).

SECTION 10.

- 83. And remember We took A Covenant from the Children Of Israel (to this effect): Worship none but God; Treat with kindness Your parents and kindred, And orphans and those in need; Speak fair to the people; Be steadfast in prayer; And practise regular charity. Then did ye turn back, Except a few among you, And ye backside (even now).
- 84. And remember We took Son Your Covenant (to this effect): Shed no blood amongst you, Nor turn out your own people From your homes: and this Ye solemnly ratified, And to this ye can bear witness.
- 85. After this it is ye, the same people, Who slay among yourselves, And banish a party of you From their homes; assist (Their enemies) against them, In guilt and rancour; And if they come to you As captives, ye ranson them.

أُوْلَتِهِلَتَأْمُعُنُ الْمِئَةُ مُرْفِيهَا خَلِدُولَ

۞ مَاذَأَخَذَ مَا يَسْتَنْ عَيْرَاسُرُّهَ بِلَالَّسَّدُ وَنَ إِلَّا اللَّهِ فَوْلَا إِلَّا اللَّهِ فَا اللَّهُ مِنْ فِي فُولًا لَهُ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ فَا اللَّهُ مِنْ فِي فَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مِنْ فِي فَاللَّهُ اللَّهُ مِنْ فِي فَاللَّهُ اللَّهُ اللَّهُ مِنْ فَاللَّهُ اللَّهُ اللَّهُ اللَّهُ مِنْ فَاللَّهُ اللَّهُ مِنْ فَاللَّهُ اللَّهُ اللِّلِي اللَّهُ اللِّهُ اللَّهُ الْ

۞ٷڎٲڂڎ۬ٵڡۣؽڤٙڠڴڒؙڵڗۺ۬ڣػؙۏڹۜۏڡۧٲءۧػٞ ۅؘڵڬۛۼٚڿٷڹٲڣؙۺڴؿۻڍێڮػؙڒۺٛٙٲڣۧڗڒػۛ ٷٲٮؙؿؠٞۺ۫ؠۮؙۅڹ

﴿ ثُمِّ أَنَمُ مَنَوُلاً مِتَنَالُوْنَا فَسُكُمْ وَغُيْمُونَ وَسِكَانِهُ صَحْمَنُ وَيَرِحِرْتِلَامُ كُنَّ مَلْيُو وَلِينًا مِنْ مَنْ اللّهُ مُنْ اللّهِ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ وَمُرْ

88. Verse 83 selerred to the universal moral law. This verse 84 refers to its application under a special Covenant entered into with the Jesus of Medina by the new-boom Muslim Commonwealth under its Guide and teacher Muhammad. This Covenant is green in Inn Hisham's Steatur-Resal, and comments on it will be found in Ameer "Alts Selvis" of Islam (London, 1922), pp. 37-61. It was entered into in the second year of the Hijra, and was treacherously broken by the Jews almost immediately afterwards.

<sup>87.</sup> So far from the Covenant being of the kind you suggest in ii. 80, the real Covenant is about the moral law, which is set out in ii. 83. This motal law is universal, and if you break it, no privileges will lighten your punishment or help you in any way (ii. 86). "Speak fair to the people" not only means outward courtesy from the leaders to the meanest among the people, but the protection of the people from being exploited, deceived, defrauded, or doped with things to lull their intelligence.

immediately afterwards,

89. I understand "ransom them" here to mean "take ransom for them," though most of the
Commentators take it to mean "give ransom for them." Muşafa had made a Pact which, if it had
been faithfully observed by all parties, would have brought a reign of law and order for Medina,
been faithfully observed by all parties, would have brought a reign of law and order for Medina,
if it is not a support of the parties of t

Though it was not lawful For you to banish them. Then is it only a part of the Book That ye believe in. And do ve reject the rest? But what is the reward for those Among you who behave like this But disgrace in this life?-And on the Day of Judgment They shall be consigned To the most grievous penalty. For God is not unmindful Of what ye do.

86. These are the people who buy The life of this world at the price Of the Hereafter: their penalty Shall not be lightened Nor shall they be helped.

C. 47.-The people of Moses and the people of Jesus (ii 87-121.) Were given revelations, but alas! They played talse with their own lights, And, in their selfishness, made narrow God's universal message. To them It seemed incredible that His light Should illumine Arabia and reform The world. But His ways are wondrous, And they are clear to those who have Faith.

SECTION 11. 87. We gave Moses the Book And followed him up With a succession of Apostles: 88-A We gave Jesus the son of Mary 90 Clear (Signs) and strengthened him With the holy spirit. Is it That whenever there comes to you An Apostle with what ye Yourselves desire not, ye are Puffed up with pride?-Some ye called impostors, And others ye slav ! 51



89-A. The word "apostle" is used here and throughout the Translation in the literal sense of

89-A. The word "apostle" is used here and throughout the Translation in the literal sense of "One Sent," and rott in a specialized sense. One "One Sent," and rott in a specialized sense. Why is he called the "Son of Mary"? What are his "clear signes? What is he' holy spirit" by which he was strengthened? We reserve to a later stage a discussion of the Quranic teaching on these questions. See it 62 n. 401.

91. Notice the sudden transition from the past tense in "Some ye called impostors" to the present tense in "others ye slay". There is a double significance. First, revewing the long course of Jewish history, we have come to the time of Jewish the strength of the life of the life of the year. Secondary of the time were now they are trying to Safe, "Sense Secondary the strength of the life of that holy Annatie. This would be literally true at the time the words were promulgated to the proofs. And this transition leads on naturally to the next verse, which refers to the actual conditions before Muhammad in Medina in the second vear of the High. the second year of the Hijrs.

Sections 11-13 (ii. 87-121) refer to the People of the Book generally, Jews and Christians. Even

where Moses and the Law of Sinai are referred to, those traditions are common to both Jews and Christians. The argument is about the people who ought to have learnt from previous Revelations and welcomed Muhammad's teaching, and yet they both took up an attitude of arrogant rejection

88. They say, "Our hearts
Are the wrappings " (which

oreserve
God's Word: we need no more)."
Nay, God's curse is on them
For their blasphemy: "
Little is it they believe.

- 89. And when titere comes to them A Book\* from God, confirming What is with them,—although From of old they had prayed For victory against those Without Faith,—when there comes To them that which they (Should) have recognized, They refuse to believe in it But the curse of God Is on those without Faith.
- 90. Miserable is the price
  For which they have sold
  Their souls, in that they
  Deny (the revelation)
  Which God has sent down,
  In insolent envy that God
  Of His Grace should send it
  To any of His servants He
  pleases: \*\*

﴿﴿﴾ وَقَالُواْ قَالُونَا عُلَثُّ ۞ وَقَالُواْ قَالُونَا عُلِثْ بَالْمُنَهُ ۗ اللَّهُ عِلْمِيْرِهِ فَقَلِيكُ مِّلَا وُوْمِنُونَ

( وَلِمَا عَلَا عَلَا عُلَا عُلَا عُلَا عُلَا عُلَا عُلَا عُلَا عَلَا عُلَا عُلَا عُلَا عُلَا عُلَا عُلَا عُلَ كَامَةُ فُولُولُ الْفَالِيَّ فَالْمُعْلِلُولُ فَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَل عَلَا لَذَا فَا لَكُنْ فَا فَا الْعَلَا فَا فَا عَلَا عَلَا عَلَا عَلَا عَلَا فَا فَا عَلَا عَلَا عَلَا عَلَا فَا فَا عَلَا عَلَا فَا فَا عَلَا عَلَا فَا فَا عَلَا عَلَا فَا فَا عَلَا عَلَ وَالْعَلَا عَلَا عَا

92. The Jews in their arrogance claimed that all wisdom and all knowledge of God were enclosed in their hearts. But there were more things in heaven and earth than were dreamt of in their philosophy. Their claim was not only arrogance but biasphemy. In reality they were men without Faith, (I take Quifan here to be the plural of Qifa/un the wrapping or cover of a book, in which the book is preserved.)

As usual, there is a much wider meaning. How many people at all times and among all nations close their hearts to any extension of knowledge or spiritual influence because of some little fragment which they have got and which they think is the whole of God's Truth 5 such an attitude shows really want of faith and is a biasphamous limitation of God's unlimited spiritual gifts to His creatures.

93. The root hafara has many shades of meaning: (1) to denv God's goodness, to be ungrateful, to reject Fatth, deny His revelation, (3) to blaspheme, to ascribe some himitation or attribute to God which is derogatory to His nature. In a translation, one shade or another must be put forward according to the context, but all are implied.

94. The Jews, who pretended to be so superior to the people without Faith—the Gentules—should have been the first to recognize the new Truth—of the Truth renewed—which it was Muhammad's mission to bring because it was so similar in form and language to what they had already recrived. But they had more arrogance than faith. It is this want of faith that brings on the curse, i.e., deprives us (if we adont such an attitude) of the blessians of God.

Again the lesson spuller to a much wider circle than the Jews. We are all apt, in our perverseness, to reject an appeal from our brother ever finore summarily than one from an outsider. If we have a glummering of the truth, we are apt to make ourselves impervious to further truth, and thus lose the benefit of God's Grant.

95. Racial arrogance made the Jawa averate to the reception of Truth when it came through a servant of God, not of their own race. Again the lesson is wider. I shat a warseness unknown in our own times, and among other races? Yet how can a race or a people set bounds to God's choice? God is the Creator and Cherisher of all races and all worth.

Thus have they drawn On themselves Wrath upon Wrath. And humiliating is the punishment Of those who reject Faith.

91. When it is said to them,
"Believe in what God
Hath sent down," they say,
"We believe in what was sent

To us": yet they reject' All besides, even if it be Truth-Confirming what is with them. Say: "Why then have ye slain The prophets of God in times Gone by, if ye did indeed Believe?"

- 92. There came to you Moses
  With clear (Signs); yet
  Ye worshipped the Calf
  (Even) after that, and ye
  Did behave wrongfully.
- 93. And remember We took
  Your Covenant and We raised
  Above you (the towering height)
  Of Mount (Sinai):
  (Saying): "Hold firmly
  To what We have given you,
  And hearken (to the Law)": "
  They said: "We hear,
  And we disobey": "
  And they had to drink "

﴿ مَإِذَا كَنَاكَا مِينَا فَكُكُد وَرَفَسُنَا فَوَتَكُمُ الْطُورَ خُذُوا مَيَّا الْيَسْكُمُ مِيفُونَ وَاسْمُواْ فَالْوَاسِيْمِنَا وَعَصْبَهَنَا وَأُشْفِيعُوا

<sup>96.</sup> Even the race argument is often a firmsy and hollow pretext. But not the Jews reject Prophets of their own race who told them unpleasant ruths? And do not other nations dolkewise? The real trouble is selfishness, narrowness, a mean dislike of anything which runs counter to habits, rustoms or inclinations.

rusions or inclinations

77. Cf. the introductory words of ii. 63. which are the same as the introductory words here, but
the argument is developed in a different direction in the two places. In ii, 63, after they are reminded of the solema Covenant under the towering height of Mount Sinai they are told how they broke
the Covenant in after ages. Here, after they are reminded of the same solemn Covenant, they are told
that even then they never meant to observe it. Their thought is expressed in bring words of saccasm.
They said in words: "All that the Lord bath spoken, we will do." But they said in their hearts:
"We shall disober."

<sup>98,</sup> What they should have said was: "We hear and we obey"; this is the attitude of the true men of Faith (ii. 285).

After the Commandments and the Law had been given at Mount Sinai, and the people had solemnly grown their Coverant, Moses went up to the Mount, and in his absence, the people made the golden calf. When Moses returned, his anger waxed hot, "He look the Calf which they had made, and burnt it in the fire, and ground it to powder, and styresed it upon the water, and made its children of Israel drink of it." [Exod. xxxii 20]. This incident is interpreted in the Qur-ha allegorically. The Calf is the symbol of disobedience, rebellon, want of faith. It was like a taint of poison. Their punishment was to swallow the taint of poison which they had themselves produced. They swallowed it not into their stomachs, but into their hearts, their very being. They had to mortify and humble themselves in the sight of God, as was shown in another allegory based on the Jewish narrative (see it, 34 and note, above).

Into their hearts
(Of the taint) of the Calf
Because of their Faithlessness.
Say: "Vile indeed
Are the behests of your Faith
If ye have any faith!"

- 94. Say: "If the last Home,
  With God, be for you specially,
  And not for anyone else,
  Then seek ye for death,
  If ye are sincere."
- 95. But they will never seek
  For death, on account of the (sins)
  Which their hands have sent
  On before them. 100
  And God is well-acquainted
  With the wrong-doers.
- 96. Thou wilt indeed find them,
  Of all people, most greedy
  Of life,—even more
  Than the idolaters:
  Each one of them wishes
  He could be given a life
  Of a thousand years:
  But the grant of such life
  Will not save him
  From (due) punishment.
  For God sees well
  All that they do.
  SECTION 12.

97. Say: Whoever is an enemy in To Gabriel—for he brings down

@ قُوْا مَرْ كَانَ عَدُوَكِلِيْدِ مِلْ فَانْهُ

<sup>100.</sup> The phrase "What their hands have sent on before them "frequently occurs in the Qur-ân. Here, and in many places, it refers to sins. In such passages as laxvii, 40, or laxxi 14, it is implied that both good and bad deeds go before 18, to the judgment-sear of God before we do ourselves. In it, 110, it is the good that goes before us. Our deeds are personnied. They are writensees for or against us, and they always go before us. Their good or bad influence begins to operate before we even know it. This is more general than the New Testament it deal in the First Episte of St. Paul to Timothy, v. 20. "Some, mon's sins are open beforehand, going before to judgment; and some men they follow after."

<sup>10].</sup> A party of the Jews in the time of Muhammad ridiculed the Muslim belief that Gabriel brought down revelations to Muhammad Mujafa. Michael was called in their books "the great prince which standeth for the children of thy people"; (Daniel, xii, 1). The vision of Gabriel inspired was merely a manifestation of their unbelief that Michael was their fliend and Gabriel their enemy—was merely a manifestation of their unbelief that Michael was their fliend and Gabriel their enemy—was merely a manifestation of their unbelief that was distinguished, and the substitute of the substitute

The (revelation) to thy heart By God's will, a confirmation Of what went before, And guidance and glad tidings For those who believe,—

- 93. Whoever is an enemy to God And His angels and apostles, To Gabriel and Michael,— Lo! God is an enemy to those Who reject Faith.
- 99. We have sent down to thee Manifest Signs (ayat);
  And none reject them
  But those who are perverse
- 100. Is it not (the case) that
  Every time they make a Covenant,
  Some party among them
  Throw it aside?—Nay,
  Most of them are faithless.
- 101. And when there came to them An Apostle from God, Confirming what was with them, A party of the People of the Book Threw away the Book of God <sup>108</sup> Behind their backs, As if (it had been something) They did not know!
- 102. They followed what the evil

Gave out (falsely)
Against the power
Of Solomon: the biasphemers
Were, not Solomon, but
The evil ones, teaching men

102. I think that by "the Book of God" here is meant, not the Quran, but the Book which the People of the Book had been given, viz., the previous Revelations. The argument is that Muhammad's Message was similar to Revelations which they had a leady everyed, and if they had looked into their own Books honestly and sincerely, they would have found proofs in them to show that the new Message was true and from God. But they ignored their own Books or twiste or distorted them according to their own fancies. Wrisse, they followed samething which was actually false and mischievous and inspired by the evil one. Such was the belief in magic and sorpery. These are described in the next verse in terms referring to the beliefs and practices of the "People of the Book."

<sup>103.</sup> This is a continuation of the orgument in ii. 101. The People of the Book, instead of sticking to the plant Books of Revelations, and seeking to do the will of God, ran after all sorts of occult knowledge, most of which was false and evel. Many wonderful tales of occult power attributed the power of Solomon to magic. But Solomon dealt in no arts of evil. It was the powers of evil that pretended to force the laws of nature and the will of God; such a pretence is plantly blasphemy

Magic, and such things As came down at Babylon To the angels Harut and

But neither of these taught anyone (Such things) without saying : "We are only for trial; So do not blaspheme." They learned from them 100 The means to sow discord Between man and wife. But they could not thus Harm anyone except By God's permission. And they learned what harmed

them. Not what profited them. And they knew that the buyers Of (magic) would have No share in the happiness Of the Hereaster. And vile Was the price for which They did sell their souls, If they but knew!

103. If they had kept their Faith And guarded themselves from evil.

104. This were has been interpreted variously. Who were Haffl and Masti: What did they teach? Why did they teach is? The view which commends uself to me as that of the Tafsix Haggies, foilowing Baldhawt and the Tafsix Kabix. The word "angels" as applied to Haffl and Marint is figurative. It means "good men of knowledge, science for wasdom, and power." In modern languages the word "angel" is applied to a good and beautiful woman. The earlier tradition made angels masculine, and applied to them the attinutues which I have mentioned, along

tradition made angels masculine, and applied to them the attributes which I have mentioned, along with the attribute of beauty, which was implied in goodness, knowledge, wildom, and power. Harit and Märdt lived in Babylon, a very ancient seat of science, especially the science of astronomy. The period may be supposed to be anywhere about the time when the ancient Eastern Monarchies were strong and enlightened; probably even earlier, as Mä-10-tu or Marduk was a delied hero afterwards worshipped as a good of magic in Babylon. Being good men, Harit and Märdt of course dabbled in nothing evil, and their hands were certainly clean of fraud. But knowledge and the arts, if learned by evil men, can be applied to evil uses. The evil ones, besides their fraudulent magic, also learnt a little of this true science and applied it to evil uses. Harit and Sharti ofd not withhold knowledge, yet sever taught anyone without plainly warning them of the trial and temptation of knowledge in the hands of evil men. Being men of inight, they also saw the blasphemy that might rise to the lips of the evil ones pushed up with science and warned them against it. Knowledge is indeed a trial or temptation; if we are warned, we know its dangers: it God has endowed us with free will, we must be free to choose between the benefit and the danger.

Among the Jewish traditions in the Midrash (Jewish Tafsirs) was a story of two angels who asked God's permission to come down to earth but succunibed to temptation, and were living up by assed out pleinission to come down to earth our succombed to temptation, and we'r roun, dip of their feet at Babylon for punishment. Such stories about sinning angels who were cast, down to punishment were believed in by the early Christians also. (See the Second Episile of Peter, ii. 4, and the Episile of Jude, verse 6). There may be an allusion to such legends here, but much spiritualized and we are expressly warned against dabbling in magic or believing that anything can hurt us except by God's will, and God is just and righteous.

105. What the evil ones learnt from Hartit and Martit (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells and love potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But a part from the harm that these false pretenders might do others, the chief harm, which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's Fasat. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely.

(٢) سبورة النقرة

Far better had been The reward from their Lord. If they but knew!

#### SECTION 13.

Say not (to the Apostle) Words of ambiguous import.106 But words of respect: And hearken (to him): To those without Faith Is a grievoùs punishment.

105. It is never the wish Of those without Faith Among the People of the Book. Nor of the Pagans. That anything good Should come down to you From your Lord. But God will choose For His special Mercy Whom He will-for God is Lord of grace abounding.

106. None of Our revelations 107 Do We abrogate Or cause to be forgotten, But We substitute

106. The word disapproved is Roll no, which as used by the Muslims meant "Please look at us. Or, the word disapproved is rat he, winto as used by the Musisis' meant. "Please look at us, attend to us." But it was included by semiles by a little twist to suggest some insulting meaning, that we must guard ourselves against the cyvical trick of using words which sound complimentary to the ear but have a hidden barb in them. Not only must we be plain and honest in our words. We must respectfully hearigen to the words of a Teacher whom we have addressed. Thoughtless people use vain words or put foolish questions, and straight way turn their minds to something else.

people use vain words or put foolish questions, and straightway turn their minds to something else.

107. The word which I have translated by the word "revalations" is hyalt. See C. 41 and n. 15. It is not only used for verses of the Qursan, but in a general sense for God's revelations, as in i. 39 and for other Signs of God in history or nature, or miracles, as in ii. 61. It has even been used for huma signs and tokens of wonder, as, for example, monuments or landmarks built by the ancient people of 'Ad (xxvi, 128). What is the meaning here? If we take it in: a general sense, it means that God's Message from age to age is always the same, but that its form may differ according to the needs and estigated to the time. That form was different as given to Moses and then to gesus and then to design the same of the size of the

shapes not only in the material world but in the world of man's thought and expression.

2

Something better or similar: Knowest thou not that God. Hath power over all things?

- 107. Knowest thou not
  That to God belongeth
  The dominion of the heavens
  And the earth?
  And besides Him ye have
  Neither patron nor helper.
- 108. We ould ye question Your Apostle as Moses 108 Was questioned of old? But, whoever changeth From Faith to Unbelief, Hath strayed without doubt From the even way. 109
- Of the Book wish they could Turn you (people) back To infidelity after ye have believed, From selfish envy, After the Truth hath become Manifest unto them:
  But forgive and overlook, 110 Till God accomplish His purpose; 111 for God Hath power over all things. 111

109. Quite a number of the People

جِنْرِينَ ٱلْوَيْظِنَّ الْهُ تَشَكَّمُ ٱلْفَاقِدَ عَلَى الْصَلِّى فَنْ وَقَوْرُ ۞ ٱلْهِ تَسْتَكُمُ أَنَّا لَهُ ٱلْمُثْلُكُ السَّمَوْنِ وَالْأَرْضِ وَمَالْكُمُ مِنْ فُولِلْاَقِينِ وَلِيْ وَكَافَيْهِ

أَرْيهْ وَلَأَن تَسْعَلُوا رَسُولِكُوْ
 كَاسُهُ الْمُوسَى مِنْ عَبْلُ
 وَمِن يَبْتُ لَيَا الْمُحْدَ إِلْهِينِ
 وَمَن يَبْتُ لَيَا الْمُحْدَ إِلْهِينِ
 وَمَ ذَكُوبُ إِنْ مَنْ إِلَيْهِ الْمِينِ
 الْمَدُونُ وَكُوبُ اللّهِ اللّهِ اللّهِ اللّهِ اللهُ اللّهُ اللهُ الل

<sup>108.</sup> Moses was constantly harasied with foolish, impertment, or disingenuous quastions by his own people. We must not follow that bad example. In spiritual matters, posers do no good: questions should be asked only for real instruction.

<sup>109 &</sup>quot;Even way": the Arabic word sessed signifies smoothness as opposed to roughness: symmetry as opposed to want of plan; equality or proportion as opposed to want of design; recitude as opposed to roughliness; a mean as opposed to extremes; and fitness for the object held in view as opposed to faultiness.

<sup>110.</sup> There words are used in the Qurán, with a meaning skin to "forgive", but each with a different shade of meaning, "Affa there translated "forgive". I means to forget, to oblitate the from one's mind. Safaba there translated "overlook" means to turn away from, to ignore, to treat a matter as if it did not affect one. Gafara (which does not occur in this verse) means to cover up to something, as God does to our sins with His grace; this word is particularly appropriate in God's attribute of \$\int\_{\infty}^{\infty} = \int\_{\infty}^{\infty} 
<sup>111.</sup> The word Amr is comprehensive, and includes (I) an order or command as in xcvi. 12: or (2) a purpose, design, will, as in xvii. 82; or (3) affairs, working, doing, darrying out or execution of a design, as in laxxix. S. In many cases some of these meanings run together.

<sup>112.</sup> Note how this phrase, seemingly repeated from it. 106, and occurring in many other places, has appropriate signification in each place. In ii. 106 we were told about progressive revelation, how the same thing may take different forms, and seeming human infamity contribute in the fulfill ment of God's design, for God's power is unlimited. Here we are told to be patient and forgiving against enzy and injustice: this too may be fulfilling Cod's purpose, for His power is infinite.

Well all that ve do.

111. And they say: "None
Shall enter Paradise unless
He be a Jew or a Christian."
Those are their (vain) desires.
Say: "Produce your proof
If ye are truthful."

112. Nay,—whoever submits
His whole set '11" to God
And is a doer of good,—
He will get his reward
With his Lord;
On such shall be no fear,
Nor shall they grieve. "18"

SECTION 14.

113. A he Jews say: "The Christians
Have naught (to stand) upon;
And the Christians say:
"The Jews have naught
(To stand) upon." Yet they
(Profess to) study the (same) Book.
Like unto their word
Is what those say who know
not: "18

۞ڡٙٳٞۼۣۛۅؙٳؙٲڡۜٮڬۊؘٷٵڟ۫ٳٵڒۣڝۜۏۣڐ۫ۏڡٵڡ۫ڡێڡؙۅؙٳ ۮؙۣڶڡؿؗٮػؙؿڒڂؽڔۼۣڋۉ؞ٛۼڹڎٲڵڋ ڵؙڵڡۜؽٵٮۼٝڶۯؙؠۼۣؠۺ

> وَقَالُوْالَنَ مِنْخُلِآلُمْكِنَةَ إِنَّامَرَكَانَ هُورًا وَتَمَدَّىٰ عِلْالَامِلِيَّامُ فَلَهَا ثُوَّا رَمِنَكُوْ إِنْكُنتُمْ سَدَوْنَنَ

۞ بَلَىٰ مَنْ أَسْلَمُ وَجَهَدُهُ لِلْهُو وَهُو يُحْدِثُ هُلَهُ رَ جُرُهُ وعِندَ دَوْدِهِ وَلَاحُونُ عَلَيْهِمْ وَلَاهُمْ يَحْزَلُوْنَ

﴿ وَهَا لِيَا لِيَهِوُهُ لِلْسَيِ الْفَسَرَىٰ كَافَىٰ هُ وَقَالَوِالْفَسَرَىٰ لِيُسَيِّ الْيَهُوُهُ كَالْتَىٰ وَهُدُّ يَتُلُولُوا الْكِرَسَانِ كَذَٰ لِكَ قَالَ الْهُزِينَ لِا يَعَلَىٰ لِمَنْفِلَ وَلَهِيْرٌ

113. Cf. ii. 95 n.

<sup>114.</sup> The word translated "self" is Weji, a comprehensive Arabic word. It means (I) literally "face"; but it may imply (2) countenance or favour, as in xcii, 20; (3) honour, glory, Presence as applied to God, as in ii. 115, and perhaps also in Iv. 27; (4) cause, sake ("for the sake of") as in Ixavi 8; (3) the first part, the beginning, as in iii. 71; (6) nature, more being, essence, self, as in v, 111, xxviii. 86, and perhaps also in Iv. 27. Here I understand meaning 6; the face expresses the personality or the whole inner self of man.

<sup>115.</sup> This phrase comes in aptly is its own context many times. In this SUra it occurs in is 38,62, 112, 262, 274, and 277. It serves the same purpose as a refrain in a very well-arranged Song, or a mojif in Wagner's powerful music.

<sup>116.</sup> It is a sure sign of ignorance and prejudice when you study the same book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it. You should know better, but you speak like the ignorant. In this case the primary reference in the word "ignorant" may be to the Pagan Arabs.

But God will judge Between them in their quarrel On the Day of Judgment.

- Than he who is more unjust
  Than he who forbids in
  That in places for the worship
  Of God, God's name should be
  Celebrated?—whose zeal
  Is (in fact) to ruin them?
  It was not fitting that such
  Should themselves enter them
  Except in fear. For them
  There is nothing but disgrace
  In this world, and in the world
  To come: an exceeding torment.
- 115. To God belong the East
  And the West: whithersoever
  Ye turn, there is the Presence \*\*
  Of God. For God is
  All-Pervading.

All-Knowing.

- 116. They say: "God hath begotten A son": Glory be to Him.—Nay, To Him belongs all That is in the heavens And on earth: everything Renders worship to Him,"
- 117. To Him is due The primal origin

فَالدَّهِ عَلَى مُنْ بِيَنَهُ مُ يَوْمَا لَيْسَةَ فِهَاكَا وَلَفِهِ يَحْتَلِهُ وَنَ هِ وَمَنْ أَطْلَا كُنَ مِّنَ مَسَاجِداً لَقَوْلَ بُذِكُونِهَا الْمُدُونِ اللّهِ الْمُدَالَ الْمُدَالُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ

۞ وَلِيَّوَالْمُنْزِقُ وَالْمَيْرِجُ مَا يُنَا تُولُوا مَثْنَدُ وَجُهُ الشَّوْلَ الشَّوَ البِيُّمُ عَلِيكُمْ

۞ وَقَا لِوُااَفَتَ ذَا لَلَهُ وَلَدُالسُّبُ مَا يَّةٍ بَلَلَهُ مَافِئَ السَّمَوُنِ وَالْأَنْضِ كُلِّلَهُ وَتَيْتُونَ

﴿ بَدِيعُ ٱلسَّمَنَ وَتِ وَٱلْأَرْضِ اللهِ

117. There were actually Pagans in Mecca who tried to shut out the Muslim Arabi from the Ka'ba, the univertal place of Arab worship. The Pagans themselves called it the House of God. With what face could they exclude the Muslims, who wanted to worship the true God instead of worshipping idols? If these Pagans had succeeded, they would only have caused violent divisions among the Arabs and destroyed the sanctity and the very existence of the Ka'ba.

This verse, taken in a general sense, establishes the principle of freedom of worship in a public mosque or place dedicated to the worship of Ood. This is recognized in Muslim law. There may be differences of opinion between one individual and another, or between one group and another as to the nature of God or the proper mode of worship, but no tests can be laid down, nor can one individual or sect exclude another. So long a a person enters reverently and does nothing outwardly to cause offence to the other worshippers, he bas a right to go and worship in a public place set apart for God's worship.

118. The word translated "Presence" is Wajh, literally "face.» See note to ii. 112 above.

119. It is a derogation from the glory of God—in fact it is blasphemy—to say that God begets sons, like a man or an animal. The Christian doctrine is here emphatically repudiated. If words have any meaning, it would mean an attribution to God of a material nature, and of the lower animal functions of sex. In a spiritual sense, we are all children of God. And all Creation celebrates His glory. Verse 117 should be read with this to complete the argument.

Of the heavens and the earth: 100 When He decreeth a matter, He saith to it: "Be,"

And it is

118. Say those without knowledge:
"Why speaketh not God
Unto us? Or why cometh not
Unto us a Sign?"
So said the people before them
Words of similar import.
Their hearts are alike.
We have indeed made clear
The Signs unto any people
Who hold firmly
To Faith (in their bearts).

119. Verily We have sent thee
In truth as a bearer
Of glad tidings and a warner:
But of thee no question
Shall be asked of the Companions
Of the Blazing Fire.

120. Never will the Jews
Or the Christians be satisfied
With thee unless thou follow
Their form of religion. Say:

وَإِذَا فَصَنَّىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ إِنَّنَ فَيَكُونُ

۞ۅٙڡۜٵڷٲڐؘؾڹٙۘڵٳڝ۬ڴۄؙڹۘڵۅؙڵٳڲٷۣڵؾٵٮؘڡٞڎؙ ٲۅ۫ؾٲ۠ؾۣؾٵٵؿڐؖ ػۮڸڵٷڶٵڶڷٳٚڽۯ؈ۼٵڽۄڎڟٷڣؽؗڎڟۿۿؙڎڟۺ ڠؙڵۄؙڽۿؙؙۄ۫ۘڡؙڎؠٙؽۜٵٞڵٳٛؽٮؿٳڶڡؚٙۏۄؽۅ۫ڣؙۅٛڰ

۞ٳؙٵۯ۫ڛڬڬٛؽٳؙڷڿۣ۫ؾۺؽڒٷێؽڔڗٷڵٲۺٚڞ ۼڗؙٲؘڞ۬ؠۣڲؙۼۣؠۄؚ

﴿ وَلَنَزَّعَهٰى عَنكَ الْيَهُودُ وَلَا النَّصَلَوَىٰ حَتَّىٰ تَتَكِيعَ مِلَتَهُنَّوْفُلُ

110. The previous verse told us that everythine in house a not earth celebrates the glory of God. Lest anyone should think that the heavens and the earth were thinselves promeial and eigenal, we are now told that they themselves are creatures of God's will and design. Cf. vi. 102 where the word boda's as used as herge for the creation of the heavens and the earth, and whal again used for the creation of all things. Bada's goes back to the very primal beginning, as far as we can conceive it. The materialists might say that primeval matter was eternal; other things, i.e., the forms and shapes as we see them now, were called into being at some time or other, and will pensh. When they pensh, the conceived it is the conceived of the creation of the conceived that the pensh. When they pensh has so of existence, the Cause of all Causes. If this is conceiled, we proceed to argue that the process of Creations is not then completed. "All things in the heavens and on the earth "are created by gradual processes. In "things" we include abstract as well as material things. We see the abstract things and delies actually growing before us. But that also is God's creation, to which we can apply the word Waldada. In me it is involved the idea of incavaring, fitting it into a scheme of On the other hand, the "own" "Command, Direction. Design) is a single thing, unrelated to Time, "like the twinking of an eye "(to, 50), Another word to note in this connection is fa'da! "making." which seems to imply new shapes and forms, new dispositions, as the making of the Signs of the word was also also the process of Creation of the succession of day and night laxw 6 (3). A further process with regard to the sold is described in the word was also also the process of creation of princes with regard to be sold is described in the word was also also the process of creation of princes with regard to the sold is described in the beginning of the sold of the creation of princes and freme the process of creation is this is made further clear in XXXI

." The Guidance of God,-that Is the (only) Guidance." Wert thou to follow their desires After the knowledge Which hath reached thee. Then wouldst thou find Neither Protector nor Helper Against God.

121. Those to whom We have sent The Book study it as it Should be studied : they are The ones that believe therein: Those who reject faith therein.-The loss is their own.

C. 48 .- If the People of the Book rely (ii. 122-141.) Upon Abraham, let them atudy His history. His posterity included Both Israel and Isma'il. Abraham Was a righteous man of God. A Muslim, and so were his children Abraham and (sma'll built The Kabs as the house of God. And purified it, to be a centre Of worship for all the world: For God is the God of all Peoples, 12

#### SECTION 15.

122. Children of Israel! call to mind The special favour which I

bestowed Upon you, and that I preferred you To all others (for My Message).

123. Then guard yourselves against

121. The argument now proceeds on another line. Ye People of the Book who go back to Abraham! not only is your claim to exclusive knowledge of God false and deroyatory to the Lord of All the Worlds. If you must appeal to Abraham, he was also the progenitur of the Arab race through limit! Indeed Abraham and Isma'll together built the House of God in Merco (long before the Temple of Jerusalem was built). They purified it and laid the Joundations of the universal religion, which is summed up in the word Islam, or complete submission to the Vull of God. Abraham and Isma'il were thus true Muslims. Whence then your rancour against Islam?

Historically the Temple at Mecca must have been a far more ancient place of worship than the

This origing the 1 emple at Necca must have seen a jar more awaren place of worsup roan me Temple at Jerusalem. Arab tradition connects various places in and around Slecca with the fiame of Abraham and identifies the well of Zam-zam with the well in the story of the child Isma'll. Arab tradition also refers' the story of the Sacrifice to Isma'll and not to Isaac, therein differing from the

lewish tradition in Gen. xxii, 1-19.

When one soul shall not avail another. Nor shall compensation be accepted from her Nor shall intercession profit her Nor shall anyone be helped (from outside).198

- 124. And remember that Abraham Was tried by his Lord With certain Commands 150 Which he fulfilled . He said: " I will make thee An Imam 184 to the Nations.11 He pleaded: " And also (Imams) from my offspring!" He answered : " But My Promise Is not within the reach Of evil-doers."
- 125. Remember We made the House 188 A place of assembly for men And a place of safety: And take ve the Station Of Abraham as a place Of prayer: and We covenanted. With Abraham and Isma'il. That they should sanctify My House for those who Compass it round, or use it

122. Verses 122-123 repeat verses 47-48 (except 1: a slight verbal variation in ii. 123, which does not affect the sense). The argument about the favours to Israel is thus beautifully rounded off, and we now proceed to the argument in favour of the Arabs as succeeding to the spiritual inheritance of Abraham.

House," to emphasize the personal relation of the One True God to it, and repudiate the Polytheism

which defiled it before it was purified again by Muhammad

Sorainan Malinal: hterally "words": here used in the mystic sense of God's Will ne Decree or Purpose. This werse may be taken to be the sum of the words following. In averything Abraham fulfilled God's wish: he purified God's house; he built the sacred refuge of the Katha; he submitted his will to God's, and thus became the type of Islam. He was promised the leadershin of the world; he pleaded for his progeny, and his prayer was granted, with the limitation that if his progeny was false to God, God's promise did not reach the people who proved themselves false.

<sup>124.</sup> Imisw: the primary sense is that of being foremost; hence it may mean: (1) leader in religion: (2) leader in congregational prayer; (3) model, pattern, examinle; (4) a book of guidance and instruction (xi 17); (3) a book of evidence or record (xxxvi), (2). Here, meanings 1 and 3 are implied. In ix. 12 the word is applied to leaders of Unbelief or Blaspheniy,

<sup>125.</sup> The Karba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship (2) It was Accred territory, and was respected by frend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried, and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation, to which manulayers could fee (Num. xxxv. 6), or the Sanctuaries in Medieval Europe, to which criminals could not be pursued. Mecca was recognized by Sanctuaries in Medieval currope, to which criminals could not be pursued, Mecca was recognized to Arab custom as involable for the pursuit of revenge or violence. (3) It was a place of prayer even today there is a Station of Abraham within the enclosure, where Abraham was supposed to have prayed. (4) It must be held pure and sacref for all ourposes.

Though the verse as a whole is expressed in the First Person Plural, the House is called "My

As a retreat, or bow, or Prostrate themselves (therein 186 In prayer).

126. And remember Abraham said: " My Lord, make this a City Of Peace, 187 and feed its People With fruits. 120—such of them As believe in God and the Last

Day." He said: "(Yea), and such as Reject Faith -- for a while Will I grant them their pleasure. But will soon drive them . To the torment of Fire .-An evil destination (indeed)!"

- 127. And remember Abraham And Isma'il raised The foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, The All-Knowing.
- 128, "Our Lord! make of us Muslims, bowing to Thy (Will), And of our progeny a people Muslim, bowing to Thy (Will); And show us our places for, The celebration of (due) rites: And turn unto us (in Mercy); For Thou art the Oft-Returning. Most Merciful. -
- 129. "Our Lord! send amongst them An Apostle of their own. Who shall rehearse Thy Signs To them and instruct them

امَّكَ أَنْكَ النَّوَابُ الرَّحِيثُ

creaminess and purity is required for the sake of the dryoftes who underfake these rites, 127. The root salam is in the word Islam injuities (among other ideas) the idea of Peace, and therefore when Mecca is the city of Islam, it is also the City of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace. When the day of Jerusalem passed (see verse 134 or 141 below), Mecca became the "New Jerusalem"—or rather the old and original "City of

Peace "restored and made universal

<sup>126.</sup> Four rites are here enumerated, which have now acquired a technical meaning. (1) SING FOUR TIRES ARE RETE enumerated, WRICE HAVE BOOM ACQUIRED A ECCENTION AND ADDRESS OF THE BOOM ACQUIRED A ECCENTRICAL PROPERTY OF THE BOOM AND ADDRESS OF THE BOOM 
PERFORMANCE and made universal.

128. The territory of Mecca is barren and rocky, compared with, say, Taif, a city 70-75 miles east of Mecca. A prayer for the prosperity of Mecca therefore includes a prayer for the good things of material life. This is the titral meaning. But note that the opposition in this verse is between the fruits of the Garden for the righteous and the torments of the Fire for the evil ones—a spiritual allegory of great force and aptness.

In Scripture and Wisdom, And sanctify them: For Thou art the Exalted in Might, The W a." 189

## SECTION 16.

- 130. And who turns away
  From the religion of Abraham
  But such as debase their souls
  With tolly? Him We chose
  And rendered pure in this world:
  And he will be in the Hereafter
  In the ranks of the Righteous.
- 131. Behold! his Lord said
  To him: "Bow (thy will to Me): "
  He said: "I bow (my will)
  To the Lord and Cherisher
  Of the Universe."
- 132. And this was the legacy
  That Abraham left to his sons,
  And so did Jacob;
  "Oh my sons! God hath chosen
  The Faith for you; then die not
  Except in the Faith of Islam."
- 133. Were ye witnesses 184
  When Death appeared before
  Jacob?
  Behold, he said to his sons:

"What will ye worship after me?"
They said: "We shall worship

ۅؙۺڸڎؙ؞ؙٳڰڮڎ؆ٷۼػڎٷڒڲڿڋؖٳڷڬ ٲٮٮٛٵڵڗڒؙٳؙؙڴڮؽ

۞ وَمَنْ مُغَبُعَن مِلْوَلْمَدْ هِنْمَ لِالْمَنْ سَيْنَةُ فُسَةً وَلَقَدَ اصْطَفَيْتَهُ فِي لَاثُنِيَّا لَاتُهِ فِي الْكِثْرُونِ لِنَالَتْنِلِونَ

۞ٳۏ۫ٵڵڵۮؙڒؽٙؠؙڎ ٲڝؙٚٚ ٵڷؙؙۻٵؿؙڔؾؾڵڡڰؾڣ ۞ۅۊڞؘؿؗٵؽڴٳڷڮڝؙؿڽۏڡؽؾڠٷڮؽؽؘۊٛڸۮۜٲڡۜؽٙ ٲڞڟؽٚؽڰٵڶڎؽٷڵڗۼۏؙؿٛ ٳ؆ۊٲؙۺٛؠڞ۫ڽٷؽ

۞ٲ؋ؙڬؽؙؠ۫ۻؙ؆ٛٙآءٳۮ۫ڂڡۜٙڒڽڣٚٷڔۘٵڵۅ۫ڎؙٳۮ۬ ڡٙٲڶؠؽۣۑؽٵۺؙۮٷؘؽ؈ؙٛۺۮؽ ڡٙٵٷؙؙڞؙؽؙڵڷڮڬ

129. How beautiful this prayer is, and how apily it comes in here in the argument! Such Pagasism or star-worship or planet-worship as there was in Abraham's time was Art cleared out of Mecca by Abraham. This is the chief meaning of "such a Abraham's time was Art cleared out of Gourse physical cleanlines in the chief meaning of "such a necessary element of purification in the signer sense, a screed city. He was thus the founded of the original island (which is as old as mankind) and pears a screed city. He was thus the founded of the original island (which is as old as mankind) and the space of the screen of the

130. Istaga: cnose; cnose occause or purity; cnose and purities. It is the same root from which hustage is derived, one of the titles of Muhammad.
31. The whole of the Children of Isacel are called to witness one of their slogans, that they worshipped "the Good their fathers," The idea in their minds got narrowed down to that of a tribat God. But they are reminded that their ancestors had the principle of Islam in them.—the worship of the Ope True and Universal God. The death-bed scene is described in Jewish tradition.

55

Thy God and the God of thy fathers.15 Of Abraham, Isma'il, and Isaac,-The One (True) God: To Him we bow (in Islam)."

134. That was a People that hath Passed away. They shall reap The fruit of what they did, And ve of what ve do I Of their merits There is no question in your case![53]

135. Alhey say: "Become Jews Or Christians if ve would be guided (To salvation)." Say thou: " Nav! (I would rather) the

Religion Of Abraham the True.184 And he joined not gods with God."

136, Say ye: ". We believe In God, and the revelation Given to us, and to Abraham. Ismā'il, Isaac, Jacob, And the Tribes, and that given To Moses and Jesus, and that given To (all) Prophets from their Lord: We make no difference Between one and another of them: And we bow to God (in Islam)." 186

137. So if they believe As ye believe, they are indeed On the right path; but if They turn back, it is they

in faith in the One True God.

135. Here we have the Creed of Islam: to believe in (1) the One Universal God, (2) the Message to So there we have the Creed of Islam: to believe in (1) the One Universal God, (2) the Message to us through Mushammad and the Signs (@wid) as interpreted on the basis of personal responsibility, (3) the Message delivered by other Teachers in the past. These are mentioned in three groups; (1) Abraham, Innut'll, Isaac, Jacob, and the Tribes; of these Abraham had apparently a Book (laxwin, 19) and the others followed his tradition; (2) Moses and Jesus, who each left a scripture; these scripture are sull extrait, though not in their pristine form; and (3) other scriptures, Prophets, or Messengers of God, not specifically mentioned in the Quran (3). We make not difference between any of these. Their Message (in essentials) was one, and that is the basis of Islam.

<sup>132. &</sup>quot;Fathers" means ancestors, and includes uncles, grand-uncles, as well as direct ascendants. 133. I have made a free paraphrase of what would read literally: "Ye shall not be asked about what they used to do," On the Day of judgment each soul would have to answer for its own deeds; it cannot claim merit from others, nor be answerable for the crimes or sins of others. Here the it cannot claim merit from others, nor be answerable for the crimes or sins of others. Here the argument is: It the Jews or Chinatians claim the merits of Father Abrahamand the Patriatrichs or of Jesus, we cannot follow them Because there were righteous men in the past, it cannot help us unless we are ourselvest righteous. The doctrine of personal responsibility is a carridgal feature of Islam.

13. # #asif; ::nclined to right opinion, orthodox (in the literal meaning of the Greek words), firm 13. # #asif; ::nclined to right opinion, orthodox (in the literal meaning of the Greek words), firm 13. # #asif; ::nclined and well-balanced, true. Perhaps the last word, True, sums up most of the other shades. The Jews, though taught Unitv. went after fajhe gods, and the Chinstians invented the Thinty or borrowed it from Pagranism. We go back to the pure, passification of Abraham, to live and die

Who are in schism; but God will Suffice thee as against them. 186 And He is the All-Hearing. The All-Knowing.

- 138. (Our religion is) The Baptism of God: 137 And who can baptize better · Than God ? And it is He Whom we worship,
- 139. Say: Will ye dispute . With us about God, seeing That He is our Lord And your Lord; that we Are responsible for our doings And ye for yours; and that We are sincere (in our faith) In him?
- 140. Or 188 do ye say that Abraham, Isma'il, Isaac. lacob and the Tribes were lews or Christians? Say: Do ve know better Than God? Ah! who Is more unjust than those Who conceal the testimony They have from God? But God is not unmindful Of what we do!
- 141. That wasta people that hath Passed away. They shall reap The fruit of what they did. And ye of what we do! Of their merits
- There is no question in your case: 188

136. We are thus in the true line of those who follow the one and indivisible Message of the One God, wherever delivered. If others narrow it or corrupt it, it is they who have left the laith and created a division or schism. But God sees and knows all. And He will protect His own, and His Loo. wherever curvetees. If other instance it of corrupt it, it is trey who have left the faith and created a division or schism. But God sees and knows all. And He will protect His own, and His support will be infinitely more precious than the support which men can give.

13. Shapel: baptime: the root-meaning implies a dye or colour; apparently the Arab Christians.

To singlet; paper in the commonanting impries a eye or corour; apparently the state United as the colour; a the paper mixed a dye or colour; in the papirismal water, signifying that the baptized nerson got a new colour in life. We do not believe that it is necessary to be baptized to be saved. Our higher baptizes in the "Baptism" of God, by which we take on a colour (symbolically) of God, and abjoin His goodness.

The accusative case of Sibrat puts it in apposition to millat ("religion") in it 135.

The accusative is with the question in the last verse. Do you dispute with us although we 138. The alternative is with the question in the last verse. Do you dispute with us although we can be a considered to the same religion as that of your spacestors? The atternative is with the question in the last verse. Do you dispute with this same fold as you and claim that ours is the same religion as that of your ancestors? Or do you really assert that Abraham and his son and his sons sons, who founded the Tribes long before Moses, followed your fewish religion as you know it? History of course proves that claim shourd. If the Christians claim that these Patriarchs knew of and followed the teaching of Jesus. the claim is still more absurd, -except in the sense of Islam that God's teaching is one in all ages.

the claim is still more about n.—except in the sense of issum that God's featuring is one in all pages.

130. Verse 134 began a certain argument, which is now rounded off in the same words in this verse. To use a musical term, the mostly is now completed. The argument is that it is wrong to claim a monopoly for God's Message; it is the same for all peoples and in all ages; if it undergoes local warations or variations according to times and seasons those variations pass away. This leads to the argument in the remainder of the Sura that with the renewal of the Message and the birth of a new People, a new symbolism and new ordinances become appropriate, and they are now expounded

. C. 49.1

C. 49.—But those people have passed away,

iii 142-167) Who promised to uphold the Law of God.

Their progeny having been found

Unworthy, their place was taken

By a new people, looking towards Mecca,—

A new people, with a new Messenger,

To bear witness to God's Law,

To proclaim the truth, maintain

His Symbols, and strive and fight

For Unity in God's Way.

## SECTION 17.

142. The Fools among the people will say: "What hath turned Them from the Gjibla" to which They were used?" Say:
To God belong both East and West:

He guideth whom He will To a Way that is straight.

143. Thus <sup>14</sup> have We made of you An *Ummat* justly balanced, <sup>16</sup> That ye might be witnesses <sup>144</sup> Over the nations,



140. Nãs = People, the unthinking multitude that sway to and fro, instead of being firm in God's Way. The reference here is to the idolaters, the Hypocrites, and 'the party of Jews who were constantly seeking to "entangle in their talk" "Mustafa and his disciples in Medina even as the Pharisees and the Sadduces of Jesus's day tried to entangle Jesus (Mall. xxii, 15, 2).

142. Thus: By giving you a Qibla of your own, most ancient in history, and most modern as a symbol of your organisation as a new nation (Ummat).

143. Jurily balancel: The essence of Islam is to ayoid all extravagances on either side. It is a sober, practical relation. But the Arable word (rease) also implies a touch of the literal meaning, of Intermediarey. Geographically Arabia is in an intermediate position in the Old World, as was proved in history by the rapid expansion of [slam, north, south, west and east,

HA. Witnesser: When two persons dispute, they advance extravagant claims. A just wilness comes between them, and briggs the light of reason to bear on them, pruning all their selfash extravagances. So the mustion of Islam is to curb, for instance, the extreme formalism of the Mosaic law and the extreme "nihr-worldliness" professed by Christianity. The witness must be unsettled, enumped with fark-hand knowledge, and ready to intervene in the cause of justice. Such its part of the properties of the cause of justice. Such its part of the properties of the cause of justice. Such its part of the properties of the properti

<sup>141.</sup> Gible=the direction to which Muslims turn in prayer, Islam lays great stress on social prayer in order to emphasis our universal Brotherhood and mutual enoperation. For such prayer, order, punctuality, precision, symbolical postures, and a common direction are essential, so that the Imâm (leader) and all his congregation may face one way and offer their supplications to God. In the early days, before they were organised as a people, they followed as a symbol further Obla the sacred driv of fertisalem, ancred both to the flews and the Christians, the people of the Book. This symbolised their allegiance to the continuity of God's revelation. When, despised and persecuted, they were turned out of Merca and arrived in Medica. Musquai under driving direction began to spatish the people as an framer, in independing the continuity of the properties of the carried to the spirit of Arabia. The change took place about 16 months after Hijrak.

And the Apostle a witness Over yourselves : And We appointed the Oibla To which thou wast used, Only to test those who followed The Apostle from those Who would turn on their heels 145 (From the Faith). Indeed it was (A change) momentous, except To those guided by God, And never would God Make your faith of no effect.146 For God is to all people Most surely full of kindness. Most Merciful.

144. We see the turning Of thy face (for guidance) To the heavens: 107 now Shall We turn thee To a Oibla that shall Please thee. Turn then Thy face in the direction Of the sacred Mosque: 100 Wherever ve are, turn Your faces in that direction.

145. The Qibla of Jerusalem might itself have seemed strange to the Arabs, and the change from 143. The Gibla of Jasusalem imphi itself have seemed strange to the arabs, and the enange from it to the Kala might have seemed strange after they had become used to the other. It areality one direction or another, or east or west, in itself did not matter, as God is in all places, and is independent of Time and Place. With mattered was the sense of discipline, on which Islam Lays so much. stress; which of us is willing to follow the directions of the chosen Apostle of God? Mere quibblers about non-essential matters are tested by this.

146. What became of prayer with the Jerusalem Qibla? It was equally efficacious before the medianed God regulds our faith; every act of true and genifine faith is efficacious with Him, even if formalists pick holes in such act;

147. This shows the sincere desire of Musiafā to seek light from above in the matter of the Obla; Until the organization of his own People into a well-kint community, with its distinctive laws and ordinances, he followed a practice based on the fact that the Jews and Christians looked upon Jerusalem as a sacred city. But there was no universal Obbla among them. Some Jews turned towards Jerusalem, especially during the Capitory, as we shall see Jater. At the time of our Prophet, Jerusalem Jerusalem, especially during the Captiviti, as we shall see later. At the time of our Prophet, Jerusalem was in the hands of the Byzantine Empire, which was Christian. But the Christians oriented their churches to the Last there the word "orientation" which is a point of the compass, and not the shipper has he face to the east. For according at least to modern practice the seats in a church are so placed that different worshippers may face in different directions. The Preacher of Unity naturally wanted, in this as in other matters, a symbol of compiler unity, and his heart was naturally delighted when the Qibla towards the Ka'ba was settled. Its connection with Abraham gave it great antiquity: its character of being an Arabo, and was preached through the union of the Arabs; at the time it was adopted, the little Muslim community was shut out of it, being exiles in Medina, but it became a symbol of hope and eventual triumph, of which Muhammad lived to see the fulfilment; and it also became the centre and gathering ground of all peoples in the universal pilgrimage, which was instituted with it.

148. The Secred Alexane: The Noths in the secred city of Mercus. It is not correct to suggest that the command mating the Noth the Colhid abroparts at 118 where it is stated that East and West belong to God, and He is everywhere. Thus a perfectly true at all times, before and after the institution of the Qubia. As if the emphasise this, the same words about East and West are reperted in this very passage; see ii. 142 above. Where the Hopkin mentions manakhk in this connection, I am sorry I cannot follow that opinion, unless managash is defined in a special way, as some of the commentations to

The people of the Book 166 Know well that that is The truth from their Lord. Nor is God unmindful Of what they do.

145. Even if thou wert to bring
To the people of the Book
All the Signs (together),
They would not follow
Thy Qibla; nor art thou
Going to follow their Qibla;
Nor indeed will they follow to
Each other's Qibla. If thou
After the knowledge hath reached

Wert to follow their (vain) Desires,—then wert thou Indeed (clearly) in the wrong.

- 146. The people of the Book
  Know this as they know.
  Their own sons; <sup>137</sup> but some
  Of them conceal the truth
  Which they themselves know.
- 147. The Truth is from thy Lord; 122 So be not at all in doubt.

المَحَقُّ مِن نَوَيْمُ وَمَا اللّهُ مِنْ هُولِمَا مِنْ سَاوُنَ هِ وَلِمِنْ أَفْتِنَا لَذِينَ أُونُوا الْكِتَبَ بِكُلِيّ الْسَةِ مَنْ مُولُولِكِنَّ وَمَا مِنْ اللّهِ مُنْ اللّهِ فِلْلَهُ مُّ وَمَا مِنْ اللّهِ مُنْ اللّهِ فِلْلَهُ مُنْ وَمَا مِنْ اللّهِ مُنْ اللّهِ فِلْلَهُ مُنْ وَمَا مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهِ فِي اللّهِ مِنْ اللّهِ فَيْ اللّهِ مِنْ اللّهِ فِي اللّهِ مِنْ اللّهِ فِي اللّهِ مِنْ اللّهِ فِي اللّهِ مِنْ اللّهِ فِي اللّهُ مِنْ اللّهِ فِي اللّهِ مِنْ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ اللللللّهُ اللّهُ الللّهُ الللللللّهُ اللللّهُ الللللللللّهُ اللللللّهُ الللل

149. Gilmmerings of such a Qubia were already foreshadowed in Jewish and Christian practice but its universality was only perfected in Islant.

thee.

150, See n. 147 to it. 144 above. .

The Jews and Christians had a glimmenng of the Qibla idea, but in their attitude of self-sufficiency they were not likely to welcome the Qibla idea as perfected in Islam. Not is Islam, after the fuller knowledge which it has received, likely to Jewert to the uncertain, imperfect, and varying ideas of orientation held previously.

of orientation neig previously.

A very ciear gisinpite of the old Jewish practice in the matter of the Qibla and the importance attached to it is found in the hook of Daniel, vi. 10. Daniel was a righteous man of princely lineage and inved about 600-538 BC. He was carried off to Babylon by Nebuchadoeszar, the Assyrian, but was still living when Assyria was overthrown by the Medes and Persians. In spite of the "capitivity" of the Jawa, Daniel enjoyed the highest offices of state at Babylon, but the was such as the state of the "capitivity" of the Jawa. Daniel enjoyed the highest offices of state at Babylon, but the was any one who, "asked in the state of the "capitivity" of the Jawa Babylon, but the was any one who, "asked in the state of the state

- 151. The People of the Book should have known all this as well as "they knew their own sons", as their past traditions and teaching should have made them receptive of the new Message. Some commentators construe the demonstrative pronoun "this" to refer to the Apostic. In that case the interpretation would be: The People of the Book show Muhammad as well as they know their own sons; they know hint to be into all other than the work of the thin of Abstanan; they know hint to be into all others are the shown that the correspond to the description of the prophet forefold among themselves; but selfshness induces some of them in e.g. against their own knowledge and conceal the truth.
- 152. Truth only comes from God, and it remains truth, however men might try to conceal it or throw doubts on it.

## SECTION 18.

148. 預Do each is a goal
To which God "b" turns him;
Then strive together (as in a race)
Towards all that is good.
Wheresoever ye are,
God will bring you
Together. For God
Hath power over all things.

149. From whencesoever
Thou startest forth, "M turn
Thy face in the direction
Of the Sacred Mosque;
That is indeed the truth
From thy Lord. And God
Is not unmindful
Of what ye do.

150. So from whencesoever
Thou startest forth, furn
Thy face in the direction
Of the Sacred Mosque;
And wheresoever ye are,
Turn your face thither:
That there be no ground
Of dispute against you
Among the people,
Except those of them that are
Bent on wickedness; so fear
Them not, but fear Me;
And that I may complete
My favours on you, and ye
May (consent to) be guided;

<sup>153.</sup> The question is how we are to construe the pronoun knice in the original. The alternative translation would be: "To each is a goal to which he turns."

The simile of hife being a race in which we all zealously run forward to the one goal, viz, the goal of good, may be applied individually and nationally. This supplies another argument of the Kaba Qibla, viz, the unity of goal, with diversity of races, traditions and temperaments.

<sup>154.</sup> The simile of a race is continued, and so the Qiblia command is repeated from that point of view. In it 144 it was mentioned as the new symbol of the new nation (alussilin); now it is shown as the symbol of Good, at which we should all aim, from whithever point we started, esc. as Jews or Christians, or our individual point of view; the Qibla will unite us as a symbol of the Goal of the Future. In it 150 below, it is repeated; first for the individual, on the ground of unformity and three. In it 150 below, it is repeated; first for the individual, on the ground of unformity and the removal of all occasions of dispute and argument; and secondly for the Muslim of the repetitions. Note that the race and starting point argument begins at it. 149 and is rounded off in the first part of it 150, while the national and general argument beginning at it. 144 is rounded off in the latter part of it. 150. The latter argument includes the former, and is more widely worded; "wheresover yeare"; which in the Aribic expression would imply three things; in whatever chromistances of the control of the properties of the whole of the properties of the whole of the properties of the properties of the properties of the properties of the whole of the properties of the properties of the properties of the properties of the whole of the properties of the propert

- 151. A similar (favour
  Have ye already received) 153
  In that We have sent
  Among you an Apostle
  Of your own, rehearsing to you
  Our Signs, and sanctifying
  You, and instructing you
  In Scripture and Wisdom,
  And in new Knowledge.
- 152. Then do ye remember
  Me; I will remember
  You. Be grateful to Me,
  And reject not Faith.

## SECTION 19.

- 153. ye who believe! seek help With patient Perseverance 197 And Prayer: for God is with those Who patiently persevere,
- 154. And say not of those Who are slain in the way 190



- 155. This werse should be read with ii. 150, of which the sentence is here completed. The agument in that in the grant of the Kahn Dibbla. Cod was perfecting religion and fulfilling the pravet for the future man from the first property of the first
- 156. The word "remember" is too pale a word for sibr, which has now acquired a large number of associations in our religious librature, especially \$80ff librature. In its verbal signification it implies the properties of the pro

From here on to it 167 there is a great deal of mystic doctrine. That it is linked with the unstitution of the Oibla shows that the Qibla is itself connected with a great many root-ideas of the mystical interforetation of Unity.

157. See ii. 45 and n. An additional meahing timplied in sobr is self-restraint. Baqqāni defines it in his Tafsir as following Reason and restraining Fear, Anger, and Desire. What can be a higher reward for patience, perseverance, self-restraint and constancy than that God should be with, us? For this promise opens the door to every kind of spiritual well-being.

158. The "natural perseverance and orayer" mentioned in the last verse is not sheep passivity. It is active striving in the way of Truth, which is the way of God. Such striving is the spending of one's self in God's way, either through our property or through our own lives, or the lives of those nearest and dearest to us, or it may be the loss of all the fruits of a littleme's labour not only in material goods but in some intellectual or moral gain, some position which seemed in our eyes to be eminently destrable in itself, but which we must cheerfully sarrified in exercay for the Gouse. With such sacrifice, our apparent loss may be our real gain; he that loses his life may really gain it; and the rewards or "fruit" that seem lost were mere impediments on our path to real invard progress.

These extreme sacrificer must be made under the orders and instructions of a righteous Imam, who can see the whole field of sprittual and physical warfare and judge justly of their necessity. Otherwise there is no inherent virtue in mere sacrifice as such or when exercised at the whim of an individual. Courage (the resistance to the test of Fearl and Self-denial (the resistance to the test of Hunger or Dasire), are also, if they are to be virtues, subject to similar conditions.

62

Of God: "They are dead." Nav. they are living. Though ve perceive (it) not.

- 155. Be sure we shall test you With something of fear And hunger, some ldss In goods or lives or the fruits (Of your toil), but give Glad tidings 159 to those Who patiently persevere,-
  - 156. Who say, when afflicted With calamity: "To God We belong, and to Him Is our return ":-
  - 157. They are those on whom (Descend) blessings from God. And Mercy. And they are the ones That receive guidance.
  - 158. Behold! Şafā and Marwa Are among the Symbols 160 Of God. So if those who visit The House 161 in the Season Or at other times. Should compass them round. It is no sin in them. And if any one obeyeth his own

(٢) سورة أليق

<sup>159.</sup> The glad tidings are the blessings of Gord in it 157 or (which is the same thing) the promise in it 153 that Gord will be with them.

<sup>160</sup> The virtue of patient perseverance in faith leads to the mention of two symbolic monuments of that virtue. These are the two little hills of Safa and Marwa now absorbed in the city of Mecca, and close to the well of Zam-zam. Here, according to tradition, the ladd Hajai, motiver of-the inflant isnally copied for water in the parched desert, and in her eager quest round these hills, she found her have a several and saw the Zam-zam spring. Unfortunately the Pagan Arabs had placed a male and the most office of the control of the several control of the carly Muslims. They fell some heattien in going round these places during the Pligrimage. As a matter of fact they should have known that the Ka'ba (the House of God) had been itself defiled with idols, and was sanctified again by the purity of Mulpamma's life and teaching. The lesson is that the most sacred things may be turned to the basest uses; that we are not therefore necessarily to ban a thing missised; that if our intentions and life are oure, God will recognise them even if the world cast stones at usbecause of some intentions and life are pure, God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do, or with the people we associate with, or with the places which claim our reverence.

<sup>161.</sup> The House the Sacred Mosque, the Ka'ba. The Srason of regular Rajj culminates in the vite to Arafat on the minth day of the month of Zul-hajj, followed by the circumantulation of the Ka'ba. A vite to the Sacred Mosque and the performance of the rites of plantanage at its called an Umra. The symbolic rites are the same in either case, except them to Arafa vites are conticted in the Umra. The Ball and Marva are included among the shortments, as pointing to one of the highest of Muslim virtues.

Impulse to Good,—182
Be sure that God
Is He Who recogniseth
And knoweth.

- 159. Those who conceal
  The clear (Signs) We have
  Sent down, and the Guidance,
  After We have made it
  Clear for the People
  In the Book,—on them
  Shall be God's curse,
  And the curse of those
  Entitled to curse.—161
- 160. Except those who repent And make amends And openly declare (the Truth): To them I turn; For I am Oft-returning, Most Merciful.
- 161. Those who reject Faith, And die rejecting,— On them is God's curse, And the curse of angels, And of all mankind;
- 162. They will abide therein: 16
  Their penalty will not
  Be lightened, nor will
  Respite be their (lot).
- 163. And your God is One God: There is no god But He.

فَإِنَّ اللَّهُ شَكَارُكُ عَلِيكُم

162 The impulse should be to Good; if once we are sure of this, we must obey it without health-

100 to 150 to 3 occasions the read part of the occasions before of words; it is a terrible spiritual state, possible to the state of times. A curse is not a matter of words; it is a terrible spiritual state, opposite to the state of times. Can man curse? Not of course in the same sense in which we speak opposite to the state of times. The man curse? Not of course in the same sense in which we speak curse will find to make a spiritual control to the state of the same sense in which we speak curse will find to make a spiritual spiri

tion, whatever people may say.

163 Thus estuiled to carse: 1\*, angels and mankind (see u. 161 below): the cursed ones will deprive themselves of the protection of God, and of the angels, who are the Powers of God, and of the good withes of mankind, because by continuaciously rejecting Faith, they not only sin against God but are withen the continuacion of the good but the curses denounced in the Old Twitter and the Dest of moulds "Q xxx.4." The terrible curses denounced in the Old Twitter and the Dest of moulds "Q xxx.4." The terrible curses denounced in the Old Twitter and the Dest of the destination of difference. There is no for the deliberate rejection of Faith, and the deliberate rejection of Faith. There is is for a breach of the least part of the ceremonal Law.

Most Gracious, Most Merciful. 165

### SECTION 20.

Of the heavens and the earth;
In the alternation
Of the Neight and the earth;
In the alternation
Of the Night and the Day;
In the sailing of the ships
Through the Ocean
For the profit of mankind;
In the rain which God
Sends down from the skies,
And the life which He gives
therewith

To an earth that is dead; In the beasts of all kinds
That He scatters
Through the earth;
In the change of the winds,
And the clouds which they
Trail like their slaves
Between the sky and the earth;—
(Here) indeed are Signs
For a people that are wise."

165. Yet there are men Who take (for worship) Others besides God, As equal (with God): الزممنن الرتجيئه

إنّ في مستحلق التشدادية
 والأدّين كاخيلف البّل قالبّاد
 واللّذين كاخيلف الغيريما بنعتع النّاس ومّا أنرك الله ين ما إلى المناس ومّا أنرك الله ين السّمالي بن محل ما يستحد مؤيسا
 وتبت فيمًا بن حيل مّانسة مؤيسا
 وتضريف الرّبيع والشيماب
 وتضريف الرّبيع والشيماب
 الشّرة بين السّمناء والأرض
 الشّرة بين السّمناء والأرض

﴿ وَمِنَ ٱلنَّـاسِ مَن يَغَيْدُ مِن دُونِ ٱللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ أَنادَا كُما اللَّهِ ا

165. Where the terrible consequences of Evil, i.e., the rejection of God, are mentioned, there is always stress laid on God's attributes of Grace and Mercy. In this case bully is also stressed, because we have just been told about the Qibla symbol of unity and are about to pass the theme of unity in diversity; in Natūre and in the social laws of human society.

166. This magnificent Nature passage stands out like a hill in a landscape, enhancing the beauty of our view, and preparing us for the every-day laws and ordinances which follow,

Note its literary architecture. God is one: and among His wondrous. Signs is the unity of design in the widest diversity of Nature. The Signs are laken from the features of beauty, power, and utility to man himself, and lead up to an appeal to Man's own intelligence and wisdom. We begin with the glory of the heavens and the earth, the wide spaces covered by man's imagination, remote and yet so near to his own life. The most striking every-day phenomenon resulting from the interrelations of the beavens and the earth is the alternation of day and might, regular and the day for work; and we can think of the work in terms of nature's beauty; the stately ships "flowing" (as the original text has it) across the seas, for communications and merchandise as between men and men. The seast thus serve us no less than land, and the give-and-take as between we are reminded of the contrast between the Winter's death of Nature and their and all kinds of living creatures. The word translated "beats" has a wide meaning, including craving creatures, insertis, etc.—all contributing to the round of Nature's operations. This leads us on to the wonderful winds, the region of the air, which man is just beginning to explore and navigate. The personated winds drive the clouds in the sky like "slaves". Here is another aspect of clouds besides that of giving rain. The fleery clouds are thinged of sunest beauty; at mid-aly they tenty. So we come back to the sky, rounding off the argument, and correlating our human tife with the Will and Power of God, if we had the wisdom to se!

65

166 Then would those
Who are followed
Clear themselves of those
Who follow (them):
They would see the Penalty,
And all relations
Between them would be cut off.

The Penalty.147

167. And those who followed Would say: " If only We had one more chance, We would clear ourselves Of them, as they have Cleared themselves of us." Thus will God show them (The fruits of) their deeds As (nothing but) regrets. Nor will there be a way For them out of the Fire.

غِيثُونَهُمْ حَسَمُ اللّهِ اللّهِ عَلَيْهُمْ اللّهِ اللّهُ اللّه

C. 50.—The Society thus organised
(ii. 168-242) Must live under laws

That would guide their every-day life,—
Based on eternal principles
Of righteousness and fair dealing.

167. Everything around and within us points to unity of purpose and design,—points to God, the there are foolish persons (an irripheous—those who deliberately use the robine given them to go wrong). They think something else is equal to God. Perhaps they even do lip service to God: but their heart is in their feish,—unlike the heart of the righteous, who are whollt develored, and absorbed in the love of God. If only the unrighteous could see the consequences, they would see the terrible Penatty, and that all Powers is in God's hands, not in that of any one clss. Who are the terrible Penatty, and that all Powers is in God's hands, not in that of any one clss. Who are imagination, or of their faculties misused; the fear lying behind Idols is akin to this, for no, intelligent idol worshipper owns to worshipping stocks and sonces; or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God; or (3) I havers of will that deliberately mislead. When it comes to the investible consequences of biasphorus quality in the relation of God. the eyes of all are opened and these false and artificial relations dissolve. The idea which was created into a fetth dissowns its follower, it, is seen to have no reasonable leaders whose names were missed would of course down the misses of their names, and he levil ones would take an unholy delight in exposing the facts. The Reality is now irresistible but alas! at what cost?

66

Cleanliness and sobriety. Honesty and helpfulness, One to another,-yet shaped Into concrete forms, to suit Times and circumstances. And the varying needs Of average men and women : The food to be clean and wholesome: . Blood-fends to be abolished: The rights and duties of heirs To be recognised after death. Not in a spirit of Formalism. But to help the weak and the needy And check all selfish wrong-doing : Self-denial to be learnt by fasting : The courage to fight in defence-Of right, to be defined : The Pilgrimage to be sanctified As a symbol of unity : Charity and help to the poor To be organised; unseemly riot And drink and gambling To be banished; orphans to be protected; Marriage, divorce, and widowhood To be regulated; and the rights of women, Apt to be trampled under foot, Now clearly affirmed.

#### SECTION 21.

168. ye people ! Eat of what is on earth, Lawful and good : " And do not follow The footsteps of the Evil One, For he is to you An avowed enemy.

<sup>169.</sup> We now come to the regulations about food. First (ii. 168-71) we have an appeal to all people, Muslims, Pagans, as well as the People of the Book; then iit, 172-73; to the Muslims-specially; the nit ii 174-70; to the sort of men who then (as some do now) either believe in too much formalism or believe in no restrictions at all. I stam follows the Colden Mean. All well-regulated societies lay down reasonable limitations. These become built in the limitations are reasonable, as they should be the "lawful" will also coincide more and more with what is "good".

Good : Taiyib-Pure, clean, wholesome, nourishing, pleasing to the taste.

The general principle then would be: what is lawful and what is good, should be followed, not what it evil or shameful, or foisted on by Islas acception to divine injunities, or what retains the same of acception to divine injunities, or what retained on the usage of accessors, even though the ancestors were ignorant of foolish. An example of a shameful custom would be that among the Pagan Arabs of taking congenied blood and exting it fried.

170. When it is said to them:

"Follow what God hath revealed:
They say: "Nay! we shall follow
The ways of our fathers."

What! even though their fathers
Were void of wisdom and

171. The parable of those
Who reject Faith is
As if one were to shout
Like a goat-herd, to things
That listen to nothing
But calls and cries:
Deaf, dumb, and blind,
They are void of wisdom.

172. O ye who believe l
Eat of the good things
That We have provided for you,
And be grateful to God,
If it is Him ye worship. 172

173. He hath only forbidden you
Dead meat, 173 and blood,
And the flesh of swine,
And that on which

﴿ إِنِّكَ الْمَالُمُ مُكْدُ بِالشَّوْهِ وَالْفَتْنَكَ اه وَأَن تَشُولُوا عَلَى اللّهِ مَنَالًا تَسْلَوْنَ

﴿ وَإِذَا فِيلَ لَمُنُهُ انْفِصُوا مَنَا أَنزَكِ آفَا وَالْوَا بَلُ نَنْجُ مَاۤ اَلْفَيْنَا عَلِمُنهِ ءَابَآءَنَّا وَكُونُ حَالَ ءَابَآؤُهُمُ لَا مُعْلَدُنَ ثَذَهُا وَلا مُتَسَدُونَ

﴿ وَمَثَلُ الَّذِينَ كَنْدُونَ عَلَا لَا يَسْمُ إِلَّا دُعَالًا وَنَيْلًا أَمْمُ يَنْمِ فُونَ عِمَا لَا يَسْمُ إِلَّا دُعَالًا وَنَيْلًا أَمْمُمُّ بَهُمْ عُنْثُى فَهُدُ لَا بَشْفِلُونَ

مِن مَكَيِّنَاتِ مَا رَدَفُنَكُمْ وَأَشْكُرُو يَو إِن كُنتُعْ إِنَّاءُ مَشْدُونَ ﴿ إِنَّا حَرَّرَ عَلَيْكُمْ

170. If you reject all faith, the highest wisdom and the most salutary regulations are lost on you, you are like "dumb driven cartle" who can merely hear calls, but cannot distinguish intelligently between shades of meaning or subtle differences of values.

<sup>171.</sup> Cf ii. 18, where we are told that the rejectors of faith are "deaf, dumb and blind; they will not using their senses is that they have no wisdom. In each context there is just the appropriate deduction.

<sup>172.</sup> Gratitude for God's gifts is one form of worship.

<sup>173.</sup> Dead meat: mailat: carrion; animal that dies of liself: the original Arabic has a slightly when the maning given to it in Flack (Religious Law); anything that dies of liself and is not expressly killed for food with the Takky duly pronounced on it. But there are exceptions, e.g., sha not locusts are lawful, though they have not been made specially halfal with the Takky. But even fish or locusts as carrior would be obviously ruled out.

Any other name hath been invoked Besides that of God. 1st But if one is forced by necessity, Without wilful disobedience, Nor transgressing due limits,—Then is he guiltiess.
For God is Oft-forgiving Most Merciful.

- 174. Those who conceal
  God's revelations in the Book,
  And purchase for them
  A miscrable profit,—
  They swallow into themselves 178
  Naught but Fire;
  God will not address them
  On the Day of Resurrection,
  Nor purify them:
  Grievous will be
  Their Penalty.
- 175. They are the ones
  Who buy Error
  In place of Guidance
  And Torment in place
  Of Forgiveness.
  Ah! what boldness
  (They show) for the Fire!
- 176. (Their doom is) because
  God sent down the Book
  In truth but those who seek
  Causes of dispute in the Book

<sup>174.</sup> For prohibited foods, of, also Q, v. 4-5; vi. 121, 138-186, etc. The teachers of Figus Religious Lawy work out the details with great elaboration. My purpose is to present general principles, not technical details. Carrion or dead meat and blood as articles of food would obvious, by cause disgust to any retned person. So would swine; flesh where the swine live on offal. Where swine are fed artificially on clean food, the objections remain: (1) that they are fifthy animals in other respects, and the flesh of fifthy animals taken as food affects the earter; (2) that swine's flesh meat; e.g., irichinous, characterised by hali-like worms in the nuscular tissue. As to food dedicated to idols of false gods, it is obviously unseemly for the Children of Unity to partiale of it.

to toto to rates gods, it is obviously unseemly for the Children of Unity to pairake of it.

175. "They eat nothing but fire into their bellier" is a literal translation that produces an effect of rude inelegance which is not in the Arabic words. Even in the matter of food and drinks, the mission of Islam is to avoid the extremes of lawisensess on the one hand and extreme formalism on the other. It has said down a few simple and verty reasonable rules. Their infraction causes loss of health or physical powers in any case. But if there is further a spirit of subjective rebellion consequences become also moral and spiritual. Then it becomes a sin against Faith and Spirit. Continuing the physical islaid, we actually awallow fire into ourselves. Imagine the torrients which we should have if we awallowed fire into our physical body! They would be infinitely worse in our spirituals state, and they would go on at the Day of Redurection, when we shall be degited even of the words which the Judge speaks to a reasonable culprit, and we shall certainly and win file Graces and Mercy.

Are in a schism he far (from the purpose).

# SECTION 22.

177. Et is not righteousness That ye turn your faces Towards East or West; But it is righteousness-To believe in God 178 And the Last Day. And the Angels, And the Book, And the Messengers: To spend of your substance, "Out of love for Him, For your kin. For orphans, For the needy, For the wayfarer, For those who ask, And for the ransom of slaves: To be steadfast in prayer,100 And practice regular charity: To fulfil the contracts Which we have made:

أَيْنَ الْإِنَّ أَنْ ثُولُواْ وَجُمَعُكُمْ فِيْلَ الْشَيْرِي.
 وَلَنَيْنِ الْإِنْ مِنْ اَمْنَ إِلَيْهِ
 وَلَنْ إِلَيْنِ الْإِنْ مِنْ اَمْنَ إِلَيْهِ
 وَالْمَا إِلَيْنِ مِنْ الْمُنْ إِلَيْنَ مِنْ الْمُنْ فَي وَالْمَسْتِينِ
 وَلَيْنِينَ نَنْ السَّيْدِ وَالْسَلَيْنِ وَي الْمُرْفِينَ وَالْمَسْتِينِ
 وَأَنَّ السَّيْدِ وَالسَّلَىٰ وَعَلَقَ الْوَصَدِة
 وَأَنَا وَ الْمُسْلَوْقَ وَعَلَقَ الْوَصَدِة
 وَأَنَا وَ الْمُسْلِدَة وَعَلَقَ الْوَصَدِة
 وَالْمُونِينَ إِمِنْهُ وَمِنْ الْوَصَدِة
 وَالْمُونِينَ إِمْمُ فِي مِنْ إِنَا عَلَيْنَ وَقَ الْمِسْدِة
 وَالْمُونِينَ إِمْمُ فِي مِنْ إِنَا عَلَيْنَ وَقَ الْمَسْدِينِ

<sup>176.</sup> From the mere physical regulation we are at once lifted up into the sphere of morals and faith. For the one acts and reacts on the other. If we are constantly carping at wholesome regulations, we shall do nothing but cause division and schisms among the people, and ordered society would tend to break up.

<sup>177.</sup> As if to emphasise again a warning against deadening formalism, we are given a beautiful description of the righteous and God-fearing man. He should obey salutary regulations, but he should fix his gare on the love of God and the love of his fellow-men. We are given four heads: (I) our faith should be true and sincere; (2) we must be prepared to show it in deeds of chatity to our fellow-men; (3) we must be good citizens, supporting social organisation; and (4) our own individual soul must be firm and unshaken in all circumstances. They are interconnected, and yet can be viewed separately.

<sup>178.</sup> Faith is not merely a matter of words. We must realise the presence and goodness of God, when we do so, the scales fall from our eyes; all the falsities and fleeting nature of the Present cease to enslave us, for we see the Last Day as if it were to-day. We also see God's working in His world and in us: His Powers (angels), His Messengers and His Message are no longer remote from us, but come within our experience.

<sup>179.</sup> Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; or ophans (including any persons who are without support or help)) people who are in real need but who never ask it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included.

<sup>180.</sup> Charity and piety in individual cases do not complate our duties. In prayer and charity, we must also look to our organised efforts: where there is a Muslim State, these are made through the State, in facilities for public prayer, and public assistance, and for the maintenance of contracts and fair dealing in all matters.

And to be firm and patient, in pain (or suffering)
And adversity,
And throughout
All periods of panic,
Such are the people
Of truth, the God-fearing.

178. ye who believe!

The law of equality <sup>182</sup>
Is prescribed to you
In cases of murder; <sup>183</sup>
The free for the free,
The slave for the slave,
The woman for the woman.
But if any remission
Is made by the brother <sup>184</sup>
Of the slain, then grant
Any reasonable demand, <sup>185</sup>
And compensate him

وَالفَّسَيْنِينَ فِي الْبَأْسَآءِ وَالفَّسَنَّةَ وَيَعِينَ الْبَتَأَيِّنَّ الْذِي مَسَدُّقُرَّ وَالْفَيْلَ الْمَيْنِ الْمَيْنَ الْمَيْزِ وَالْفَيْلَ الْمِيْنَ الْمَيْزِ الْمَيْزِ الْمَيْزِ الْمَيْزِ الْمَيْزِ الْمَيْزِ الْمَيْزِ الْمَيْزِ الْمَيْزِ وَالْمُنْقَ الْمُلْفَقَ الْمِلْمُ الْمَيْزِ الْمَيْزِ الْمَيْزِ الْمَيْزِ الْمَيْزِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللللللّهُ الللّهُ الللللللللّهُ اللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللللّ

181. Then come the Muslim virtues of firmness and patience. They are to "preserve the dignity of man, with soul erect," (Burns). Three sets of circumstances are specially mentioned for the exercise of this virtue: (1) bodily pain or suffering, (2) adversives or injuries of all kinds, deserved and underserved, and (3) periods of public panic, such as war, violence, pestilence, etc.

182. Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-islamic custom of retailation. In order to meet the strict claims of justice, equality is of restailation, it is the strict claims of justice, equality is of restailation, it. I bright never the pre-islamic custom of the strict of the stric

Our law of equality only takes account of three conditions in civil society; free for free, slave for state, woman for woman. Among free men or women, all are rightly you cannot ask that because a wealthy, or high-horn, or influential man is killed, his life is equal to two or three lives among the poor or the lowly. Nor, in crasse of juridar, can you go into the value or abilities of a slave. A woman is mentioned separately because her position as a mother or an economic worker is different. She does not form a third class, but it division in the other two classes. One life having been lost, do not we say the sin retaliation at most, let the Law take one life under strictly prescribed conditions, and shut the door to private vengeance of tribal retaliation. But if the aggreed party consents (and this condition of consent is laid down to prevent worse evils), forgiveness and brotherly love is better, and the door of blerry is keep topen. In Western law, no fellony carf be compounded.

183. The jurists have carefully laid down that the law of  $qig\bar{g}_{\bar{g}}$  refers to murder only.  $Qig\bar{g}_{\bar{g}}$  is applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment.

184, The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritainer, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhoot?, In it, 178-79 we have the rights of the heirs to life (as it were): in it, 180-82 we proceed to the heirs to properly.

185. The demand should be such as can be met by the party concerned, e.g., within his means, and reasonable according to justice and good conscience. Fix exemple, a demand rould not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggressed not yet green, out of brotherly low. In meeting that demand the culprit on his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes no unseemly beyelpay; otherwise the whole intention of mercy and peace is lost."

With handsome gratitude. This is a concession And a Mercy From your Lord. After this whoever Exceeds the limits Shall be in grave penalty.

179. In the Law of Equality
There is (saving of) Life
To you, O ye men of
understanding;

That ye may Restrain yourselves.

180. It is prescribed,

When death approaches
Any of you, if he leave
Any goods, that he make a bequest
To parents and next of kin, he
According to reasonable usage;
This is due
From the God-fearing.

181. If anyone changes the bequest After hearing it, The guilt shall be on those Who make the change. For God hears and knows (All things).

182. But if anyone fears
Partiality or wrong-doing woon the part of the testator,
And makes peace between

الخَتِاعُ الْمُصَرُّونِ وَآدَاءُ اِلَنِهِ الْمِصَلُّ ذَالِدَ عَنْهَا اللّهِ عَنْ لَاَيْكُمْ وَرَحَى فَنَ اعْنَدَىٰ اللّهُ ذَالِكَ هَا عَنْهُ عَنَابُ الْمِيثُ وَلَكُمْ فِالْمِسَامِ حَيَرُهُ اللّهُ الْأَلْمُ اللّهُ اللّهِ عَنْهُ الْكُمْ تَشَعُونَ

﴿ كُذِبَ عَلِيكُمْ إِذَا حَنَرَ أَمَدَ كُمُ
 المتونُ إِنْ وَلِنَ خَدِمًا الْوَمِينَ أَلِمَوْ لِلَّا لِهَ يَنِ
 وَالْأَفْرَينَ إِلْمُهُونِ
 عَمْلًا قُلْ الْكُونِ إِنْ

قَانَ بَدْ لَهُ بَسْدَ مَنَا سَيَمَهُ وَإِنْ إِنْ أَنْهُ اللهِ مَنْ اللهُ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهُ مِنْ اللّهُ مِنْ اللّه

186. There are rules of course for the disposal of intestate property. But it is a good thing that a dying man or woman should, of his own free-will, think of his phrents and his next of kin, not in a spirit of injustice to others, but in a spirit of love and reverence for those who have cherished him. He must, however, do it "according to reasonable usage": the limitations will be seen further on.

187. A verbal will is allowed, but it is expected that the testator will be just to his heirs and not depart from what is considered equitable. For this reason definite shares were laid down for heirs later (see Qiv. 1), it.; it.; These define or limit the testatoring power, but do not alwayate it. For example, amongst kin their are persons to g, an orphau grandson in the presence of surtiving soils) who would not inhere in under the intestate scheme, and the testator ingulit like to provide for them. Again, there may be outside's for whom he may wish to provide, and piritis have held that he has powers of another, or alternative to the provide and piritis have the data that he has powers of another, or alternative to the provide and piritis have been that he has powers of oral disposition may interfere in two ways. One way would be in persuade the testator to change his bequest before he dies. In other way would be, after death, to get the unterse, of patients under the disk the most provide and there is no fraud. They are doing nothing wrong, Islam approves of every favilit devire for keeping brethren at peace, without highest on advarrels. Except for this, the changing of the provisions of a Will is a crime, as it is under all Law.

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(The parties concerned), There is no wrong in him: For God is Oft-forgiving, Most Merciful.

SECTION 23.

184. (Fasting) for a fixed 189 Number of days: But if any of you is ill, Or on a journey, 100 The prescribed number (Should be made up) From days later. For those who can do it 191 (With hardship), is a ransom, The feeding of one That is indigent. But he that will give More, of his own free will, It is better for him. And it is better for you That we fast, ' If ye only knew.

فَكَلَا إِنْ مَ عَلَيْدٌ إِنَّ اللهَ غَنْوُرٌ تَجِيُّهُ

﴿يَنَأَيُّنَا ٱلَّذِنَ الْمَصُوا كُنِتِ عَلَيْكُهُ ٱلْفِسِّالُمُ كَمَا كَيْنَ عَلَى ٱلَّذِينَ مِن تَبْلِكُهُ لَمَلَكُ مَنْفُونَ مِن تَبْلِكُهُ لَمَلَكُ مَنْفُونَ

أيّامًا مَعْدُودَ إِنَّ فَنَ إِيمَامًا مَعْدُودَ إِنَّ فَنَ كَانَ مِنْكُمْ مَيْ يِعِبًا
 أوْ عَلَى سَفِي
 قَوْمًا أَوْ مِنْ أَيَّا إِلَيْنَ فَالِمَ أَنْقَ وَمَا أَيْرِ الْمَؤْنَةُ مِذْ يَهُ طَمَامُ
 مِسْحِينٌ فَن تَطْلَقَ عَسَارًا فَهُمَ وَحَسَارًا فَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا لَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا فَهُمْ وَحَسَارًا فَالْمَامُ مَنْ المَانَ السَّمْ وَمَنْ المَانَ المَّارَةُ مَنْ المَانَ المَّارَةُ مَنْ المَانَ المَّامِلُونَ المَّامِ اللَّهُ الْمَانَ الْمَارِقُ الْمُعْلَى الْمَانِينَ الْمُعْرَافِ الْمَانِينَ الْمَانِينَ الْمُعْرَافِقُونَا مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَانَا لَهُمْ الْمُعْرَافِقُونَا الْمَانِينَ الْمُعْلَى الْمُعْرَافِهُ وَالْمَانِينَ الْمُعْلَى الْمُعْرَافِقُونَا اللَّهُ اللَّهُ الْمُعْرَافِقُونَا اللَّهُ الْمُعْرَافِقُ الْمُعْرَافِقُونَا الْمَانِينَ الْمُعْلَى الْمُعْرَافِقُونَا اللَّهُ الْمُؤْنِينَ وَالْمَانِ الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُ الْمُعْرَافِقُ الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقُونَا الْمُعْرَافِقَ عَلَى الْمُعْرَافِقَ عَلَى الْمُعْرَافِقُونَا الْمُعْرَافِقَ عَلَى الْمُعْرَافِقَ الْمُعْرَافِقَ الْمُعْرَافِقِينَا الْمُعْرَافِقَ الْمُعْرَافِقُونَا الْمُعْرَافِقِ الْمُعْرَافِقَ الْمُعْرَافِقِينَا الْمُعْرَافِقَاقُ الْمُعْرَافِقَ الْمُعْرَافِقَ الْمُعْرَافِقَاقِ الْمُعْرَافِقِينَا الْمُعْرَافِقِينَا الْمُعْرَافِقِ الْمُعْرَافِقِ الْمُعْرَافِقَ الْمُعْرَافِقُ الْمُعْرَافِقَ الْمُعْرَافِقُ الْمُعْرَافِقِينَا الْمُعْرَافِقَ الْمُعْرَافِقِينَا الْمُعْرَافِقِينَا الْمُعْرَافِقَ الْمُعْرَافِقَ الْمُعْرَافِقِينَا الْمُعْرَافِقِ الْمُعْرَافِقَ الْمُعْرَافِقِينَا الْمُعْرَافِقَ الْمُعْرَافِقَاقِلُ الْمُعْرَافِقِينَا الْمُعْرَافِقَ الْمُعْرَافِقَاقِلُونَ الْمُعَلِي الْمُعْمِلُونَا الْمُعْرَافِلَعُونَا الْمُعْرَافِقُونَا الْع

188. As it was prescribed; this does not mean that the Muslim fast is like the other fasts previously observed, in the number of days, in the time or manner of the fast, or in other incidents; it only means that the principle of self-femul by fasting is not a new one.

189. This verse should be read with the following verses, 185-86, in order that the incidents of the physical fast may be fully understood with reference to its spiritual meaning.

The Muslim fast is not meant for self-torture. Although it is stricter than other fasts, it also provides alleviations for special circumstances. If it were merely a temporary abstention from food and drink, it would be salutary to many people, who habitually reat and druk to excess. The instincts for food, druk, and sex are strong in the animal nature, and temporary restraint from all these enables the attention to be directed to higher things. This is necessary through prayer, coalemplation and acts of charity, not of the showy kind, but by seeking out those really in need. Certain standards are prescribed, but much higher standards are recommended.

. 190 Illness and journey must not be interpreted in an elastic sense: they must be such as to cause real pain or soffering if the last were observed. For journeys, a minimum standard of three marches is prescribed by some Content of the properties of the properti

101 Those who can do it with hardship: such as aged people, or persons specially circumstanced. The Shaft's would include a woman expecting a child, or one who is nursing a cloby, but on this point opinion is not unanimous, some holding that they cought to put in the fasts later, when they can.

185, Ramadhan is the (month) In which was sent down The Our-an, as a guide To mankind, also clear (Signs) For guidance and judgment 194 (Between right and wrong). So every one of you Who is present (at his home) During that month Should spend it in fasting. But if any one is ill. Or on a journey, The prescribed period (Should be made up) By days later. God intends every facility For you; He does not want To put you to difficulties. (He wants you) to complete ... The prescribed period, And to glorify Him 193 In that He has guided you; And perchance ve shall be grateful.

186. When My servants
Ask thee concerning Me,
I am indeed
Close (to them): I listen
To the prayer of every
Suppliant when he calleth on Me:
Let them also, with a will,
Listen to My call,
And believe in Me:
That they may walk
In the right way. \*\*

187. Permitted to you,
On the night of the fasts,
Is the approach to your wives.
They are your garments

<sup>192.</sup> Judgment (between right and wrong); Furque-the criterion or standard by which we judge between right and wrong. See ii. 53 n.

<sup>193.</sup> The regulations are again and again coupled with an insistence on two things; (4) the facilities and encressions given, and (b) the spiritual significance of the facility without a kernel. If we realise this: we shall look upon [Ramadhan, not as a burden, but as a blessing, and shall be duly grateful for the lead given to us in this matter.

<sup>194.</sup> These verses 186 and 188 are not foreign to the subject of Ramadhan, but emphasise its spiritual aspect. Here we are told of Prayer and the nearness of God, and in 188 we are asked not to "eat up" other people's substance,

And ye are their garments. 105
God knoweth what ye
Used to do secretly among

vourselves: But He turned to you And forgave you: So now associate with them. And seek what God Hath ordained for you, 196 And eat and drink. Until the white thread Of dawn appear to you Distinct from its black thread: 107 Then complete your fast Till the night appears; 198 But do not associate With your wives While ye are in retreat 199 In the mosques. Those are 200 Limits (set by) God: Approach not nigh thereto. Thus doth God make clear His Signs to men: that

188. And do not eat up
Your property among yourselves
For vanities, nor use it
As bait for the judges,
With intent that ye may
Eat up wrongfully and knowingly

They may learn self-restraint.

وَأَنَهُ لِيَاسُ فَنَ قَعِلَمُ آلَهُ أَفَتَ لَا تُعَلَّمُ لَكُمْ وَاللهُ الْفَصَلَا كُنْهُ فَكَ اللهُ الْفَصَلَا كُنْهُ وَعَلَىٰهُ وَعَلَىٰهُ وَعَلَىٰهُ وَعَلَمُ وَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَعَلَمُوا وَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَعَلَمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ ال

@وَلَا تَأْكُلُواْ أَمُوَلَكُ بَيْنَكُم وَالْبَنْطِلِ وَنُدُلُواْ يَسَالِكَ الْحُكَارِ لِتَأْكُلُوا وَمِنَا مِنْ أَمْوَلِوالْكَ السُّلِالِمِيَّا لِتَأْكُلُوا وَمِنَا مِنْ أَمْوَلِوالْكَ السَّالِ وَالْإِنْمَ

<sup>195.</sup> Men and women are each other's garments: \*e., they are for mutual support, mutual comfort, and mutual protection, fitting into ench other as a garment fits the budy. A garment also is both for show and concealingst. The question of sex is always delicate to handle: here we are told that even is such matters a clear, open, and honest course is better than fraud or self-deception. The sex insight is classed with eating and drinking, as ammal thing to be restrained, but not to be ashamed of. The three things are prohibited during the fast by day, but permitted after the last is broken at night till the next fast commences.

<sup>196</sup> There is difference of opinion as to the exact meaning of this 1 would connect this as a parallel clause with the clause "eat and drink", which follows, all three being governed by "until the white thread", etc. That is, all three things must stop when the fast begins orgain in the early morning. Or it may mean: What is permitted is well enough, but seek the higher things ordained for you.

<sup>197.</sup> Those in touch with Nature know the beautiful effects of early dawn. First appear thin white indefinable streaks of light in the east; then a dark zone supervenes; followed by a beautiful pinkish white zone clearly defined from the dark. This is the true dawn; after that the fast begins.

<sup>198.</sup> Till the night appears: From the actual practice of the Holy Apostle, this is rightly interpreted to mean: "Till sunset."

<sup>199.</sup> Retreat to the Mosques by night after the fast is broken is specially recommanded towards the end of Ramadhan, so that all carnal temptations may be avoided.

<sup>200.</sup> I construe these limits as applying to the whole of the regulations about fasts.

A little of (other) people's property. 201

SECTION 24.

189. Me hey ask thee
Concerning the New Moons. They are but signs
To mark fixed periods of time
In (the affairs of) men,
And for Pilgrimage.
It is no wirtue if ye enter
Your houses from the back:
It is virtue if ye fear God.
Enter houses
Through the proper doors:
And fear God:
That ye may prosper.

- 190. This in the cause of God Those who fight you, 104 But do not transgress limits; For God loveth not transgressors.
  - 191. And slay them Wherever ye catch them, And turn them out From where they have

وَأَنْتُهُ لَفُ لَمُونَ

ه يُسْتَلُونَكُ عَلَى الْأَحْسَاتُوْ
 هُ فِي مِتَوَافِثُ إِلَى الْأَوْا الْمُؤْتَ مِن وَلَنْ اللهُ وَمَنَ الْمَؤْدَ مِن الْمَؤْدِ مَنَ الْمُؤْدِ ِينَا اللهُ لِمَسَاحِدُ فَلْمُؤْدِمِينَا اللهُ لِمَسَاحِدُ فَلْمُؤْدِمِينَا اللهُ لِمَسْعَدُ فَلْمُؤْدِمِينَا اللهُ لَمَسَاحِهُمُ فَلْمُؤْدِمِينَا اللهُ لِمَسْعَدُ فَلْمُؤْدِمِينَا اللهُ لَمَسَاحِهُمُ فَلْمُؤْدِمِينَا اللهُ لَمَسَاحِهُمُ فَلْمُؤْدِمِينَا اللهُ لَمَسَاحِهُمُ اللهُ لَمْسَاحِهُمُ اللهُ لَمْسَاحِهُمُ اللهُ لَمْسَاحِهُمُ اللهُ لَمْسَاحِهُمُ اللهُ لَمْسَاحُهُمُ اللهُ اللهُ لَمْسَاحُهُمُ اللهُ لَمْسَاحُهُمُ اللهُ اللهُ لَمْسَاحُهُمُ اللهُ لَمْسَاحُهُمُ اللهُ لَمْسَاحُهُمُ اللهُ لَمْسَاحُهُمُ اللهُ لَمُسْعَلِمُ اللهُ لَهُمُ لِمُعْلِمُ اللهُ لَمْسَاحُهُمُ اللهُ لَمْسَاحُهُمُ اللهُ لَمْسُوا اللهُ لَمْسُوا اللهُ لَمْسَاحُهُمُ اللهُ لَمْسُوالِهُ اللهُ لَمْسَاحُهُمُ اللهُ لَمْسُوالِهُ اللهُ لَمْسُوالِهُ اللهُ لَمْسُوالِهُ اللهُ لَمْسُوالُهُ اللهُ لَمُعْلِمُ اللهُ لَمْسُوالْمُ اللهُ لَمْسُلِحُولُ اللهُ لَمْسُوالُهُ اللهُ لَمْسُلِمُ اللهُ لَمُسْلِمُ اللهُ لَمْسُلِمُ اللهُ لَمُسْلِمُ لَمْسُلِمُ اللهُ لَمْسُولُ اللهُ لَمْسُلِمُ لَمِنْ اللهُ لَمِنْ اللهُ لَمُعْلِمُ لَمْسُلِمُ لَمِنْ اللهُ لَمُعْلِمُ لَمِنْ اللهُ لَمِنْ اللهُ لَمِنْ اللهُ لَمُعِلْمُ لَمُعْلِمُ لَمِنْ اللّهُ لَمْسُلِمُ لَمِنْ لَمُ لِمُعْلِمُ لَمِنْ اللّهُ لَمِنْ لَمُعِمِلُ لَمُ لَمِنْ لِمُعْلِمُ لَمِنْ لِمِنْ لِمُعْلِمُ لَمِنْ لَمِنْ لَمُ لَمِنْ لِمُعْلِمُ لَمُ لَمُعِلْمُ لَمِنَالِمُ لَمِنْ لَمُعِلْمُ لَمِنْ لِمُعْلِم

وَقَائِلُوا فِي سَبِيلِ اللهِ الذِنَ
 المَّنْ الْمُنْ وَلَا تَمْتَدُوا إِنَّ اللهَ
 المَّنِ الْمُنْ وَلَا تَمْتَدُوا إِنَّ اللهَ
 وَوَامْنُلُومُ مِنْ عَنْ الْمَنْمُومُ وَمَنْ عَنْ الْمَنْمُومُ وَمَنْ عَنْ الْمَنْمُ وَمُدْ

201. Besides the three primal physical needs of man, which are apt to make him greedy, there is a fourth gread in society the greed of wealth and property. The purpose of fasts is not complied until this fourth greed is also restrained. Ordinarily honest men are content if they refran from robbery, their, orembezelment. Two more subtle forms of the greed are mentioned here. One is where one uses one's own property for corrupting others—judges or those in authority—so as to obtain some material gain even under the cover and protection of the law. The words translated "other peoples" property "may also mean "public property". A still more subtle form is where we use our own property or property under our own control—"among vourselves" in the Text—for varin of fiviolous uses. Under the Islamic standard this is also greed. Property carries with it its own responsibilities. If we, fail to undestrated or fulld them, we have not learnt the full lesson of self-idental by fasts.

202. There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the funar calendar is used, the New Moon is one great sign, for which people watch with eagerines. Muslim festivals, including the Pilgrimage, are fixed by the appearance of the New Moon. The Araba, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God.

203. This is a Muslim proverb now, and much might be written about its manufold meanings. A few may be noted bere, (b) I you want to achieve an object homourably, go about it openly and not "by a backdoor". (3) Do not best about the biash. (4) I you wish uscess in an undertaking, provide all the necessary instruments for it.

The subject of the New Moon neovides a good transition between the Ramadhin tast, which begins and ends with the New Moon, the Pilgrimage, whose tried any commence with the New Moon, and the Wars which Islam had to wage in self-defence against the Pilgrans, who wanted to exclude them from the Pilgrimage after they had driven them out of house and home.

204. War is only permissible in self-defence, and under well-defined limits. When undertaken, it may be pushed with vigoor, but not relentiessly, but only to restore peace and freedom for the worship of God. In any case strict limits must not be transgressest; women, children, old and infrom men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to terms.

Turned you out;
For tumult and oppression
Are worse than slaughter;
But fight them not \*\*
At the Sacred Mosque,
Unless they (first)
Fight you there;
But if they fight you,
Slay them.
Such is the reward.
Of those who suppress faith.\*\*

- 192. But if they cease, God is Oft-forgiving, Most Merciful.
- 193. And fight them on Until there is no more Tumult or oppression, And there prevail Justice and faith in God; \*\*

  But if they cease, \*\*

  Let there be no hostility Except to those 'Who practise oppression.

وَالْمِنْتُ أَنْتُ أَنِّ أَنِّ أَنِّ أَنْتُ أِنِّ الْتَقَالُ وَلَا تُغَنَّنِكُ وَمُرْعِنَدُ النَّهِمِ الْحُرَادِ حَنَّى تَقْلَكُوحُهُ فِي فَعَلَى الْحُرَادِيَ حَدِّنَا أَنْ الْمَكَنْوِينَ فَإِنْ الْمَنْ عَنُولُ وَمِيدُ وَيَكُولُ الْمَنْ عَنُولُ وَمِيدُ وَيَكُولُ الْمَنْ عَنُولُ وَمِيدُ وَيَكُولُ الْمَنْ فَالَدُنْ مِنْ الْمَنْ عَنْ الْمَنْكُونَ فِئْتَ وَيَكُولُ الْمَنْ الْمَنْ فَلَا لُولُولُ فَي الْمَنْكُونَ الْمِنْ عَلَى

203. This passage is illustrated by the events that happened at Budolbig in the sixth year of the Hijnt, hough it is not clear that it was revealed on that occasion. The blustims were by this time a strong and influential community. Many of them were exiles from Mecca, where the Pagans had established an intolerant autocracy, presecuting Musims, preventing them from visting their, homes, and even keeping them out by force from performing the Pilgranage during the universally recognised period of time. This was unforcated, opened of time. This was unforcated to the list degree, and the mere readings of the Missims to enforce their rights, as Arab other security without bloodshed in an agreement it is universary being to go into subsequent events.

it is unnecessare bees to go into subsequent events.

In general, it may be said that Islam is the religion of peace, goodwill, mutual understanding, and good faith. But it will not acquisee in wrong-doing, and its men will hold their lives cheap in defence of honour, justice, and the religion which they hold sacreed. Their ideal is that of here in defence of honour, but it is that of here in the property of th

206. Suppress faith: in the narrower as well as the larger sense. If they want forcibly to prevenyou from exercising your sacred rites, they have declared war on your religion, and it would be cowardle to ignore the challenge or to fail in rooting out the tyranny.

207. Justice and faith. The Arabic word is Dim, which is comprehensive. It implies the ideas of indebtedness, duty, obedience, judgment, justice, faith, religion, customary:rntes, etc. The clause means: "until there is Dim for God."

208. If the opposite party cease to persecute you, your hostility ends with them as a party, but it does not mean that you herome friends to oppression. Your light is against wrong; there should be no rancour against men.

194. Make prohibited month of For the prohibited month,—
And so for all things prohibited,
There is the law of equality.
If then any one transgresses
The prohibition against you,
Transgress ye likewise
Against him.
But fear God, and know to
That God is with those
Who restrain themselves.

195. And spend of your substance
In the cause of God,
And make not your own hands
Contribute to (your) destruction;
But do good;
For God loveth those
Who do good.

196. Ind complete
The Hujj or umra un

. 209. Hardmenprohibited, sacred. The month of Pilgrimage (Ful-bajj) was a sacred month, in which wardraw was prohibited by Arab custom. The month preventing (Ful-dai) and the month following (Magarram) was specially called at-faram. Possibly Majarram is meant in the first line, and the other months and other prohibited by the same of the month of the mo

210. At the same time the Muslims are commanded to exercice self-restraint as much as possible, Force is a dangerous weapon. It may have to be used for self-defence or self-preservation, but we must always remember that self-restraint is pleasing in the eyes of God. Even when we are fighting, it should be for a principle, not out of passion.

311. Every fight requires the wherevithals for the fight, the "sinews of war." If the war is just and in the cause of God, all who have wealth must spend if frely. That may be that contribution to the Cause, in addition to their personal effort, or if for any reason they are unable to fight. If they want to be suffered to the contribution of the cause of God, but in something which pleases their fancy, it may be that the advantage goes to the enemy, and they are by their action helping their own hards at things, their standard should be, not selfshness, but the good of their brethren, for such good is pleasing to God."

-212. See it. 150, n. 161. The Haji is the complete pilgrimage, of which the chief rites are during the first ned says of the month of \$2 + 24 + 25\$. The barse is a less formal pilgrimage at any time of the years are the pilgrimage and the pilgrimage and the pilgrimage is any time of the years are the intending pilgrim commences by putting on a simple garmen of uneven the years two pieces when he is some distance yet from Mecca. The putting on of the pilgrimage is symbolical of his renouncing the vanities of the world. After this and until the end of the pilgrimage is symbolical of his renouncing the vanities of the world. After this hair, use perfitmes, hunt, or do other probabited acts. The completion of the pilgrimage is symbolised by the shaving of the head for men, the resumption of the ordinary dress.

Here we are told; (1) that having once undertaken the bilgrimage, we must complete it; (2) that we must do it not for worldly ends but as a symbol of our service and worship to God; (1) that if we are prevented, for any reason, from completing the rites, a symbolical completion can be made by sending and oftening for sacrifice; sacrifice would have been olfered if we had been present personally; here we would send the sacrifice vicariously, and when it is likely to reach the place of sacrifice, we could then shave our heads and resume our ordinary dress and avocation.

In the service of God. But if we are prevented (From completing it), Send an offering For sacrifice. Such as ve may find. And do not shave your heads Until the offering reaches The place of sacrifice. And if any of you is ill. "15" Or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation Either fast, or feed the poor, Or offer sacrifice: And when ve are In peaceful conditions (again), att If any one wishes To continue the 'smra On to the liaii. He must make an offering. Such as he can afford. But if he cannot afford it. He should fast Three days during the haii And seven days on his return, Making ten days in all. This is for those Whose household Is not in (the precincts 213 Of) the Sacred Mosque. And fear God. And know that God. Is strict in punishment.

<sup>213.</sup> If any one is taken ill after putting on the \$\frac{1}{2}\tilde{m}\$, so that he has to put on other clothes, or if he has trouble or skin disease in his head or insects in his har, and he has to shave his head before completion, he should fast (three days, asy the Commentators), of feed the poor, or ofter sacrifice.

<sup>214.</sup> When this was revealed, the city of Mecca was in the hands of the enemies of Islam, and the regulations about the fighting and the pilgrimage came together and were interconnected. But the revelation provides, as always for the particular occasion, and also for normal conditions. Mecca soon passed out of the hands of the enemies of Islam. People sometimes came long distances to Mecca before the Pulgrimage season began. Having performed the 'mara, they stayed on for the formal Bajj. In case the pilgrim had spend his money, he is shown what he can do, rich or poor, and yet hold his head high among his fellows, as having performed all rives as prescribed.

<sup>215.</sup> For residents in Mecca the question does not arise. They are there every day, and there is no question of 'amra for them.

<sup>216.</sup> This closes the section about the duties of fighting and introduces the connected question of pilgrimage in a sort of transition. Fighting is connected with fear, and while it is meritorious to obey God, we are warned that we must not allow our relish passions to carr us away, because it is in sott times of stress that our spirit is tested. Verse 195 ended with a benetiction for those who do good. This verse node with a warning to those who take advantage of God's cause to transgress the limits, for the punishment is equally sure. The next verse shows us the pitfalls we must avoid in a large concourse of people.

## SECTION 25.

197. IR or Hajj Are the months well known 219 If any one undertakes That duty therein. Let there be no obscenity, Nor wickedness. Nor wrangling In the Haii. And whatever good Ye do. (be sure) God knoweth it. And take a provision and (With you) for the journey, But the best of provisions Is right conduct. So fear Me. O ve that are wise.

198. It is no crime in you If ye seek of the bounty Of your Lord (during

pilgrimage). 210 Then when ye pour down From (Mount) Arafat. Celebrate the praises of God At the Sacred Monument. 200

217. The months will known: the months of Shawwall, Sui-gaid, and Sui-gaif (up to the 10th or the 13th) are set apart for the rites of Hajj. That is to say, the first rites may begin as early as the beginning of Shawwall, with a definite approach to alrece, but the chief rites may begin as early as the beginning of Shawwall, with a definite approach to alrece, but the chief rites may be printed to the first ten days of Sui-Jajj, and specially on the 8th, 9th and 10th of that month, when the concourse of pligrims reaches its height. The chief rites may be briefly enumerated: (1) The wearing this the pligrim secrebic light. The chief rites may be briefly enumerated: (1) The wearing this the pligrim secrebic bittons come into opening demander of the surface and the concourse of pligrims reaches its height. The chief rites may be briefly enumerated: (1) The wearing this the pligrim secrebic bitties that the surface and the concourse of the surface and prayer and the denial of vantiles; (2) the going round the Kuba seven times [raugh, tryp and activity, with the kissing of the little Black Stone built into the wall, the symbol of concentration in the love of God; (3) after a short prayer at the Station of Abraham (0, ii. 125), the pligrim goes to the hills Sad and Marva (0, ii. 185), the symbols of patience and perseverance; (4) the great Sermon (Khubel) on the 7th of 5ui-jaj, when the whole body of pligrims to the Valley of Minia (about six miles north built of Sad and Marva (0, ii. 185), the whole body of pligrims to an exposition of the meaning miles north literature of the surface of the surface and perseverance; (4) the valley of Minia (about six head of Sacrifice, when the sacrifice is offered in the Valley of Minia, and the symbolic ceremony of casting seven stones at the Evil One is performed on the first occasion; it is continued on subsequent days; both rites are connected with the story of Abraham: this is the Liu-Hadhhä; note that the expiritual. If provisions are required for a journey on earth, how muc

219. Legitimate trade is allowed, in the interests both of the honest trader, who can thus meet his own exponence range to answer, in the interests both of the nonext three, who can thus meet his own exponences and of the generality of plagfams, who would otherwise be greatly incommensenced for the necessaries of the. But the profit must be sought as from the "bounty of God". There should be no profits—one, or trade "tricks". Good honest trade is a form of service to the community, and there

220 About midway between 'Arafat and Mina (see n. 217 to ii. 407) is a place-called Muzdalifa where the Holy Apostle offered up a long prayer. It has thus become a Sacred Minument and pilgrims are directed to follow that example on their return. A special reason for this is given in the note following.

And celebrate His praises As He has directed you. Even though, before this. Ye went astrav. 111

199. Then pass on At a quick pace from the place Whence it is usual For the multitude = So to do, and ask For God's forgiveness. For God is Oft-forgiving. Most Merciful.

200. So when ve have Accomplished your holy rites. Celebrate the praises of God. As ye used to celebrate The praises of your fathers,-Yea, with far more Heart and soul. There are men who say: "Our Lod! Give us (Thy bounties) in this world ! But they will have No portion in the Hereafter.

201. And there are men who say: "Our Lord! Give us Good in this world And good in the Hereafter. And defend us From the torment Of the Fire!"

رَبِيناً وَالنَّا فِي ٱلدُّنْكَ وَيَمَالَهُ فِي ٱلْآخِرَةِ مِنْ حَلَيْق

الألا وتنا أاتنا في الدنا

221. Certain arrogant tribes living in Mecca used not to go to 'Arafat with the crowd but to stop short at Muzdalita. They are rebuked for their arrogance and told that they must perform all the rites like the rest of the pligrims. There is equally in fishan.

80

222 See the last note. Towards the end of the Pilgrimage the crowd is very great, and if any people loitered after Arafat, it would cause great confusion and inconvenience. The pace has therefore to be quick for every one, a very salutary regulation. Every member of the crowd must think of the comfort and convenience of the whole mass.

223. After the Pilgrimage, in Pagan times, the pilgrims used to gather in assemblies in which the praises of ancestors were sung. As the whole of the pilgrimage rites were spiritualised in Islam, so this aftermath of the Pilgrimage was also spiritualised. It was recommended for pilgrims to stay on two or three days after the pilgrimage, but they must use them in prayer and praise to God. See ii. 203 below.

224, If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world not to be so engrossed in it as to forget the spiritual future.

- 202. To these will be allotted set What they have earned; And God is quick in account.
- 203. Celebrate the praises of God During the Appointed Days. \*\*But if any one hastens To leave in two days, There is no blame on him, And if any one stays on, There is no blame on him, If his aim is to do right. Then fear God, and know That ye will surely Be gathered unto Him.
- 204. Rehere is the type of man and Whose speech.
  About this world's life.
  May dazzle thee,
  And he calls God to witness.
  About what is in his heart;
  Yet is he the most contentious.
  Of enemies.
- 205. When he turns his back,
  His aim everywhere
  Is to spread mischief
  Through the earth and destroy
  Crops and cattle.
  But God loveth not mischief.
- 206. When it is said to him,
  "Fear God,"
  He is led by arrogance
  To (more) crime.

وَاذَا فِيلَ لَهُ الَّذِي اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ أَخَذَنُهُ اللِّهِ اللَّهِ اللَّهُ اللّ

<sup>225.</sup> Our spiritual account is ounting up, both on the debit and credit side. In worldly accounts, both our profits and our losses may be delayed. But in God's books there is no delay. Our actions go before us. (See 19 S n.)

<sup>226.</sup> The Appended Days: the three days after the tenth, when the Pilgrim's stay on in the Vilgrim's stay on in the Vilgrim's stay on in the Vilgrim's to prayer and praise. They are the days of Tashriq (see.ii. 200, n 223). It is optional for pilgrims to leave on the second or third day

<sup>227.</sup> The two contrasted types of men mentioned in n. 200 and 201 are here further particularised, the glib hypocitie who appears worldly wise but plans harm, contrasted with the sincere being exemplified improved the matry defined for his fairt. The Commentators give names of people with exemplified improved the property of the prop

Enough for him is Hell;— An evil bed indeed (To lie on)! 225

207. And there is the type of man Who gives his life To earn the pleasure of God; And God is full of kindness To (His) devotees.<sup>289</sup>

208. ye who believe!
Enter into Islam
Whole-heartedly;
And follow not
The footsteps
Of the Evil One;
For he is to you
An avowed enemy.

209. If ye backslide
After the clear (Signs)
Have come to you,
Then know that God
Is Exalted in Power, Wise, 200

210. Will they wait
Until God comes to them
In canopies of clouds,
With angels (in His train)
And the question
Is (thus) settled?
But to God
Do all questions
Go back (for decision). 251
SECTION 26.

How many Clear (Signs)

211. Ask the Children of Israel 280

وَمِنَ النَّاسِ مَن تَشْرِى نَفْسَهُ الْبِينَآةً
 مَنهَ اللهِ اللهِ
 وَاللهُ رَدُونُ إِلْعِبَادِ
 مَن يَتأَيُّهُ اللَّذِينَ المَشْولُ
 وَلَا تَشْرُعُوا خَطْرُولُ الشَّهْ لَلْنَ
 وَلَا تَشْرُعُ وَالْحُطْرُولُ الشَّهْ لَلْنَ مَلْلَالًا اللهِ
 وَلَا تَشْرُعُ وَالْحُطْرُولُ الشَّهْ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهِ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وسنا بنوت النرآوم كيدة الكنكندين

228. According to the English saying," As you have made your bed, so you must lie in it."

230. If you hackslide after the conviction has been brought home to you, you may cause some measurements to the Cause, or to those who counted upon you, but do not be so arrugant as to suppose that you will defeat God's Fower and Windom. The loss will be your own.

<sup>229</sup> This second type of man—firm, sincere, devoted, willing to give his life for the faith that is in him—was cummon in early Islam. Such men were its pillars. Through persecution, obloquy, to forture, threat to their own lives or the lives of those days in them. they strond by their leader and many of them gave their lives. That is what established Islam. We are asked in the next verse to follow this type and shun the other or will type. If we do that, our Crause is safe.

<sup>231.</sup> If faith is wanting, all sorts of excuses are made to reviet the appeal of God. They might and do ray; "Oh yes! we shall believe if God appears to us with His rangels in His glory!" In other words they want to settle the question in their way, and not in God's way. That will not do. The decision in all questions belongs to God. If we are true to Him, we wait for His times and seasons, and do not expect Him to wait on ours.

<sup>232.</sup> The Israelites under Moses were shown God's glory and mauv clear Signs and yet they went after their own ways, and preferred their own whims and fancies. So do people in all ages. But left-them not deceive themselves God's justice is sure, and when it comes, it will be strict and unmistakable to those who reject His grace.

We have sent them.
But if any one,
After God's favour
Has come to him,
Substitutes (something else),
God is strict in punishment.<sup>33</sup>

212. The life of this world
Is alluring to those
Who reject faith,
And they scoff at those
Who believe.
But the righteous
Will be above them
On the Day of Resurrection;
For God bestows His abundance
Without measure
On whom He will, an

213. Mankind was one single nation. And God sent Messengers With glad tidings and warnings: And with them He sent . The Book in truth. To judge between people In matters wherein They differed: But the People of the Book. After the clear Signs Came to them, did not differ Among themselves. Except through selfish contumacy. God by His Grace Guided the Believers To the Truth. Concerning that Wherein they differed. For God guides . Whom He will To a path That is straight.

214. Or do ye think That ye shall enter اَيَةِ بَيْنَةً وَمَن بُكِذَلَ بَشَكَةُ اللَّهِ مِنْ بَشِّدِ مَا بَكَةُ ثَهُ فَإِنَّ اللَّهَ شَكِوبُهُ الْمِلْكَابِ ﴿ نُوْنَ لِلَّذِينَ كَلَوْنَ الْمُنْوَاءُ اللَّهُونَ اللَّهُونَ وَيَسْتَحَدُونَ مِنَ الْمِينَ الشَّلُولُ وَاللَّهُ يُسْرُدُنُ مَن بَشَكَهُ وَاللَّهُ يُسْرُدُنُ مَن بَشَكَهُ وَاللَّهُ يُسْرُدُنُ مَن بَشَكَهُ

﴿ أَمُرَكِيبُ ثُمَّ أَن نَدْ غُلُوا أَلْجَكَةً

<sup>233</sup> Cf in 196 fends where the question was of those who do not fear God. Here the question is of those who reject God's Signs.

<sup>234</sup> God's official this world seem unequal, and sometimes those get them who seem to deserve them least. God's burns's unlimited to the pixel as the unjust, in 181s westom He may give to whomsover He pleases. The account is not taken now, but will be taken in the end, when the balance will be redressed.

The Garden (of Bliss)
Without such (trials)
As came to those
Who passed away
Before you?
They encountered
Suffering and adversity,
And were so shaken in spirit
That even the Apostle
And those of faith
Who were with him
Cried: "When (will come)
The help of God?"
Ah! Verily, the help of God Is (always) near!

215. Me hey ask thee
What they should spend
(In charity). Say: Whatever
Ye-spend that is good,<sup>23</sup>
Is for parents and kindred
And orphans
And those in want
And for wayfarers.
And whatever ye do
Thát is good,—God
Knoweth it well.

216. Relighting is prescribed. For you, and ye dislike it. But it is possible. That ye dislike a thing. Which is good for you, And that ye love a thing. Which is bad for you. But God knoweth. And ye know not.

وَلَا يَأْوَكُ مَنْكُ الَّذِينَ عَلَى وَأَنِّ فَا فَهُلِكُ عَلَيْهِ مُنَّذِ فَهُمُ الْجَاسَاءُ وَالفَّرْآءُ وَذُلِنَ أَوْ مَنَّى مَقُولُ الرَّسُولُ وَالَّذِينَ المَنْوَأُ مَعْمُ مَنَّ تَصْرُاللَّهُ الْآرِقَ تَضْرُاللَّهُ وَبِيْ

<sup>235.</sup> Three questions arise in charity: (1) What shall we give? (2) to whom shall we give? And (3) how shall we give? The answer is here. Give anything that is good, useful, helpful, valuable be properly or many; it may be a holing hand, may be advice; it may be a kind, word, "whatever charity in it. Of if you give something with a harmful intent, e.g., a sword to shall we did not of a drug or sweets or even money to some one whom you want to entrap of corrupt, it is no charity but a gift of damination. To whom should you give? It may be tempting to earn the world's praise by a gift that will be talked about; but are you meeting the needs of those who have the hirst claim on you? If you are not, you are like a nerson who defrauds creditors: it is no charity but a judged, by its unselfsh character: the degree of need of chain is refactor which you should consider; it you disregard it, there is something selfish behind it. How she ld it be given? As in the sight of God; this shust out all pretence, show, and insincerity.

<sup>236</sup> To fight in the cause of Truth is one of the highest forms of charity. What can you offer that is more precious than your own life? But here again the limitations come in. If you are a mere brawler, or a selfish aggressive person, or a vanigorious builty, you deserve the highest censure. If you offer your life to the righteous limam, who is only guided by God, you are an unselfish hero. God knows the value of things better than you do.

### SECTION 27.

217. Albey ask thee Concerning fighting In the Prohibited Month, and Say: " Fighting therein Is a grave (offence): But graver is it In the sight of God To prevent access To the path of God. To deny Him. To prevent access To the Sacred Mosque. And drive out its members." 238 Tumult and oppression 230 Are worse than slaughter. Nor will they cease Fighting you until They turn you back From your faith If they can. And if any of you Turn back from their faith And die in unbelief. Their works will bear no fruit In this life And in the Hereafter; They will be Companions of the Fire

218. Those who believed
And those who suffered exile
And fought (and strove and
struggled)

And will abide therein.

In the path of God,— They have the hope Of the Mercy of God: And God is Oft-forgiving, Most Merciful.

<sup>237.</sup> Prohibited Month; See ii, 194, n. 209

<sup>238.</sup> The intolerance and presecution of the Pagan clique at Mecca caused untold hardships to the holy Messenger of Islam and his early disciples. They bore all with meekness and long-suffering patience until the holy one premitted them to take up arms in self detence. Then there were united patients of the product of holds, though they were driven to find during that period against their contents of the product of holds, though they were driven to find during that period against their contents of the product of

<sup>239</sup> Cf. ii. 191, 103, where a similar phase occurs. Financinia, temptatum, at in ii. 102; or tumit, settlino oppression, as here; M. M. A. H. C. S., and M. P. translare, "perservition" in this passage, which is also legitimate, seeing that persecution is the suppression of some opinion by violence, force, or threats.

219. Mehey ask thee Concerning wine 200 and

gambling. 241
Say: "In them is great sin,
And some profit, for men;
But the sin is greater
Than the profit."

Than the profit. "Felhey ask thee how much They are to spend; Say: "What is beyond sea Your needs."

Felhus duth God
Make clear to you
His Signs: in order that
Ye may consider—

220. (Their bearings) on
This life and the Hereafter. \*\*\*

Methey ask thee
Concerning orphans. \*\*
Say: "The best thing to do
Is what is for their good;
If ye mix
Their affairs with yours,
They are your brethren;
But God knows

• تَسْتَلُونَكَ عَنِ الْمُتَنِّرِ وَالْتَبْيِثِي 
 فَلْ غِيرًا إِنْ مُ كَبِيدُ الْمُتَنِي وَالْتَبْيِثِ 
 وَمَسْتَعَ لِلْقَالِسِ 
 وَمَسْتَنَعُ لِلقَالِسِ 
 وَمَسْتَلَاكُونَ الْمَا الْمُتَنِينُ اللهِ اللهِ اللهِ اللهُ الله

20 Wee: Kaenr: literally understood to mean the farmented inice of the graps; applied by shalogy to all farmented liquor, and by further analogy to any untoxicating liquor, or drug. There may possibly be some benefit in it, but the harm is greater than the benefit, especially if we look at it from a tocial as well as an individual point of view.

241. Cambling: maisi: : literally, a means of getting something too easily, getting a profit without working for it; hence gambling. That is the principle on which gambling is prohibited. The form most familiar to the Arabs was gambling by casting lots by means of arrows, on the principle of a lottery: the arrows were marked and served the same purpose as a modern lottery ticket. Sometting, a,y, the carcase of a slaughtered animal, was divided into unequal parts. The marked arrows were drawn from a bag. Some were blank and those who drew them got nothing. Others indicated prizes which were big or small. Whether you got a big share or a small share, or nothing, depended on pure luck, unless there was fraud also on the part of some persons concerned. The principle on which the objection is based is; that, even if there is no fraul, you gain what you have not earmed, or lose on a mere chance. Dice and wagering are infairly held to be putted. Here the basis for calculations status on a lage scale. If you would be a support the proportion to risks, exactly and statistically calculated. The insurers themselves pay premia in proportion to risks, exactly and statistically calculated.

242. Hoarding is no use either to ourselves, or to any one else. We should use the wealth we need; any superfluities we must spend in good works or in charity.

2.3 Gambling and intemperance are social as well as individual sins. They hay ruin us in our ordinary every-day worldly like, as well an our spiritual future. In case it is suggested that there is no harm in a little indulgence, we are asked to think over all its aspects, social and individual,—worldly and spiritual.

244. For orphans the best rule is to keep their property, household, and accounts separate, lest there should be any temptiation to get a perspan advantage to their guardian by miking them with the guardian's princery, household or accounts—also to keep clear of any ideas of marriage, where this influency relation exists. Q vi. 152 may hossibly suggest complete separation. But it may be an economy and an advantage to the orphan to have his property and accounts administered with the guardian's property and accounts and accounts and to have him live in the guardian's household, or to marry into the guardian's high specially where the orphan's property is small and he or she has no other friend. The test is: what is best in the orphan's interests? If the guardian' and best all into templation, even if human law does not detect him, he is told be is sinning in God's sight and that should keep him straight.

The man who means mischief From the man who means good. And if God had wished, He could have put you Into difficulties: He is indeed Exalted in Power. Wise." <sup>261</sup>

221. Do not marry
Unbelieving women (idolaters),
Until they believe:
A slave woman who believes
Is better than an unbelieving
woman.

Even though she allure you. Nor marry (your girls) To unbelievers until They believe : A man slave who believes Is better than an unbeliever, Even though he allure you. Unbelievers do (but) Beckon you to the Fire. But God beckons by His Grace To the Garden (of Bliss) And forgiveness, And makes His Signs Clear to mankind: That they may Celebrate His praise.

SECTION 28.

222. Rehey ask thee
Concerning women's courses.
Say: They are
A hurt and a pollution: 289

الدُفْسِة بِنَ الْمُسْطِيَّ وَلَوْسَاءَ اللهُ لِكَنْتَكُمْ إِذَ اللهِ عَيْرُ حَكِيمُ وَ وَلَا تَعِكُوا اللَّهٰ كِنَا حَنَّ يُؤْمِنُ وَلَاَ المَّيْرَةِ فَلَا مَنْ مُؤْمِنُ عَيْرُ مِن اللَّهٰ كِنَا حَقَ الْجَرَيْفِ وَلَوْ الْجَرَيْفِ وَلَوْ الْجَرَيْفِ وَلَوْ الْجَرَيْفِ وَ وَلَا يَسْتُومُ مِنْ اللّهٰ إِلَا اللّهٰ كِنَا حَقَّ الْجَرَيْفِ وَلَوْ الْجَرَيْفِ وَلَوْ الْجَرَيْفِ وَاللّهُ وَلَيْنَا لَيْنِي مِنْ اللّهِ اللّهِ وَلَوْ الْجَرِيفِ فَيْ وَاللّهُ بِمَنْ فَيْ اللّهِ اللّهِ وَلَوْ الْجَرَيْفِ وَاللّهُ مِنْ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

وَيُشْلُونَكَ عَنِ الْحِيفِينَ
 فَا هُوا أَذِي

<sup>24.5.</sup> The idea in Islam is not to make God's law a burdensome fatter, but to save a man's path in all kinds of ordincult situations by putting him on his bonour and Itusting him. The stricten probity, is demanded of him, but if he falls thort of it, he is told that he cannot escape God's punishment.

<sup>246</sup> Marriage is a most intimate communion, and the mystery of sex finds its highest fulfilment intimate spiritual harmony is combined with the physical link. If religion is at all a real influence in life to both parties or to either party, a difference in this vital matter must affect the production of the parties of the party of the parties of the party of the part

<sup>247. 48</sup>an: hurt. pollution. Both aspects must be represented. Physical cleanliness and purity make for health. hodily and spiritual. But the matter should be looked at from the woman's point of view as well as the man. To her there is danger of hurt, and she should have every consideration, in the airmal world, instinct is a guide which is obeyed. Man should in this aspect be batter; be is often worse.

So keep away from women
In their courses, and do not
Approach them until
They are clean.
But when they have
Purified themselves,
Ye may approach them
In any manner, time, or place 240
Ordained for you by God.
For God loves those
Who turn to Him constantly
And He loves those
Who keep themselves pure and
clean,

As a tilth the unto you;
So approach your tilth
When or how ye will;
But do some good act
For your souls beforehand;
And fear God,
And know that ye are
To meet Him (in the Hereafter),
And give (these) good tidings the

224. And make not God's (name) an excuse In your oaths against Doing good, or acting rightly, Or making peace Between persons;

قَاعَزَلُوْاالِيْسَاءُ فِى الْمِيْضِ كَلَا نَصْرَئُهُ حَنَّىٰ يَطْهُرُنَّ فَإِنَّا تَطَهَّرُنَ فَا ثُوْمُنَ مِن حَيِّثُ اَسَتَصَّمُهُ اللَّهُ إِنَّ اللَّهَ يُمِثُ الشَّاقِينِ وَشُهِ اللَّهِ لِمِيْثُ الشَّاقِينِ وَشُهِ اللَّهِ لِمِيْثُ الشَّاقِينِ

سِتَآوَكُمْ مَنْ أَكُمُ اللهِ مَنْ أَكُمُ اللهُ 
248. Hailhu: A comprehensive word referring to manner, time, or place. The most delicate matters are here referred to in the most discreet and yet helpful terms. In sex morality, manner, time, and place are all important: and the highest standards are set by social laws, by our own refined instinct of mutual consideration, and above all, by the light shed by the highest Teachers from the wisdom which they receive from our Maker, Who loves purity and cleanliness in all things.

249. Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life. It is compared to a husbandman's tilth: it is a serious aftain to him; he sows the seed in order to reap the harvest. But he chloroses his own line- and mode of cultivation. He does not sow out of season nor cultivate in a manner which will injure or exhaust the soil. He is wise and considerate and does not run not. Coming from the simile to human beings, every kind of mutual consideration is required, but above all, we must remember that even in these matters there is a spiritual aspect. We must never forget our souls, and that we are responsible to Goud.

It was carnal-minded men who invented the doctrine of original sin; "Behold, "says the Psalmist," I, was shapen in niquity, and in sin did my mother conceive me" (Psalms II, 5). This is entirely repudiated by Islam, in which the office of father and mother is held in the highest veneration Every child of pure love is born pure. Celibacy is not necessarily a virtue, and may be a vice.

250. Our highest spiritual ambition should be the hope of meeting God. To uphold such a hope is to give gaid stings to people of faith. It would only be unrepentant sunters who would far at the meeting. Note how the most sensous matters are discussed frankly, and immediately taken up into the lofutest regions of spiritual uplifitment.

For God is One Who heareth and knoweth and All things.

225. God will not
Call you to account
For thoughtlessness
In your oaths,
But for the intention
In your hearts; <sup>53</sup>
And He is
Oft-forgiving
Most Forcharing.

226. For those who take
An oath for abstention
From their wives,
A waiting for four months
Is ordained;
If then they return,
God is Oft-forgiving,
Most Merciful.

227. But if their intention
Is firm for divorce,
God heareth
And knoweth all things. 235

228. Divorced women
Shall wait concerning themselves

آلَا نَوْا خِدُ كُمُ اللهُ

 آلَتُو خِهِ آلْكِنِ كُمُ

 وَلَا حِن ثَوْا لِينَكُمُ مِنَا حَسَبَتُ

 فَوَيْحُمُ وَاللهُ عَنُورُ حَلِيمُ

 آلَيْنِ نَ يُولُونَ مِن نِسَآيِمُ

 آلِيْنِ نَ يُولُونَ مِن نِسَآيِمُ

مَاإِنْ فَانَّهُو كُمَّانِدَ اللَّهَ عَنْمُورٌ رَّحِيثُهُ ﴿ وَأَلْ اللَّهُ سَيْمُ كَالِيسُهُ فَاإِنَّ اللَّهُ سَيْمُ كَلِيسُهُ فَاإِنَّ اللَّهُ سَيْمُ كَلِيسُهُ

@ وَالْطُ لَقَاتُ بَدَرَبَهُنَ

<sup>251.</sup> The Arabs had many special kinds of oaths, for each of which they had a special name in their language. Some of them related to sex matters, and caused misunderstanding, alteration, division, or separation between husband and wife. This and the following three verses refer to them, Init. 22 we are first of all told in perfectly general terms that, we are not to make an oath in the name of God an excuse for not doing the right thing when it is pronted out to us, or for refraining from doing something which will bring people together. If we were swayed by anger or passion or mete caprice, God knows our immost hearts, and right conduct and not obstinacy or quibbling is what He demands from us.

<sup>252.</sup> It has been held that thoughtless oaths, if there is no intention behind them, can be expiated by an act of charity.

<sup>253.</sup> Verses 225-27 should be read together with verse 224. The latter, though it is perfectly general, leads up to the other three.

The Pagan Arabs had a custom very unfair to women in wedlock, and this was suppressed by Islam. Sometimes, in a fit of anger or caprice, a husband would take an oath by God not to approach his wife. This deprived her of conjugal rights, but at the same time kept her tiod to him indefinitely, so that she could not marry again. If the husband was remonstrated with, he would say that his oath by God bound him. Islam in the first place disapproved of thoughless oath, but insisted on proper solemn intentional oaths being scrupulously observed. In a serious matter like that affecting a wife, if the oath was put forward as an excuse, the man is told that it is no excuse at all. God and the continuation is recommended, but if they are really determined against reconciliation, it is unifer kecomicalism is serious measurements. But if is they are really determined against reconciliation, it is unifer kecomicalism is recommended. But if is the only fair and equitable course, though, as the Aposite has declared, of all things permitted, divorce as it ment hat the sight of God. In the circumstance, took will forgive, for He knows the real grievances of each of the parties, and will hear the cry of all who suffer,

For three monthly periods. Nor is it lawful for them To hide what God Hath created in their wombs. If they have faith In God and the Last Day And their husbands Have the better right To take them back In that period, if They wish for reconciliation, 254 And women shall have rights Similar to the rights Against them, according To what is equitable: But men have a degree (Of advantage) over them. \*\*\* And God is Exalted in Power. Wise.

## SECTION 29

229. A divorce is only 188
Permissible twice: after that,
The parties should either hold
Together on equitable terms,
Or separate with kindness. 187
It is not lawful for you,
(Men), to take back
Any of your gifts (from your wives),
Except when both parties
Fear that they would be
Unable to keep the limits

بِأَنْفُسِ مِنْ ثَلَلْنَةَ فُرُوَءً وَلَا يَصِلُ لَمُنَنَ أَن يَكُمُّنَ مَا خَلَوْالَهُ فِي أَنْعَامِنَ ان كُنُ يُؤْمِنَ بِالَّوْ وَالْبَوْرِ الْأَجْدِ وَمُولِلُمُهُنَّ أَحَثُ بِرَوْمِ نَهِ فَ وَاللَّهِ إِلَّهُ أَرَادُوا إِصْلَكُمْ وَلِمُنَ يَعْلُ الَّذِي عَلَيْهِنَ بِالْمَدُوثِ وَلِيْحِمَالِ عَلَيْمِنَ عَلَيْهِنَ بِالْمَدُوثِ وَلِيْحِمَالِ عَلَيْمِنَ وَمَهُو وَاللَّهُ عَيْشُهُ حَكِمُ

﴿ اَللَّكُ لَكُنْ مُزَدَّانِ فَإِمْسَالِنَّ مِسَعَهُ فِي أَوْتَسْدِيحٌ بِإِحْسَنَ فَلَا بَعِمْ لُسَحَٰهُ أَن تَأْخُدُوْا مِثَا مَا يَفْهُوُكُنَ شَنِيكًا إِلَّا أَنْ بَعَالَمُ أَلْمَا يُسْبَا عُدُودَ ٱللَّهُ

254, Islam tries to maintain the married state as far as possible, especially where children are concerned, but it is against the restriction of the hebry of men and women in such vitally importast matters as love and family life. It will check hasty action as far as possible, and lrave the door to reconciliation in shares. Even after divorce a suggestion of reconciliation is made, subject to certain precautions (mentioned in the following verses) against thoughtless action. A period of waiting l'ideal for three monthly courses is prescribed, in order to see if he marriage conditionally dissolved is likely to result in issue. But this is not necessary where the divorced woman is a virgin: Q.xxxii...49. It is definitely declared that women and men shall have similar rights against each other.

255. The difference in economic position between the sexes makes the man's right and fiabilities a little greater than the woman's. Qiv. 34 refers to the duly of the man to maintain the woman, and to a certain difference in nature between the sexes. Subject to this, the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection.

256. Where divorte for mutual incompatibility is allowed, there is danger that the parties might have reperal, and again wish to separate. For prevent such connicious action repeatedly, a most expensive properties of the parties mutual definitely make up there munds, either of dissolve their union permanently, or to tive honourable lives together in mutual love and forbearance—to "hold together on equitable terms," neither party worrying the other nor groundling nor evading the duties and responsibilities of marriage.

257. If a separation is inevitable, the parties should not throw mud at each other, but recognise which is right and honourable on a consideration of all the circumstances. In any case a man is not allowed to ask back for any gifts or property he may have given to the wife. This is for the protection of the economically weaker sex. Lest that protective provision itself work agitainst the woman's freedom, an exception is made in the sext clause.

Ordained by God. 384
If ye (judges) do indeed
Fear that they would be
Unable to keep the limits
Ordained by God,
There is no blame on either
Of them if she give
Something for her freedom
These are the limits
Ordained by God;
So do not transgress them
If any do transgress
The limits ordained by God,
Such persons wrong
(Themselves as well as others) 2

230. So if a husband Divorces his wife (irrevocably), 260 He cannot, after that, Re-marry her until After she has married Another husband and He has divorced her. In that case there is No blame on either of them If they re-unite, provided They feel that they Can keep the limits Ordained by God. Such are the limits Ordained by God. Which He makes plain To those who understand.

231. When ye divorce will Women, and they fulfil

مَّ إِنْ خِنْتُمْ أَلَاّ بُعِيْدِ الْحُدُودَ اللَّهِ فَ لَا جُنَاحَ عَلَيْهِمَا فِيمَا الْفَدَّقِ يَّدِيلُكَ حُدُودُ اللَّهِ فَ لَا تَشَدُّدُودُ اللَّهِ وَمَن يَنْسَدَ خُدُودَ اللَّهِ فَ أَوْلَسَهِكَ خُدُودَ اللَّهِ فَ أَوْلَسَهِكَ خُدُودَ اللَّهِ

قاين مَلْفَتَهَا
 قاين مَلْفَتَهَا
 مِنْ بَسُدُ حَقَّ تَنْجَ رَوْجًا غَيْرَةً فَإِن طَلْفَهَا
 مَلَّ جَنَاحٌ عَلَيْهِيمَ
 أَب يَهُ لَاجَنَاعٌ عَلَيْهِيمَ
 أَب يَهُ لَاجَنَاعٌ عَلَيْهِيمَ
 أَنْ يُعْيَاعُ مُدُودُ اللهِ
 وَيِلَانٌ مُدُودُ اللهِ
 يَبْعَيْمُ مَهَا اللهِ
 عَمَامًا طَلَقَ مُنْ اللّهَ اللهِ
 عَمَامًا طَلَقَ مُنْ اللّهَ اللهِ

238. All the prohibitions and limits prescribed here are in the interests of good and honourable lives for both sides, and in the interests of a clean and honourable social file, without public or private scandials. If there is any fear that in safeguarding the economic rights, her very freedom of person may suffer, the hisband refusing the disvolution of marriage, and perhaps treating her with cruelly, then, is such exceptional cases, it is permissible to give some material consideration to the husband, but the need and equity of this should be submitted to the judgment of impartial judges, i.e., properly constituted courts. A divorce of this kind is called half.

259. Wrong (themselves as well as others); galimun; for the root meaning of sulm see n. 51. ii. 35.

260 This is in continuation of the first sentence of it. 229. Two divorces followed by re-union are permissible: the third time the divorce becomes irrevorable, until the woman marries some other man and he divorces her. This is to set an almost impossible condition. The lesson is, if a man love a woman he should not allow a sunden gust of temper or anger to induce him to take hasty action. What happens after two divorces, if he map takes her back? See n. 261 to it. 231.

26). If the man takes have his write after two divorces, the first size only on equitable terms, i.e., he must do so only on equitable terms, i.e., he must not put pressure on the woman to prejudice her rights in any way, and they must live clean her must not put pressure on the woman to prejudice her rights in any way, and they must live clean (I) when ye downer women, and (I) when they find that it lided; followed by two consequential clauses. (I) take them back on enuitable terms, or (4) set them free with kindness. The first is connected with the third and the second with the fourth. Therefore if the husband wishes to resume the martial relations, he need not wait for Iddat. But if he does not so wish, she is free to marry some one else after Iddat. For the meaning of Iddats see . 254 above.

The term of their ('Iddat). Either take them back On equitable terms Or set them free: On equitable terms: But do not take them back To injure them, (or) to take Undue advantage: 262 If any one does that, He wrongs his own soul. Do not treat God's Signs A's a jest, 203 But solemnly rehearse 264 God's favours on you. And the fact that He Sent down to you The Book And Wisdom. For your instruction. And fear God, And know that God Is well acquainted With all things.

## SECTION 30.

When ye divorce Women, and they fulfil The term of their ('Iddat), Do not prevent them wis From marrying | Their (former) husbands, If they mutually agree On equitable terms. This instruction Is for all amongst you, Who believe in God And the Last Day.
That is (the course

<sup>262.</sup> Let no one think that the liberty given to liim can be used for his own selfish ends. If he uses the law for the injury of the weaker party, his own moral and spiritual nature suffers.

<sup>263.</sup> These difficult questions of sex relations are often treated as a joke. But they profoundly affect our individual lives, the lives of our children, and the purity and well-being of the society in which we live. This appect of the question is retreated again and again.

<sup>264.</sup> Rehearse: gibr. Cf. ii. 151 and n. 156. We are asked to temperher in our own minds, and to protein and praise, and be proud of Cook's favour on ins. His favouris are immeasurable; not the preclaim of the cook of the c

<sup>263.</sup> The termination of a matriage bond us a most serious matter for family and social life. And even lawful dewise it approved which can entitlably hings take those who have twed tegrities, provided only there is mitual love and they can live on honourable terms with each other. If these conditions are fulfilled, it is not right for outsiders to prevent or hinder renorm. They may be swared by property or other considerations. This verse was occasioned by an actual case that was referred to the holy Apostein his life-time.

Making for) most virtue And purity amongst you, And God knows, And ye know not.

233. Bahe mothers shall give suck 866 To their offspring For two whole years. If the father desires To complete the term. But he shall bear the cost Of their food and clothing On equitable terms. No soul shall have A burden laid on it Greater than it can bear. No mother shall be Treated unfairly On account of her child. Nor father On account of his child, An heir shall be chargeable In the same way, If they both decide On weaning, By mutual consent, And after due consultation, There is no blame on them. If ve decide On a foster mother For your offspring. There is no blame on you, Provided ye pay (the mother) What we offered. On equitable terms. But fear God and know That God sees well What ye do.

234. If any of you die . . . And leave widows behind.

هِ وَالَّذِينَ لِيَتَّوَافَةً أَنَّ مِنْهِ

<sup>266.</sup> As this comes in the mirks of the regulations on divorce, it applies primarily to cases of divorce, where some definite rule is necessare, as the faither and mother would not, on account of the divorce, probability he on good terms, and the interest of the children must be safeguarded. As, however, the wording is perfectly general it has been held that the principle applies equally to the father and mother in wedlock: each must fulfil his or her part in the fostering of the child. On the other hand, it is provided that the child shall into be used as an excuse for driving a hard hargain on either side. By mutual consent they can agree is some course that is reasonable and equitable, both as regards the period before wearing (the maximim being two years) and the engagement of a wet-nurse, or toly analogy for attricula feeding. But the mother's privileges must not be curtisided simply because by mutual cousent site does not nurse the baby. In a matter of this kind the ultimate appeal must be to godiness, for all legal remoties are imperfect and may be misused.

They shall wait concerning themselves Four months and ten days: \*\*
When they have fulfilled Their term, there is no blame On you if they dispose Of themselves in a just And reasonable manner.
And God is well acquainted With what ve do.

235. There is no blame On you if ye make An offer of betrothal Or hold it in your hearts. God knows that ve Cherish them in your hearts: But do not make a secret contract With them except in terms Honourable, nor resolve on the tie Of marriage till the term Prescribed is fulfilled. And know that God Knoweth what is in your hearts, And take heed of Him: And know that God is Oft-forgiving, Most Forbearing.

SECTION 31.

236. There is no blame on you If ye divorce women Before consummation Or the fixation of their dower; But bestow on them (A suitable gift), The wealthy According to his means, And the poor According to his means;—

آزُوَجَ يَرْزَمَهُنَ إَنْشِيهِنَ أَزَبَسَهُ أَشْهُرٍ وَمَشُرَّا فَإِذَا بَلَمْنَ أَجَلَهُنَ فَلَاجُمَاتِ عَلَيْكُمْ فِيمَا لَمَسْلُنَ فِي أَنْشِيهِنَ وَلَسُمْرُهُ فِي وَاللَّهُ بِهَا ضَمَلُونَ جَبِيرٌ

وَلَا مُنْسَاحٌ عَلَيْكُ ذَ فِيسَا عَرَفُ مُنَّ يه عَنْ حِلْمَهُ النِسَاءَ أَوْ أَحْسَنُهُ فِي الْمَهُ مُنْ اللَّهُ أَنْسُكُمُ فِي الْمَسْلُمُ كُولُهُنَّ وَلَكُذِبُ لَا نُواعِدُومُنَّ سِرًا إِلَّا أَن تَمْوُلُوا وَلَا مَنْهُونُ لَا لَمْهُ وَلَا لَمَنْهُ أَنْفُ اللّهِ أَن تَمْوُلُوا مَنْ شِهْلَمُ مَا فِي أَنْهُ عِنْهُ أَجَلَهُ وَأَعْلَمُوا وَاعْلَى اللّهُ بَهُمْ مَا فِي أَنْهُ عَنْوُرُ مَنِكُ مَا اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ

لَاجُسَّلَ مَلْحُمْ إِن مَلْمَثْنُمُ النِسَّاءَ
 مَالا تَسَوُّءُ وَلَ أَوْتَفَهُ وَالْمَنْ وَيَشِيَهُ
 وَيَشِمُونُ فَى عَلَى الْمُوسِعِ قَدْدُنُو
 وَعَلَى الْمُضْرِزِ فَذَرُهُ

<sup>267.</sup> The 'Iddat of widowhood (four months and ten days) is longer than the 'Iddat of divorce (three monthly courses, ii 228). In the latter the only consideration is to ascertain if there is any unbron issue of the marriage dissolved. This sicker from Axxis, 40, where it is find down that there is no 'Iddat for virgin divorces. In the former there is in addition the consideration of mounting and respect for the deceased husband. In either case, if it is proved that there is unbron issue, there is of course no question of remarriage for the woman until it is born and for a reasonable time afterwards. Meanwhile ber maintenance on a reasonable scale is chargeable to the late husband or life sextate.

<sup>269.</sup> A definite contract of remarriage for the woman during ber period of 14dat of widowhood, is forbidden as obviously unsermly, as any server in such matters. It would bund the woman at stime when she in such as the second of the woman at a time when she is a second of the second of the second of the woman at the woman at the second of the second o

A gift of a reasonable amount Is due from those Who wish to do the right thing.

- 237, And if ye divorce them Before consummation. But after the fixation Of a dower for them. Then the half of the dower (Is due to them), unless They remit it Or (the man's half) is remitted " By him in whose hands Is the marriage tie: 170 And the remission (Of the man's half). Is the nearest to righteousness. And do not forget Liberality between yourselves. For God sees well All that ve do.
  - 238. Suard strictly
    Your (habit of) prayers,
    Especially the Middle Prayer;
    And stand before God
    In a devout (frame of mind).
  - 239. If ye fear (an enemy), 22
    Pray on foot, or riding,
    (As may be most convenient),
    But when ye are
    In security, celebrate
    God's praises in the manner
    He has taught you,
    Which ye knew not (before).

269. The law declares that in such a case half the dower fixed shall be paid by the man to the woman. But it is open to the woman to remit the half due to her or to the man to remit the half which he is entitled to decluct, and thus pay the whole.

270. Him in whose hands is the marriage tie: According to Ranaft doctrine this is the husband himself, who can ordinarily by his act dissolve the marriage. It therefore behoves him to be all the more liberal to the woman and pay her the full dower even if the marriage was not consummated.

271. The Middle Priver: Suddinknowski may be translated "the best or the most excellent prayer." Authorities offer as to the exact meaning of this phrase. The weight of authorities seems to be in favour of interpreting this a new terms of the properties of the midst of our worldly affairs. There is a special Sura, S. cin.) entitled "Apr, of which the mystic meaning is appropriately dealt with under that Sura.

272, Verses 238-39 are parenthetical, introducing the subject of prayer in danger, . This is more fully dealt with in iv. 101-03.

Who die and leave widows
Should bequeath
For their widows
A year's maintenance
And residence;
But if they leave
(The residence),
There is no blame on you
For what they do
With themselves,
Provided it is reasonable.
And God is Exalted in Power,
Wise.

وَالَّذِنَ يُتُوفَؤَنَ مِنكُمْ وَيَذَنْكُ أَزْوَجُا
 وَمِيتُهُ إِلَّا وَجِهِدِ مَنْكُ إِلَى الْحَرْلِ
 فَيْرَ اخْرَاجٌ فَإِنْ خَرْضَ فَلَا جُمْكَاحٌ عَلَيْكُمْ
 فِي مَافْتَانُ فَيْ أَفْسُهِينَ مِنْ مَمْهُ فِيْ
 وَمَافَةُ عَرْدُ حَكِيدٌ

241. For divorced women
Maintenance (should be provided)
On a reasonable (scale).
This is a duty
On the righteous.

۞ وَالْمُلَاقَائِكِ مَنْعٌ اِلْمُعُرُوثِ حَفًّا عَلَىٰ الْمُنْقِينَ

242. Thus doth God
Make clear His Signs
To you: in order that
Ye may understand.

۞ؙػؙڎۧٳڮ بُبَيْنِ آلَهُ لَكُمْ ءَاينِيهِ؞ كَمَّاكُمْ تَمْقِيْلُونَ

C. 51 .- Fighting in defence of Truth and Right (ii. 243-253.) Is not to be undertaken light-heartedly, Nor to be evaded as a duty. Life and Death are in the hands of God. Not all can be chosen to fight For God. It requires constancy, " Firmness, and faith. Given these, Large armies can be routed By those who battle for God, As shown by the courage of David, Whose prowess single-handed Disposed of the Philistines. The mission of some of the apostles,. Like lesus, was different,-Less wide in scope than that Of Mustafa. God's plan Is universal, and He carries it out

As He wills.

<sup>273.</sup> Opinions differ whether the provision [of a year's maintenance, with residence], for a widow is abrogated by the share which the widow gets tone-eighth or one-fourth; as an heir (Q, iv. 12). I do not think it is. The bequest (where madeitakes effect as a charge on the property, but the widow can leave the house before the year is out, and presumably the maintenance then ceases.

#### SECTION 32.

243. Didst thou not
Turn by vision to those
Who abandoned their homes,
Though they were thousands
(In number), for fear of death?
God said to them: "Die":
Then He restored them to life. Extended to the them to life. To mankind, but
Most of them are ungrateful,

244. Then fight in the cause Of God, and know that God Heareth and knoweth all things. 275

245. Who is he
That will loan to God
A beautiful loan, 25 which God
Will double unto his credit
And multiply many times?
It is God that giveth (you)
Want or Plenty,
And to Him shall be
Your return.

246. Tenast thou not
Turned thy vision to the Chiefs
Of the Children of Israel
After (the time of) Moses? 277

• ألمد تزالم الذَّن خَرَةُ إِن وَهَرَةُ اللهُ مَا لَمُنُوا اللهُ وَهُوهِ مَعْ اللهُ اللهُ اللهُ مُؤْلِقُ مَعْ اللهُ ال

<sup>274.</sup> We now return to the subject of Jabas, which we left at n 214-216. We are to be under no state of the subject of Jabas, which is the state of the subject of the subje

<sup>275.</sup> For God's cause we must fight, but never to satisfy our own selfish passions or greed, for the warning is repeated: "God heareth and knoweth all things": all deeds, words, and motives are perfectly open before Him, however we might conceal them from men or even from ourselves, See it 216, n. 236

<sup>276.</sup> Spending in the cause of God is called metaphorically: "a beautiful loan". It is excellent in may ways: (1) it shows a beautiful spirit of self-dental; (2) in other loans there may be a doubt as to the safety of your capital or any return thereon; here you give, to the Lord of Alt, in Whose shinds are the keys of want or plenty; giving, you may have manifold blessings, and withholding, you may even lose what you have. If we remember that our goal is God, can we turn away from this cause?

<sup>227.</sup> The next generation after Moses and Aaron was ruled by Joshua, who crossed the Jordan and settled the Intibes in Palestine. His rule larged for 25 versa, after which there was a period of 320 versa when the Israelities had a chequered history. They were not unuted among themselves, and suffered many reverses at the hands of the Midmintes, Amalektes, and other tribes of Palestine. They frequently lapsed into idolator and descrited the worship of the true God. From tine to time a leader appeared among them who assumed dictatoral powers. A truing under a sort of theocratic commission from God, he pointed out their backslidings, resulted them under its are called judges in the English translation of the Old Testament. The last of their line was Samuel, who, marks the transition towards the line of Kings on the one hand and of the later Prophets on the other. He may be dated approximately about the 11th century B.C.

They said to a Prophet " (That was) among them: 'Appoint for us a King; that we May fight in the cause of God." He said: " Is it not possible.29 If ve were commanded To fight, that that ve Will not fight?" They said: " How could we refuse To fight in the cause of God. Seeing that we were turned out Of our homes and our families?" But when they were commanded To fight, they turned back, Except a small band Among them. But God Has full knowledge of those Who do wrong.

247. Their Prophet said to them:

"God hath appointed
Tallat "Das king over you."

They said: "How can he
Exercise authority over us
When we are better fitted
Than he to exercise authority,
And he is not even gifted,
With wealth in abundance?"
He said: "God hath
Chosen him above you,
And hath gifted him
Abundantly with knowledge
And bodily prowess: God

اذ قانزاليتي لَكُمُ اللّهُ لَنَّا مُلِحَا الْفَيْلُ فِي سِيلِ اللّهِ قَالَ مَنْ اللّهِ اللهِ اللهُ الله

وَوَاللَّهُمْ يَهِمُهُمُ إِنَّافَةَ فَذَبَتَ كَلَّمُ عَالَوْاً مِنْ الْمَالُ وَلَهُمُ الْوَالْمُ الْمَالُ وَالْمَالُونُ اللَّهُ الْمَالُ عَلَيْنَا وَعَنْ أَنْ الْمَالُ عَلَيْنَا وَعَنْ أَنْ الْمَالُ عَلَيْنَا اللَّهُ الْمَالُونُ وَلَهُ اللَّهِ اللَّهُ عَلَيْنَا اللَّهُ اللَّهُ اللَّهُ عَلَيْنَا اللَّهُ اللَّهُ اللَّهُ عَلَيْنَا اللَّهُ اللَّهُ اللَّهُ عَلَيْنَا اللَّهُ اللَّهُ عَلَيْنَا اللَّهُ اللَّهُ اللَّهُ عَلَيْنَا اللَّهُ اللَّهُ اللَّهُ عَلَيْنَا اللَّهُ اللَّهُ عَلَيْنَا عَلَيْنَا عَلَيْنَا اللَّهُ عَلَيْنَا الْمُعْلَى اللَّهُ عَلَيْنَا عَلَيْنَا عَلَيْنَا عَلَيْنَا عَلَيْنَا عَلَيْنِهُ عَلَيْنِهُ عَلَيْنَا عَلَيْنِكَافِي الْعَلِيْنِ الْمُنْ الْمِنْ الْمُنْ الْمُنْفِي عَلَيْنَا عَلَيْنَا ع

<sup>278.</sup> This was Samuel In his time Israel had suffered from much corruption within and many reverses without. The Philistines had made a great attack and defeated Israel with great staghter. The Israelius, instead of relying on Fainh and their own valour and coherion, brought out their most carried it away, and retained it for seven months. The Israelius forgot that wickedness cannot serem itself behind a sacred relic. Nor can a sacred relice help the enemies of faith. The enemy found that the Ark brought nothing but misfortune for themselves, and were glad to abandon it. It apparently remained twenty views in the village (servs) of Valirin (Kiptish-parim): I. Samuel, vii. Z. Meanwhile the peopletyressed Samuel to appoint them a king. They thought this a king would cure part to fafth in the cause of God waiting was a spirit of union and discipline and a readmixt on their

<sup>279.</sup> Samuel knew as a Prophet that the people were fickle and only wanted to cover their own want of union and true spirit by asking for a king. They replied with spirit in words, but when it came to action, they failed. They hid themselves in caves and rocks, or ran away, and even those who remained "followed him trembling": 1. Samuel, xiii. 67.

<sup>280.</sup> Tälöt is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. His worldly belongings were slender, and it was when he went out to search for some asses which had been lost from his father's house that he met Samuel and was anointed king by him. The people's fickleness appeared immediately he was named. They raised all sorts of petty objections to him. The chief consideration in their minds was selfainess; each one wanted to be leader and king himself, instead of desiring sincerely the good, of the people as a whole, or a teader should do.

Granteth His authority to whom He pleaseth. God careth For all, and He knoweth All things."

248. And (further) their Prophet Said to them: "A Sign Of his authority Is that there shall come To you the Ark of the Covenant. With (an assurance) therein Of security 182 from your Lord. And the relics left By the family of Moses And the family of Aaron. Carried by angels. 283 In this is a Symbol For you if ye indeed Have faith.

SECTION 33.

hen Talut set forth With the armies, he said: 184 "God will test you At the stream: if any Drinks of its water. He goes not with my army: Only those who taste not Of it go with me: A mere sip out of the hand Is excused." But they all Drank of it, except a few. When they crossed the river .-He and the faithful ones with him, They said: "This day " We cannot cope With Goliath and his forces,"

if was built by Solomon.

283. Carried by asgels; these words refer to the Täbüt or Ark: the cherubims with outstretched wings on the lid may well be supposed to carry the security or peace which the Ark symbolised.

284. A Commander is hampered by a large force if it is not in perfect discipline and does not whole-heartedly believe in its Commander. He must get ind of all the doubtful ones, as did dideon before Saul, and Henry V. in Shakespeare's story long afterwards. Saul used the same test in Gildeon the gave a certain order when rossing a stream; the greater part disobeyed, and were sent back.

285. Seven in the small band that remained faithful there were now my wire annalled by the

Categories story with one found in judges, vit. 2-7.

28. Even in the small band that remained faithful, there were some who were appalled by the number of the enemy when they met him face to face, and saw the size and strength of the enemy Commander, the grant Goliath julial.) But there was a very small band who were determined to face all odds because they had perfect confidence in God and in the cause for which they were fathing. They were for making a firm stand and seeking God's help. Of that number was David use sensat some.

<sup>781.</sup> Ark of the Consum: 178081: a chest of acacia wood covered and lined with pure gold, about 51x,31x,31x. Six. See Exod, sax. 10.22. It was to contain the "testimony of God", or the Ten Commandments engraved on stone, with relics of Moses and Aaron. Its Gold lid was to be the "Mercy Seat", with two cherubins of beaten gold, with wings outstretched. This was a saxed possession to Israel. It was lost to the enemy in the early part of Samuel's ministry: see n. 278 to it. 266: when it came back, it remained in a village for twenty years, and was apparently taken to the capital when kingship was instituted. It thus became a symbol of unity and authority.
282. Searry: sakine-assetty, ranquillity, peace. Later fewish writings use the same word for a symbol of Godd Golor; in the Tabernacle or tent in which the Ark was kept, or in the Temple when it with the Ark was kept, or in the Temple when it was the control of the control of a search of the sake the character of the temple when it was the control of the control of the control of the control of the character of the temple when it was the character of the ch 281. Ark of the Covenant: Tabit: a chest of acacia wood covered and lined with pure gold, about

But those who were convinced That they must meet God. Said: " How oft, by God's will, Hath a small force Vanquished a big one? God is with those Who steadfastly persevere."

- 250. When they advanced To meet Goliath and his forces. They prayed: "Our Lord! Pour out constancy on us And make our steps firm : Help us against those That reject faith."
- 251. By God's will. They routed them; And David 206 slew Goliath : And God gave him Power and wisdom And taught him Whatever (else) He willed. 187 And did not God Check one set of people By means of another, The earth would indeed Be full of mischief: But God is full of bounty To all the worlds. 200
- 252. These are the Signs Of God: we rehearse them To thee in truth : verily 30 Thou art one of the Apostles.

'286 Note how the whole story is compressed into a few words as regards narration, but its spiritual lessons are dwelt upon from mahy points of view. The Old Testament is mainly interested in the narrative, which is full of detail, but says histel about the universal truths of which every true story is a parable. The Quir-an assumes the story, but tells the parable. David was raw youth, with no arms or armour. He was not known even in the Israelite camp, and the giant Golsath mocked him. Even David's own elder brother chief him for deserting his sheep, for he was a poor shepherd lad to, outward appearance, but he faith had made him more than a match for the Philistine hosts. When Saul offered his own armour and arms to David, they young hero declined, as he had not tried them, while his shepherd's slings and stiff were his well-tired timplements. He picked up the smooth pebbles on the spot from the stream of the well-tired timplements. He had not shown that the stream of the word in slay him. There was effect that he knocked down Golsah. He there was defended and were pursued and cut to pures. Apart from the main lesson that if we would preserve our national existence and our faith it is quir duly to fight with course and firmness, there are other lessons in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result of the proper in David's story; (1) numbers, the result

our duty to fight with courage, and firmness, there are other lessons in Java's story: (1) numbers do not count, but faith, determination, and the blessing of God; (2) size and strength are of no avail against truth, courage, and carrful planning; (3) the hero tress his own weapons, and those that are available to him at the time and place, even though people may laugh at him; (4) if God is with us, the enemy's weapon may become an instrument of his own destruction; (5) personality conquers

us, the enemy's weapon may become an instrument of his own destruction; (5) personality conquers all dangers, and puts heart into our own wavering firmeds; (6) pite faith brings God's reward, which may take many forms; in David's case it was bower, Wisdom, and other gilts; see next note. 287. David was not only a shepherd, a warrior, a king, a wise man, and a prophet, but was also endowed with the gifts of poetry and music. His Psalms isobirj are still extant 288, God's plan is miveresal. He loves and protects all His creatures and His bounties are for all worlds (i. 2 n.). To protect one He may have to check another, but we auss never loss faith that this love is for all is boundless measure.

101

253. Alchose apostles We endowed with gifts. Some above others: 88 To one of them God spoke: Others He raised To degrees (of honour): 20 To lesus the son of Mary We gave Clear (Signs). And strengthened him With the holy spirit. If God had so willed. Succeeding generations Would not have fought Among each other, after Clear (Signs) had come to them, . But they (chose) to wrangle. Some believing and others Rejecting. If God had so willed. They would not have fought Each other; but God

Fulfilleth His plan. 101

و. نبلك الرئس لَ فَظَلْنَا الله ضَهُمُهُ عَلَى الله فَلْمَا الله ضَهُمُهُ عَلَى الله فَلَمْ الله فَلْمُلْ الله فَلْمُ الله فَلْمُلْ الله فَلْمُلُه الله فَلْمُلْ المُلْلِمُ الله فَلْمُلْ المُلْلِمُلْ المُلْلِمُلْ المُلْلِمُلْ المُلْلِمُ الله فَلْمُلْ المُلْلِمُلْ المُلْلِمُلْ المُلْلِمُلْ المُلْلِمُ المُلْلِمُلْ المُلْلُمُلُلُهُ الله المُلْلِمُلْ المُلْلُمُ اللهُمُلُمُ الله المُلْمُلُمُ المُلْلِمُلُلُمُ اللهُمُلْ المُلْلُمُلُ

C. \$2.—Who can describe the nature of God?
(ii. 24-283) The Living, the Eternal: His Throne
Extends over worlds and worlds
That no imagination can compass,
His truth is clear as daylight: how
Can compulsion advance religion?
The keys of Life and Death, and the mysteries
Of everything around us, are in His hands.
Our duty then is to seek the path
Of goodness, kindness, upright
Conduct and Charity,—to gisap

<sup>280.</sup> Different gifts and different modes of procedure are prescribed to Grid's aposties in different ages, and perhaps thirt degrees are different bough is sind for us motials, with our impetient knowledge, ages, and perhaps thirt degrees are different bought is not for us motials, with our impetient knowledge, to make any difference between one and another of God's Arnolles, is 150. As a forest of God's Arnolles, in 150. As a forest of God's Messengers. To Moses God spoke in clouds of glory: he led his men for forty years through the wilderness, mainly gibting against the unbelled of his own people; he organised then't to fight with the sword of Palestine, but was trated to God's mercy before his enterprise ricened, and it fell to Joshua to carry out his his time, became a king, and waged successful warts belong also a prophet, a goet, and a musician, Jesus was "strengthened with the holy spirit"; he was given no weapons to fight, and his mission was of a more limited character. In Mulgammad's mission these and other characters were combined. Geniler thee jistes, he organised on a vaster scale than Moses, and from Medina he ruled and gave laws, and the Quickan has a vaster scope than the Phalims of Divid.

<sup>290,</sup> Moses; see note above.

<sup>291.</sup> There is a two-fold sense: they were raised to high posts of honour, and they rose by degrees. I take the reference to be to David.

<sup>292.</sup> Cf. ii. 87. See n. 401 to iii. 62.

<sup>293.</sup> If some power of choice was to be given to man, his selfishness inevitably caused divisions, it must not be supposed that it frustrates God's Plan. He carnes it out as He will.

At no advantage from a brother's need, To stand by the word that is pledged, To bear true witness, and remove all cause Of misunderstandings in our dealings As between man and man.

#### SECTION 34.

255. Sod! There is no god
But He, — the Living,
The Self-subsisting, Eternal. The Nor sleep. His are all things
In the heavens and on earth.
Who is there can intercede
In His presence except
As He permitteth? He knoweth
What (appeareth to His creatures

يَا يُنِكَ الَّذِينَ اَمْثُـلَ أَنْفِقُـوا مِنَا
 يَا يُنِكُ فَيْنَ الَّذِينَ اَمْثُـلَ أَنْ يَا يَنْ فَيْمُ
 لَّا بَشْعٌ فِيهِ وَلَا خَلَةٌ وَلَا شَـفَنَعَةٌ
 وَالْكَفِرُونَ هُـمُ الطَّلِيلُونَ

ألله لآإلك، إلا مُسدُّرًا أغرَثُ
 أللتَسُورُ لا تعاشدُهُ مِسسَةٌ وَلا تعويرُّ
 لكرُ مما في النتكتونِ وَمَا في الأَرْمِيْنُ
 مرك الكرى تعششه عن عيد مُره
 إلا بإذبيءً

204. Spend, i.e. give away in charity, or employ in good works, but do not hoard. Good works would in Islam include everything that advances the good of ore that is in need whether a neighbour or a stranger, or that advances the good of the community, or even the good of the person himself to whom God has given the bounty. But it must be real good and, there should be no admixtife of baser motives, such as vaniglory, or false indulgence, or encouragement of idleness, or playing off one person against another. The bounties include mental and spiritual gifts as well as wealth and material gifts.

295. Cf. ii. 123 and ii. 48.

296. This is the Ayat-ul-Kursi; the "Verse of the Throne". Who can translate its glorious meaning, or reproduce the rhythm of its well-chosen and comprehensive words. Even in the original Arabic the meaning seems to be greater than can be expressed in words.

The attributes of God are so different from anything we know in our present world that we have to be content with understanding that the only fit word by which we can name Him is "He"—the pronous standing for His name. His name—God or Allah—is sometimes misused and applied to other beings or things; and we must emphatically repudate any idea or suggestion that there can be any correct depend upon other beings and is not limited to time and space. Perhaps the attribute of Galyaka includes not only the idea of "Self-subsisting" but also the idea of "Keeping up and maintaining all life. His life being the source and constant support of all derived forms of life. Perfect life is perfect activity, in contrast to the imperfect life which we see around us, which is not only subject to death but to it need contrast to the imperfect life which we see around us, which is not only subject to death but to it need contrast to the imperfect life which we see around us, which is not only subject to death but to it need contrast to the imperfect life which we see around us, which is not only subject to death but to it need contrast to the imperfect life or the contrast to the imperfect life or the contrast to the imperfect life or the contrast to the imperfect life is perfect and self-life. But God has no need for rest or sleep. His activity, life His life, is perfect and self-subsisting. Contrast with this the expression used in Paalms laxwii, 65: "Then the Lord a waked as one out of sleep, and like a mighty man that shouteth by reason of wine."

As) Before or After
Or Behind them.
Nor shall they compass
Aught of His knowledge
Except as He willeth.
His Throne doth extend \*\*\*
Over the heavens
And the earth, and He feeleth
No fatigue in guarding
And preserving them \*\*
For He is the Most High,
The Supreme (in glory).

- 256. The there be no compulsion and In religion: Truth stands out Clear from Error: whoever Rejects Evil and believes In God hath grasped The most trustworthy Hand-hold, that never breaks. Sei And God heareth And knoweth all things.
- 257. God is the Protector' Of those who have faith:

يَسَكُرُ مَا بَيْنَ أَيْدِيدِ وَمَا عَلَمْهُمْ مَّ وَلا يُجِعُونَ بِشَى وَيْنَ عِلْمِهِ الآبِيمَ الْمَنَا الْمَنَا حُورِيَّهُ السَّمَرَ وَالأَرْضَ وَلا يَكُودُهُ مِغْظَهُما مَّ وَمُواَلْمَنِ الْعَظِيمُ وَلا يَكُودُهُ مِغْظَهُما مَّا وَمُواَلِّمِنَ الْعَظِيمُ وَسَلَمْ اللَّهُ وَلَا اللَّهِ فِي اللَّهِ فِي اللَّهِ فَيْنَ يَصَفَّمُونَ وَالقَّلُهُ مِنَ الْمُثَنَّ وَاللَّهُ وَمِنْ وَالْقُو لا انفضاحا المَّمَّلَ وَاللَّهُ مِنْ الْمُؤْفِقِ الْوَقْقِ الا انفضاحا المَّمَلَ وَاللَّهُ مِنْ الْمُؤْفِقِ الْوَقْقِ

297. After we realise that His Life is absolute Life, His Being is absolute Being, while others are contingent and evanescent, our ideas of heaven and earth vanish like shadows. What is behind that shadow is He. Such reality as our heavens and our earth possess is a reflection of His absolute Reality. The pantheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creatures stand before Him as of right, and claim to intercede for a fellow-creature? In the first plare both are His, and He cares as much for one as for the other. In the second place, they are both dependent on His will and command. But He in His Wisdom and Plan may grade his creatures and give one superiority over another. Then by His will and permission such a one may intercede or help according to the laws and duties laid on him. God's knowledge is absolute, and is not conditioned by Time or Space. To us, His creatures, these conditions always apply. His knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of Reality when it accords with His Will and Plan.

208. Three: seat, ower, knowledge, symbol of authority. In our thoughts we enhaust everything when we say the heavens and the earli. "Well, then, is everything is the working of God's power, and will, and authority in the control of course into easy pitting things as well as things of sense (f. Wordsworth's fine cuthouts in "Tintern Abby". "Whose dwelling is the light of setting suns, And the round ocean and the living air, And in the blue sky, and in the mind of man: A motion and a spirit that impels all thinking things, all objects of all thought, And rolls through all thinking things, all objects of all thought, And rolls through all thinking things, all objects of all thought, And rolls through all thinking things, all objects of all thought, and rolls through all thinking things, all objects of all thought, and rolls through all thinking things, all objects of all thought, and rolls through all thinking the same of the same

200. A life of activity that is imported or relative would not only need rest for cartying on its own activities, but would be in reset of double rest when it has to look after and guard, or cherish, or help other activities. In contrast with this is the Absolute Life, which is free from any such need or contingency. For it is supreme above anything that we can conceive.

300. Compulsion is incompatible with religion; because (1) religion depends upon faith and will, and these would be meaningless if induced by force; (2) Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of goodwill as to the fundamentals of faith; (3) God's protection is continuous, and His Plan is always to lead us from the depths of drainess into the clearest light.

301. Hand-hold; something which the hands can grasp for safety in a moment of danger. It may be a loop or a handle, or anchor. If it is without flaw, so that there is no danger of breaking our safety is absolutely assured so long as we hold fast to it. Our safety then depends on our own will and faith: God's help and protection will always be unfailing if we hold firmly to God and frust it. Him.

From the depths of darkness He will lead them forth Into light. Of those Who reject faith the patrons Are the Evil Ones: from light They will lead them forth Into the depths of darkness. They will be Companions Of the fire, to dwell therein (For ever).

SECTION 35.

258. Ke ast thou not Turned thy vision to one Who disputed with Abraham 102 About his Lord, because God had granted him Power? Abraham said: " My Lord is He Who Giveth life and death." He said: "I give life and death." Said Abraham: " But it is God That causeth the sun To rise from the East: Do thou then cause him To rise from the West," Thus was he confounded Who (in arrogance) rejected Faith. Nor doth God Give guidance To a people unjust.301

259, Or (take) the similitude Of one who passed يُغِيهُ مُدِينَا لِلْكَنِينِ لِمَا الْوَرِّيَّوَا لَذِنَّ كَنَرُهَا أُولِيَا فُهُمُ الطَّلِقُ فُرُجُهُمَ مُمِنَّا لِشُودٍ إِلَا لِلْكُلِنَّةُ الْكَلِكَ أَمْعَهُ الْسَازَّةُ فَهُسَا خَيْلِا وَلَا لِلَّذِينَةُ الْكَلِكَ أَمْعَهُ الْسَازَةُ فَهُسَا خَيْلِ وُونَ

آلَتَتُرَالِمَا الذِّي عَنْجَ إِرْحِيثِهِ وَنَهِمَ أَنْ اللَّهُ عَنْهِ وَأَنْ اللَّهُ عَنْهُ وَالْمَاللَّهُ إِنْهَ اللَّهِ عَنْهُ وَقَالَ اللَّهِ عَنْهُ وَقَالَ اللَّهِ عَنْهُ وَاللَّهِ عَنْهُ وَاللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهُ عَنْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَنْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَنْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَى الْعَلَيْمِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَى الْعَلَامُ عَلَيْهُ عَلَيْكُ عَلَاهُ عَلَيْهِ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَيْهِ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَا عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاكُمِ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاكُمُ عَلَاكُمُ عَلَاكُمُ عَلَا عَلَاكُمُ عَلَاكُه

@أَوْكَالْذِي مَنْ عَلَا فَرْيَاهِ

307. The three verses 358-360 have been the subject of much controverty as to the exact meaning to be attached to the incidents and the precise persons alluded to, whose names are, not mentioned, M. M. As fearned notes give some indication of the points at issue. In such matters, where the Quirah has given no names and the Holy Apostle has himself given no indication, it seems to me useless to speculate, and still worse to put forward positive opinions. In questions of learning, speculations are often interesting. But it seems to me that the meaning of the Quirah is so wide and universal that we are in danger of missing the real and eternal meaning if we go on disputing about minor points. All three incidents are such as may happen again and again in any propilet's life-time, and be seen in impersonal vision at any time. Here they are connected with Muqtafa's vision as shown by the opening words of verse 258.

<sup>303.</sup> The first point illustrated is the pride of power, and the impotence of human power as against God's power. The person who disputed with Abraham may have been Nimrod or some rulet in Babylona, or indeed elsewhere. I name Babylona as it was the original home of Abraham (Ur of the Chaldees), and Babylon prided herself on her arts and sciences in the ancient world. Science can do many wonderful hings: it could then; it can one, But the mystery of Life baffled science then, as it continues to baffle science now, after many centuries of progress. Abraham had faith, have the power of life and feath." Different kinds of powers in the hards of kings and men of knowledge. The claim in both cases is true in a very limited sense. But Abraham had cold in the first of the claim in both cases is true in a very limited sense. But Abraham canolined the claimer by going back to fundamentals. "If you had the illimate power, why could you not make the sun rise from the West?"

By a hamlet, all in ruins 104 To its roofs. He said: "Oh! how shall God Bring it (ever) to life. After (this) its death?" But God caused him To die for a hundred years. Then raised him up (again). He said: " How long Didst thou tarry (thus)?" He said: "(Perhaps) a day Or part of a day." He said: "Nay, thou hast tarried Thus a hundred years: But look at thy food And thy drink; they show No signs of age: and look At thy donkey; and that We may make of thee A Sign unto the people. Look further at the bones. How We bring them together And clothe them with flesh." 304 When this was shown clearly To him, he said: "I know That God hath power Over all things.

260. Behold! Abraham said:
"My Lord! Show me how
Thou givest life to the dead," \*\*
He said: "Dost thou not
Then believe?" He said:
"Yea! but to satisfy

وَمِيَ عَاوِيَةٌ عَلَاءُ وَسَهَا قَالُ أَنْ عَيْ مَنْ إِلَهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَاهُ مُنْ مَنْ اللهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

۞ قاذ قَالَا بُرَعِصُرُرَيَا أَرِثِكَيْنَ ثُوَّ الْوُقَّ قَالَّا وَكَنْ ثُوْمِنَّ قَالَ بَلَ وَكَيْنَ لِيَلْمَ بِنَّ قَلِيَّ

<sup>304.</sup> This incident is referred variously (1) to Ezekiel's vision of dry bones (Ezekiel, xxxvii. I-10); (2) to Nehemiah's visit to Jerusalem in ruins after the Capivity, and to its re-building (Nehemiah, 1, 12:0); and (3) to Uzair, or Ezra. or Exidant. the scribe, priest, and reformer, who was sent by the Persian King after the Capivity to Jerusalem. and about whom there are many Jewish legends. -As to (1), there are only four words in this verse about bones. As to (2) and (3), there is nothing specific to connect this verse with either. The wording is perfectly general, and we must understand it as general. I hink it does refer not only to individual, but to national, death and resurrection.

<sup>305.</sup> A man is in despair when he sees the destruction of a whole people, city, or civilisation. But God can cause resurrection. as He has done many times in history, and as He will do at the final Resurrection. Time is nothing before God. The doubter thinks that he has been dead or "tarried thus" a day or less when the period has been a century. On the other hand, the food and drink which left behind is inact, and as fresh as it was when he left it. But the donkey is not only dead, but nothing but bones is left of it. And before the man's eyes, the bones are reunited, clothed with flesh and blood, and restored to life. Moral: (1) Time is nothing to God; (2) It affects different things in different ways; (3) The keys of life and death are in God's hands; (4) Man's power is nothing; his falth should be in God.

<sup>306.</sup> Verse 238, we saw, illustrated God's power over Life and Death, contrasted with man's wise boasts or imaginings. Verse 259 illustrated how Time is immaterial to God's working; things, individuals and nations are subject to laws of life and death of the control of the con

My own understanding." ™
He said: "Take four birds;
Tame them to turn to thee;
Put a portion ™ of them
On every hill, and call to them:
They will come to thee
(Flying) with speed.
Then know that God
In Exalted in Power. Wise"

SECTION 36.

261. Me he parable of those
Who spend their substance
In the way of God is that
Of a grain of corn: it groweth
Seven ears, and each ear
Hath a hundred grains,
God giveth manifold increase
To whom He pleaseth:
And God carerh for all
And He knoweth all things

262. Those who spend
Their substance in the cause
Of God, and follow not up
Their gifts with reminders
Of their generosity
Or with injury,—for them
Their reward is with their Lord:
On them shall be no fear,
Nor shall they grieve.

263. Kind words \*\*\*
And the covering of faults

ڡٞٲڷۿ۬ڎؙٲۯ۫ؠۿڎٞؿۯڶڟؽڔڡٞۻۯۿۯٙٵؽڬ ؿؙڗؙۻڶۼڵڴڸؾڽٳؿؽۿڗڿۯؠڬۃٙڎڠۿڹٞ ؠٳ۠ڽؽػٮٮ۫ڡؙؽٵٞۊٵۼٳؙٲڶۺٙۼڗؙؙؽۣڿڮؿ

۞ تَتَالِمَا لَذِينَ يُعِفُونَ أَمُواكُمُ فِي َكِيلِاللَّهِ حَسَيَّالِ مَيْنَ أَلْمُنْتُ مَنْعَ مِسَالِلَ فِ كُلِ شُنْهُ لَا مِنْ أَمَّا مُنْتَكِفًّوا لَمَّهُ مُنْفَعِدُ لِنَ رَسَّنَا أَوْلَهُ وَاللَّهُ وَرِيعٌ عَلِيكُ

۞ الَّذِينَ بْنِينُونَ أَمُوالْمُنْفُ سَيِدِلِ الْوَئْمَ كَابْنِبُونَ مَّا أَمْنَا فِوَا سَنَّا وَلَا أَذَى لَمَنْ أَبْرُهُمْ عِنْدَ دَيْرِمُ وَلَاحْوَقُ عَلَيْهِ وَلَا هُرِيَّ نَوْنَ

@ . قَوْلُ مَنْرُوكُ وَمَنْفِرَةً

<sup>307</sup> Abraham had complete faith in God's power, but he wanted, with God's permission, to give applanation of that faith to his own heart and mind. Where I have translated "satisfy my own understanding," the literal translation would be "satisfy my own heart."

<sup>308.</sup> A parties of them: Jaraa. The received Commentators understand this to mean that the birds were to be out up and pieces of them were to be put on the hills. The cutting up or killing is not desired to the highest parties of the property of the highest parties of the property of the highest parties of the property of the propert

<sup>309.</sup> A very high \*standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient. e.g., by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better expected, there is abundant reward from God—material, moral, and spiritual—ecoroting to. His corn good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if Judged by a very strict istandard.

Are better than charity Followed by injury. God is Free of all wants, And He is most Forbearing.

264. O ye who believe! Cancel not your charity By reminders of your generosity Or by injury,—like those Who spend their substance To be seen of men. But believe neither In God nor in the Last Day. 310 They are in Parable like a hard. Barren rock, on which Is a little soil: on it Falls heavy rain. Which leaves it (Just) a bare stone. They will be able to do nothing With aught they have earned. And God guideth not Those who reject faith.

265. And the likeness of those
Who spend their substance,
Seeking to please God
And to strengthen their souls,
Is as a garden, high
And fertile: heavy rain 311
Falls on it but makes it yield
A double increase
Of harvest, and if it receives not
Heavy rain, light moisture
Sufficeth it. God seeth well
Whatever ve do.

خَيْرُ مِن مَسِدَ فَوْ يَنْبُهُمَّ أَدَى ۚ وَاللَّهُ غَنَّى حَلِيمٌ

تِتَلَيْهَ النَّيْنَ اَمْنُوا الْنَجْلِلْوَامَدَ تَنْ يَحْدُ
 إِلَيْنَ وَالْأَذَى يَنِنْ مَالُهُ وَتَلَهُ
 القاس وَلَا يُؤْمِنُ إِلَّهُ وَالْبُومِ الْأَشِرِّ الْمُشْرِقَ مَلْهُ
 كَنْتَقِ مَنْفُولُ مِلْكُ لَهُ تُرابُ فَأَصَابَهُ وَالِلُ
 مَنْتَكَهُ مِنْهِا لَا لِمَنْدُورُونَ عَلَى الْمُؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمُؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمُؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمُؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمَنْفِيرُونَ عَلَى الْمَؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمَنْفِيرُونَ عَلَى الْمَنْفِيرُونَ عَلَى الْمَنْفِيرُونَ عَلَى الْمَنْفِيرُونَ عَلَى الْمُؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمُؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمُؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمَنْفِيرُونَ عَلَى الْمُؤْمِلُ اللّهُ عَلَيْ اللّهُ عَلَيْهِ وَاللّهُ عَلَيْنَ اللّهُ وَمِنْ الْمُؤْمِلُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللللللّهُ الللللّهُ اللللّهُ الللللّهُ الللللّهُ الللللّهُ الللللللّهُ اللللللللّهُ الللّهُ

وَسَكُلُ الدِّينَ يُفِيغُونَا أَمُو الْمُهُمُ الْبُغِنَاةَ
 مَرْمَنَا لِيالُ القَوْتَ فِيئَا فِيزَا لَهُ الْمُلْسِيمِيمَ كَنْكُلِ يَمْتَكُونَ
 مِرْمُونَ أَسَابَهَا وَإِلَّى فَعَالَتُ أَكْلُمُهَا يَنْمَعُنَيْنِ
 مَوْنَ الْمُؤْمِنَةِ وَإِلَى فَعَالِيَّ
 مَوْنَ مُؤَمِنَةً مَنْ مَا لُونَ الْمَثِيرُ

<sup>310.</sup> False charity, "to be seen of men," is really no charity. If is worse, for it betokens a disbelief in faron and the Hereafter. "God seeth well whatever ye do" (il. 265). It is compared to a hard stern rock on which by chance has falter a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil, which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed?

<sup>311.</sup> True charity is like a field with good soil on a high situation. It catches good showers of rain, the moisture penetrates the soil, and yet its elevated situation keeps it well-drained, and healthy favourable conditions increase its output enormously. But supposing even that the rain is not abundant to the conditions increase its output enormously. But supposing even that the rain is not produced to the condition of the co

266. Does any of you wish That he should have a garden 312 With date-palms and vines And streams flowing Underneath, and all kinds Of fruit, while he is stricken With old age, and his children Are not strong (enough 313 To look after themselves)-That it should be caught In a whirlwind. With fire therein. And be burnt up? Thus doth God make clear To you (His) Signs: That ye may consider.

SECTION 37.

And of the fruits of the earth Which We have produced آقرة أحدث عندان تحضين المجتنة فن
 قيل والمتناب وتجريه ونقينها الأثب والمدينة
 من كل المقدن يت وأصابه المجينة وتله
 دُرِيَة مُشمئة وقلسا بهما إعسار في ديناره
 منابة وقلسا بهما إلى المسابق المنابة المسابق المنابق المنا

۞ يَهَا َيُهَا الَّذِينَ امْثَالَ أَضِعُوا مِن الْمِيتِ فِي . مَا كَتَ الْمُعْ وَمِثَا الْمُرْتِينَ الْسُحُم مِثَالًا ثُمِنْ

<sup>312.</sup> The truly spiritual nature of chairly having been explained in three parables (ii. 25), 263, 263 a fourth parable is now added, explaining its bearing on the whole of our life. Suppose we had a beautiful garden well-watered and fertile, with delightful views of streams, and a haven of rest for mind and body, suppose old age were creeping in on us, and our children were either too young to look after themselves or too feeble in health; how should we feel if a sudden whitwind came with lightning of her in its train, and burnji t up into blasting the whole of our hopes for the present and ourselves a probation. We may work hard, we may save, we may have good luck. 'We may make ourselves a goodly pleasance, and have ample means of support for ourselves and our children. A great whirlwind charged with lightning and hir comes and burns up the whole show. We are too old to begin again; our children are too young of feeble to help us to repair the mischief. Our chance is loss, because we did not provide against such a contingency. The whirlwind is the "weath to come": the provision against it is a life of true charity and righteoursness, which is the most his come.' It has provision against it is a life of true charity and righteoursness, which is the most high the suncertain life. We may even spoil our so-called "charity" by insisting on the obligation which others owne to us or by doing some harm, because our motives are not pure.

<sup>313,</sup> Not strong (enough); dan'a/a-u; literally weak, decrepit, infirm, possibly referring to both health and will or character.

<sup>314.</sup> According to the English provesh "Charity covers a multitude of sins." Such a sentiment is strongly disapproved in Islam. Charity has value only if (1) something good and valuable is given; (2) which has been honourably earned or acquired by the giver, or (3) which is produced in nature and can be referred to as a bounty of God (1) may include such things as are of use and value to others though they may be of less use to us or superfluois to us on account of our having acquired something more suitable for our statution in life; for example, discarded clottles, of an old horse or a used motor effect is worse than useless; it is positively harmful, and the giver is a wrong doer. (2) applies to fraudulent company-promoters, who earn great credit by giving awar in charity some of their til-gotten gains, or to robbers (even if they call themselves by high-sounding names) who "too Peter to pay Paul." I slam will have nothing to do with tainted property. Its economic code requires that every gain should be honest and honourable. Even "charity" would not cover or destroy the taint. (3) lays down at about or agriculture can be so referred to. In modern commerce and speculation here is much of quite the contrary character, and charity will not cover the taint. Some kind of art, skill, or talent are God-given; it is the highest kind of charity to teach them or share their product. Others are the contrary: they are bad or tainted. In the same way some professions or services may be tainted, if these tend to moral harm.

For you, and do not even aim 115
At getting anything
Which is bad, in order that
Out of it ye may give away
Something, when ye yourselves
Would not receive it
Except with closed eyes. 116
And know that God
Is Free of all wants,
And Worthy of all praise. 117

268. The Evil One threatens
You with poverty
And bids you to conduct
Unseemly. God promiseth
You His forgiveness
And bounties, <sup>38</sup>
And God careth for all
And He knoweth all things.

269. He granteth wisdom
To whom He pleaseth;
And he to whom wisdom
Is granted receiveth
Indeed a benefit overflowing;
But none will grasp the Message
But men of understanding.

270. And whatever ye spend
In charity or devotion,
Be sure God knows it all.
But the wrong-doers
Have no beliers.

ٷ؆ٛؿڞؙۄ۠ٲٲڶڲ۪ؽػ؈۫ڎؙۺۻٷؽٙٷڷٮۺڎ ڽڬۼڍڃ؋ٚٲڹڎؙڝۛۏٳڣڋ ۊٲڟڞٳٙٲۮٞٲڵڎۼؿؙٛڿؘڽڎؙ

۞ الشَّنْطِكُنْ يَبِيكُ كُوُ الْمَنْدُوكِ أَنْهُ ﴿ الْفَتْنَا ۚ وَاللّٰهِ يَمِيكُمُ مَنْفُوزَةً مِنْهُ وَمَضَّلًا وَاللّٰهُ وَرَبْعُ مَلِيهُ

۞ؠٚٷ۬ڶۣڲ؎ٛػؠٙۼٙڽؽؽٵٞ؞ٛۏػۯٷۣ۫ؾٵٞڲػۿ ڡؙڎ؞ٲۮؿڂۊڒڮؿڔڴۊؾٳؠۮ۫ڂڐۯٳؖڐ ٲٷڟٵڵؙٲؙؖڋؽؠ

> ﴿ وَمَا آَنَفَ مُّ مِنْ لِفَكَ وَآوَنَذَرَتُم مِن نَذِرِهَ إِنَّا لِمَا مِسْلَمُ وَمَا لِطُوْلِ مِنْ مِنْ أَضِيارُهُ وَمَا لِطُوْلِ مِنْ مِنْ أَضِيارُهُ

<sup>315.</sup> The preceding note tries to indicate some of the things which are bad or tainted. We should not even think of acquiring them for ourselves, soothing our conscience by the salve that we shall practise charity out of them.

<sup>316.</sup> Closed eyes imply disgust or connivance because of some feature which we would not openly acknowledge.

<sup>317.</sup> To dedicate tainted things to God is a dishonour to God, Who is independent of all wants, and Who is worthy of all honour and praise.

<sup>318.</sup> Good and evil draw us opposite ways and by opposite motives, and the contrast is well marked out in charity. When we think of doing some real act of kindness or charity, we are assailed with Golds and lear of impoverishment; but Evil supports any tendency to Selbish and the contrast of the contra

Of) evil. And God Is well acquainted With what ve do.

272. It is not required
Of thee (O Apostle),
To set them on the right path,
But God sets on the right path
Whom He pleaseth.
Whatever of good ye give
Benefits your own souls,
And ye shall only do so
Seeking the "Face" sai
Of God. Whatever good
Ye give, shall be
Rendered back to you,
And ye shall not
Be dealt with unjustly.

273. (Charity is) for those
In need, who, in God's cause \*\*
Are restricted (from travel),
And cannot move about

۞ إن نُهُـدُوا اَلصَّدَقَانِ فَيْعَا مِنْ كَانِ تَخْفُوكَ اوَثُونُوكَا اَلْشَكَرًاءَ فَهُـوَغَيْرٌ لَكُمْ رَبِّكُونُوعَنِكُونَ مِن سَيِّنَاتِكُمُّ رَائِعُونُوعَنِكُونَ خَيْرٌ

﴿ إِنْ مَلَيْكَ أَمْ مَا لَهُ وَكَ كِنَ اللهَ يَهُ مِن مَلْهُ وَكَ كِنَ اللهَ يَهُ مِن مَلْهُ وَلَا مِنْ مَكْمَةٍ مَن النّفِ وَلَا مِنْ مَكْمَةٍ مَن النّفِ وَلَا اللّهَ اللّهُ اللّهُ اللّهُ اللّهُ وَمَا النّفِ قُولُ مِنْ حَدْدٍ فِي وَفَ وَجَدُوا اللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللللّهُ اللّ

المنسئة رَآء الكذب أُخصِرُوا فِ
 سيبيل المؤلايش تعليعُون

110

<sup>319.</sup> It is better to seek no publicity in charity. But if it is known there is no barm. If it is for fault. The harm of publicity he known, and a pedantic show of concealment may itself be a fault. The harm of publicity hes in motives of ostentation. We can better reach the really deserving poor by quietly seeking for them. The spiritual benefit enures to our own souls, provided our motives are pure, and we are really seeking they good pleasure of God.

<sup>320.</sup> In connection with charity this means that we must relieve those really in need, whether they are good or bad, on the right path or not, Muslims or otherwise. It is not for us to judge in these matters. God will give light according to His wisdom. Incidentally it adds a further meaning to the command, "Let there be no compulsion in religion" (il. 256). For compulsion may not only bely force, but by economic necessity. In matters of religion we must not even compel by a bribe of charity. The chief motive in charity should be God's pleasure and our own spiritual gopd. This was addressed in the first instance to Muşafa'a in Medias, but it is do universal application.

<sup>321.</sup> See note to ii. 112. Wajh means literally: face, countenance; hence, favour, glory, Self, Presence.

<sup>322</sup> Indiscriminate acts of so-called charity are condemned as they may do more harm than good (see it 160). The real beneficiaties of charity are here indicated. They must be in want. And the same such as teaching, or acquiring knowledge or skill, or be in exile for their failure in the same acts as teaching, or acquiring knowledge or skill, or be in exile for their failure in the prevented from secking employment or doing attenuous work. "God's cause" must not be narrowly interpreted. All sincere and real service to humanity comes within the definition, as well as actual devotion to religion or to the rightous finam. Such men do not beg from door to door. It is the duty of those who are well-to-do, or of the Public Purse, to find them out.

In the land, seeking
(For trade or work):
The ignorant man thinks,
Because of their modesty,
That they are free from want.
Thou shalt know them
By their (unfailing) mark:
They beg not importunately
From all and sundry.
And whatever of good
Ye give, be assured
God knoweth it well.

### SECTION 38.

274. Me hose who (in charity) 32 Spend of their goods By night and by day, In secret and in public, Have their reward With their Lord:
On them shall be no fear, Nor shall they grieve.

275. Those who devour usury <sup>248</sup>
Will not stand except
As stands one whom
The Evil One by his touch
Hath driven to madness. <sup>249</sup>
That is because they say:
"Trade is like usury," <sup>269</sup>
But God hath permitted trade

مَرْ؟ فِالْأَرْضِ بَهْسَهُهُ مُا أَكِيهِ لُ أَفْنِسَآءً مِنَ الْتَمَثْفِ تَفِهُهُ بِسِيمَهُمْ لَا بِثَنْهُ فَا النَّاسَ الْمَافِئُ وَمَا نُفِعْوُا مِنْ غَرِبُولَا لَلْمَاسِ الْمَافِئُ وَمَا نُفِعْوُا مِنْ عَرِبُولَإِنَّا لَعَدِيهِ عَلِيمٌ

۞ ٱكَذِيْنَ كُنِفِ قُولَ أَمْوَ لَكُمْ وَالْكِلْ وَالنَّهَا يُسِرَّا وَعَلَائِيَةً فَلَهُمْ أَمُرُهُمُ مِندَ تَرَيْمُ وَلاَحُوثُ عَلَيْهُ وَلَاَمْ ثَمَا وَٰن

الذِّينَ إَلَى عَلَوْ الزّنِهِ الآيَعُومُونَ
 الإَيْنَ إِلَيْهُ الدِّي يَعْتَبُمُ النّهِ عِلْ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عِنْ اللّهِ عَلَى اللّهِ اللّهِ عَلَى اللّهِ عَلَى اللّهِ اللّهِ عَلَى اللّهِ اللّهِ عَلَى اللّهِ اللّهِ عَلَى اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ

<sup>323.</sup> We excaptulate the beauty of charity (i.e., unselfish giving of one's self or one's goods) before we come to its opposite, r.e. the selfish grasping greef of usury against those in need or distress. Charity instead of impoverishing you will enrich you; you will have more happiness and less fear. Contrast it with what follows,—the degendation of the grasping susere.

<sup>334</sup> Ustry is condemned and prohibited in the strongest possible lerms. There can be no question about the prohibition. When we come to the definition of Usury there is room for difference of opinion. Hadhrat 'Umar, according to 16 his Maghr, felt some difficulty in the matter, as the Apostle left this world before the details of the question were settled. This was one of the three questions on which he wished he had had more light from the Apostle, the other two being Khilista and Kallstidges iv. 12. n. 318). Our 'Ulama, ancient and modern, have worked out a great body of literature on Usury, based mainly on economic conditions as they raisted at the rise of Islam I agree with the major principles, but respectfully didger from them on the uefinition of Usury. As this being the major principles, but would accept with the conditions as they are the conditions as they are the conditions as they are the conditions as the conditions are the conditions as the conditions are the conditions as the conditions are considered to the conditions are con

<sup>325.</sup> An apt simile: whereas legitimate trade or industry increases the prosperity and stability of men and nations, a dependence on Usury would merely encourage a race of idlers, cruel blood-suckers, and worthless fellows who do not know their own good and are therefore akin to madmen.

<sup>326.</sup> The sharp opposition between legitimate trade and usury supports my definition in the last note but one. Bar' (literary, Sale or Barter) is also used more generally for trade and commerce, and various kinds of transactions.

And forbidden usury.
Those who after receiving
Direction from their Lord, "
Desist, shall be-pardoned
For the past; their case
Is for God (to judge);
But those who repeat
(The offence) are Companions
Of the Fire: they will
Abide threein (for eyer).

276. God will deprive
Usury of all blessing,
But will give increase
For deeds of charity:
For He loveth not
Creatures ungrateful
And wicked

277. Those who believe,
And do deeds of righteousness,
And establish regular prayers
And regular charity,
Will have their reward
With their-Lord:
On them shall be no fear,
Nor shall they grieve.<sup>20</sup>

278. ye who believe!

Fear God, and give up

What remains of your demand

For usury, if ye are

Indeed believers.

279. If ye do it not,

Take notice of war sea
From God and His Apostle:
But if ye turn back,
Ye shall have
Your capital sums:
Deal not unjustly,
And ye shall not
Be dealt with unjustly,

الِيَوْأَفْنَ جَاءَ مُرمَّفِعَكَ \* يَن نَفِيهِ فَأَنْهَ فَلَهُ مَاسَكَفَ وَأَشْرُهُ لِلْلَكَوْ وَفَى حَادَ مَسَأَوْلَكِيْكَ أَضَعَبُ الشَّلِ هُمْ فِيهَا خَلِلُونَ

۞ ثَمُنُ اللهُ الزَّوَا وَيُرِي الضَّدَفَنَةُ وَاللهُ لَا يُمِنُ كُلُّكُمُ اللَّهِ عِلْكُمُ اللَّهِ عِلْمَا

﴿ إِنَّ الَّذِينَ الْمَثَلَ وَعَيِمِلُوا الْفَهَالِحَدْتِ وَأَقَامُوا الْفَسَلَوْءُ وَمَالِوْا الرَّحَسُودُ لَهُمُ أَيْمُهُمْ عِندَ رَبِيهِمْ وَلاَخُونُ عَلَيْهِمْ وَلَا مُرْيَّمُهُمْ

۞ يَكَأَيُّهَا الَّذِينَ ءَامَنُوا الْفُوَّا اللَّهَ وَذَرُواً مَا يَقَ مِنَ الِيَوَّا إِن كُنتُه مُؤْمِدِينَ

۞ مَإِن لَرِّ مَشْسَكُواْ مَاْ ذَنُواْ مِيْسٍ ثِنَ اللّهِ وَيَرْشُولِيْرٍ مَ وَان ثُبُّتُمْ فَلَكُمْ رُوُوسُ أَ مَوَكِمْ لَا تَظْلِوْنَ وَلَا نُظْلُونَ

<sup>327.</sup> The contrast between charity and unlawful grasping of wealth began at ii 274, where this preserve occurs as a theme. Here the theme shishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creations are asked to (a) give up even claims arising out of the past on account of usury, and (b) to give time for payment of capital if necessary, or (5) to write off the debt in linggither as an act of charity.

<sup>328.</sup> This is not war for opinions, but an ultimatum of war for the liberation of debtors unjustly dealt with and oppressed.

280. If the debtor is
In a difficulty,
Grant him time
Till it is easy
For him to repay.
But if ye remit it
By way of charity,
That is best for you
If ye only knew.

When ye shall be
Broùght back to God.
Then shall every soul
Be paid what it earned,
And none shall be
Dealt with unjustly.

### SECTION 39.

282. ve who believe! When ye deal with each other. In transactions involving Future obligations In a fixed period of time, Reduce them to writing 129 Let a scribe write down Faithfully as between . The parties : let not the scribe : Refuse to write: as God 330 Has taught him, So let him write. Let him who incurs The liability dictate, But let him fear His Lord God. And not diminish Aught of what he owes. If the party liable Is mentally deficient.

وَان كَانَ دُو عُسَرَمْ مَفَارُهُ إِلَا
 مَهْسَرَقُوا أَن تَصَدَّقُوا فَمْرُا أَكْثَمَّةً
 إِن نُشَعِرُ قَمَلُونَ
 إِن نُشَعَرُ قَمَلُونَ

﴿ وَاثْنُواْ يَوْمَا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّمَ وُفَىٰ كُولِهُمُوسِمًا كَسَبَتْ وَهُمْ لَا يُظْلُمُونَ

يَتَأَيَّهَا اللَّينَ المَثْمَا إِنَّا تَدَائِثُمُ اللَّهِ اللَّينَ المَثْمَا إِنَّا تَدَائِثُمُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ الللَّهُ اللَّهُ اللَّهُ اللَّهِ اللللْمُنْ الللَّهِ اللَّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِ اللللْمُنْ الللْمُنْ الللْمُنْ الللْمُنْ اللللْمُنْ اللْمُنْ اللْمُنْ الللْمُنْ الللْمُنْ الللْمُنْ الللْمُنْ اللْمُنْ اللْمُنَالِمُنِيْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ الللْمُنْ اللْمُنْ اللْمُنْ اللْ

<sup>329.</sup> The first part of the werse decids with trainsections involving future payment or future consideration, and the second part with transactions in which payment and delivery is see made on the leptace. Examples of the former are if goods are bought now and payment is promised at a fixed time and given in the future. If cash is paid now and delivery is continued for it as fixed time and place in the future. In such cases a written document is recommended, but it is held that the words later on in this verse, that it is "juster—more suitable as evidence, and more convenient to prevent doubts," the shall it is not obligatory in law. Examples of the latter kindt—cash-payment and delivery or the spond equite no evigence in, writing, but apparently or all writeness in such transactions are recommended.

<sup>340</sup> The scribe in such mattern assumes a fiduciary capacity; he should therefore remember to act as in the presence of God, with full justice to both parties. The art of writing he should look upon as a gulf from God, and he should use it as in His service. In an illiterate population, the scribes position is will more responsible.

Or weak, or unable Himself to dictate.330 Let his guardian Dictate faithfully. And get two witnesses Out of your own men, And if there are not two men. Then a man and two women. Such as ye choose, For witnesses. So that if one of them errs. The other can remind her. The witnesses Should not refuse When they are called on-(For evidence). Disdain not to reduce To writing (your contract) For a future period, Whether it be small Or big: it is juster In the sight of God. More suitable as evidence. And more convenient To prevent doubts Among yourselves But if it be a transaction Which ve carry out On the spot among yourselves, There is no blame on you If ye reduce it not To writing. But take witnesses Whenever ye make A commercial contract: And let neither scribe Nor witness suffer harm. If ye do (such harm). It would be wickedness In you. So fear God: For it is God That teaches you. And God is well acquainted With all things.303

<sup>331.</sup> Possibly the person "mentally deficient, or weak, or unable to dictate," may also be incapable of making a valid contract, and the whole duty would be on his guardian, who again must act in perfect good faith, not only protecting but vigilantly promoting the interests of his ward.

1. It is desirable that the control of the contr our every-day transactions are to be carried out as in the presence of God.

283. If ye are on a journey. And cannot find-A scribe, a pledge With possession (may serve The purpose). 34 And if one of you Deposits a thing On trust with another. 333 Let the trustee (Faithfully) discharge His trust, and let him Fear his Lord. Conceal not evidence: For whoever conceals it,-His heart is tainted 186 With sin. And God Knoweth all that ye do.

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C. 53. - Our honesty and upright conduct (ii. 284-286.) Are not mere matters of policy Or convenience : all our life in this world Must be lived as in the presence of God. The finest example of Faith we have In the Apostle's life : full of faith, Let us render willing obedience To God's Will. Our responsibility, Though great, is not a burden Greater than we can bear : let us Pray for God's assistance, and He will help. .

SECTION: 40.

284. INTo God belongeth all That is in the heavens And on earth, 'Whether Ye show what is in your minds Or conceal it, God Calleth you to account for it.



334. A pledge or security stands on its own independent footing, though it is a very convenient form of closing the bargain where the parties cannot trust each other, and cannot get a written agreement with proper witnesses.

335. The law of Deposit implies great trust in the Depositary on the part of the Depositor, Depository becomes a trustee, and the doctrine of Trust can be further dreveloped on that basis. The trustee's duty is to guard the interests of the person on whose behalf he holds the trust and to render back the property and accounts when required according to the terms of the trust. This duty again is linked to the a control of Religion, which requires a higher standard than Law.

336. It sometimes happens that it some inconvenient piece of evidence is destroyed or concealed, we gain a great advantage materially. We are warred not by vield to such a termination. The concealment of evidence has a serious effect on our own moral and spiritual life, for it tainst the very source of higher life, as typiced by the heart. The heart is also the seal of our secrets. We are told that the ain will reach our most set are being, though the sin may not be visible or open to the world. Further, the heart is the seat of our affections.

He forgiveth whom He pleaseth. And punisheth whom He pleaseth. For God hath power Over all things.

- 285. The Apostle believeth In what hath been revealed To him from his Lord. As do the men of faith. Each one (of them) believeth In God, His angels, His books, and His apostles. " "We make no distinction (they say) Between one and another 136 Of His apostles." And they say : "We hear, and we obey: (We seek) Thy forgiveness, 130 Our Lord, and to Thee Is the end of all journeys,"
- 286. On no soul doth God Place a burden greater Than it can bear. 300 It gets every good that it earns, And it suffers every ill that it earns. (Pray:) " Our Lord! Condemn us not If we forget or fall-Into error; our Lord! Lay not on us a burden Like that which Thou Didst lay on those before u1; 341

And so we end the whole argument of the Sûra with a prayer for God's help, not in our own selfish ends, but in our resolve to uphold God's truth against all Unbelief.

<sup>337.</sup> This Sûra started with the question of Faith (ii. 3-4), showed us various aspects of Faith and the denial of Faith, gave us ordinances for the new People of Islam as a community, and now rounds off: the argument again with a confession of Faith and of rist practical manifestation in conduct ("we hear and we obey"), and closes on a note of humility, so that we may confess our sins, ask for forgiveness, and pray for God's help and guidance.

<sup>338</sup> Cf. ii. 136 and ii. 253, n. 289. It is not for us to make any distinction between one and another of God's apostles: we must honour them all equally, though we know that God in His wisdom sent them with different kinds of mission and gave them different degrees of rank.

<sup>339.</sup> When our faith and conduct are sincere, we realise how far from perfection we are, and we humbly pray to God for the forgiveness of our sims. We feel that God imposes no burden on us that we cannot bear, and with this realisation in our hearts and in the confession of our lips, we go to Him and ask for His help and guidance:

<sup>340,</sup> Cf. ii. 233. In that verse the burden was in terms of material wealth; here it is in terms of spiritual duty. Assured by God that He will accept from each soul just such duty as it has the ability to offer, we pray further on for the fulfilment of that promise.

<sup>341.</sup> We must not be arrogant, and think that because God has granted us His favour and mercy we have no need to exert outselves, or that we are outselves superior to those before us. On the contrary, knowing how much they failed, we pray that our burdens should be lightened, and we confess our realisation that we have all the greater need for God's mercy and forgiveness.

Our Lord! lay not on us A burden greater than we Have strength to bear. Blot out our sins, And grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those Who stand against Faith " رَتِبَاوَلَا عُصِّلِنَا مَالَامُلَافَةُ لَنَابِيَّةٍ عَوَاعْمُنَّانَا وَاغْفِرْلِنَا فَارْمُونَنَّأَ اَنَّ مَوْلِنَا فَأَضْرُرًا عَلَىٰ لَفُوْ مِالْكُسِيِّةِ فِينِ



#### · APPENDIX I.

## The Abbreviated Letters (Al-Mugaffa'as)

Certain Sūras have certain initials prefixed to them, which are called the "Abbreviated Letters". A number of conjectures have been made as to their meaning. Opinions are divided as to the exact meaning of each particular letter or combination of letters, but it is agreed that they have a mystic meaning.

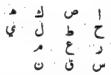
Mystic meaning, not intelligible at first sight, is not inconsistent with the character of the Qur-an as a "plain book". The book of nature is also a plain book, but how few can fully understand it? Every one can get out of the Qur-an plain guidance for his life according to his capacity for spiritual understanding. As his capacity grows, so will his understanding grow. The whole Book is a Record for all time. It must necessarily contain truths that only gradually unfold themselves to humanity. Even parables and tales of mystic meaning employ symbolism. The plain man may find the symbolism helpful, as a soldier finds his National Flag helpful. But what proportion of British soldiers or citizens understands the full symbolism of the British from fack?

This is not a mystery of the same class as "mysteries" by which we are asked to believe against the dictates of reason. If we are asked to believe that one is three and three is one, we can give no intelligible meaning to the words. If we are asked to believe that certain initials have a meaning which will be understood in the fullness of time or of spiritual development, we are asked to draw upon Faith, but we are not asked to do any violence to our reason.

I shall try to discuss some of the probable meanings of any particular abbreviated letter or set of abbreviated letters on the first occasion on which it appears in the Quran. But it may be desirable here to take a general view of the facts of their occurrence to help us in appreciating the various views which are held about them.

There are 29 letters in the Arabic alphabet (counting homes and alif as two letters), and there are 29 Stras which have abbreviated letters prefixed to them. One of these Stras (S. xiii.) has two sets of abbreviated letters, but we need not count this Stratwice. If we take the half of the alphabet, omitting the fraction, we get 14, and this is the number of letters which actually occur in the Muqstja\*42.

The 14 letters, which occur in various combinations, are :-



The science of phonetics tells us that our vocal sounds arise from the expulsion of the air from the lungs, and the sounds are determined by the way in which the breath passes through the various organs of speech, e.g., the throat (guttural), or the various positions of the tongue to the middle or front of the palate or to the teeth, or the play of the lips. Everyone of these kinds of sounds is represented in these letters.

Let us now examine the combinations.

Three of these letters occur alone, prefixed each to only one Sura. The letters and Suras are:—

s.	xxxviii.	 <u>ش</u>
s.	Lii,	 <b>ʊ</b>
s.	lxviii.	5

The combinations of two letters occur in ten Sūras as shown below. Three of them occur only once each, but the fourth ( >>> ) occurs in seven consecutive Sūras.

S. xx.	 3
S. xxvii.	المنتق -
S. xxxvi.	يس
S. xl. S. xli. S. xlii. S. xliii. S. xliii. S. xliv. S. xlv.	¥

Note that S. xlii. has a double combination of abbreviated letters, one of two followed by one of three. See under combinations of five.

There are three combinations of three letters each, occurring as follows in 13 Sūras:—

S. ii.
S. iii.
S. xxix.
S. xxx.i.
S. xxxii.
S. xxxii.
S. xxii.
S. xi.
S. xi.
S. xii.
S. xiv.
S. xv.
S. xv.

S. xxviii,

Combinations of four lettres occur twice, each only once :--

S. vii.

S. xiii. Note that the three preceding and the two following Suras have the triple letters:

Finally there remain the combinations of five letters, each of which occurs once only, as follows:—

In S. xlii. the and was are put in separate verses. From that point of view they may be considered two separate combinations. The first combination has already been listed under the group of two-letter combinations.

This arithmetical analysis brings certain facts into prominence. I do not know how far they have a bearing on the inner meaning of the Muqalla at.

The combinations of abbreviated letters that run in a series in consecutive Suras is noticeable. For example, cocurs in seven consecutive Suras from xl. to xlvi. The combination cocurs in six consecutive Suras x to xv., but in one of them (S. xiii.) it is modified to [3], connecting it with the [3] series. The [3] series covers 6 Suras. It begins with S. ii. and S. iii., which are practically the beginning of the Qur-an, and ends with the four consecutive Suras xxix. to xxxii. I call S. ii. and S. iii. practically the beginning of the Qur-an, because S. i. is considered a general introduction to the Qur-an, and the first Sipara is commonly known as [3], the first verse of S. ii. The combination [3] is prefixed to S. xxvi, and S. xxviii., but the intervening S. xxvii. has the combination [3], which may be considered a syncopated form, or the three-letter combination [3] may be considered an extended form of [3]. Again the question arises: Does the [3] in [3], and [3], stand for the same signification, or does it mean a different thing in each case? We may generalise and say that there are three series of six, and one series of three, and the others occur all singly.

We should logically look for a common factor in the Sūras bearing the same initials, and this factor should be different for Sūras bearing other initials. In all cases where the abbreviated letters occur, there is some mention of the Qurân or the Book. The Irgān makes an exception in the case of three Sūras, Anhābūt (S. xixi), Rūm (S. xxx), and Nūn (S. xxix), Rīm (S. xxx), and Nūn (S. xvixi), Rūm (S. xxix), Anhabūt (R. xvixi), Rūm (S. xxix), Anhabūt (S. xxixi), Rūm (S. xxix), Anhabūt (S. xxixi), Rūm (S. x

These are general considerations, which I have thought it most convenient to present in the form of an Appendix.

# INTRODUCTION TO SURA III (Al-i-'lmran).

This Sûra is cognate to Sûra II, but the matter is here treated from a different point of view. The references to Badr (Ramadhan, H. 2) and Uhud (Shawwal, H. 3.) give a clue to the dates of those passages.

Like Stra II, it takes a general view of the religious history of mankind, with special reference to the People of the Book, proceeds to explain the birth of the new People of Islam and their ordinances, insists on the need of struggle and fighting in the cause of Truth, and exhorts those who have been blessed with Islam to remain constant in Faith, pay for guidance, and maintain their spiritual hope for the Future.

The new points of view developed are: (1) The emphasis is here laid on the duty of the Christians to accept the new light; the Christians are here specially appealed to, as the Jews were specially appealed to in the last Süra; (2) the Jessons of the battles of Badr and Uhud are set out for the Muslim community; and (3) the responsibilities of that community are insisted on both internally and in their relations to those outside.

Summary.—God having revealed His Book, confirming previous revelations, we must accept it in all reverence, try to understand its meaning, and reject the base motives which make Truth unacceptable to those who reject Faith. (iii. 1-20, and C. 54.)

The People of the Book had only a portion of the Book, and if they reject the complete Book, the People of Faith must part company with them, and their day is done. (iii, 21-30, and C. 55.)

The story of the family of 'Imran (the father of Moses) leads us from the Moseic Dispensation to the miracles connected with the birth of Jesus and his ministry, (iii, 31-63, and C. 55.)

God's revelation being continuous, all people are invited to accept its completion in Islam, and controversies are deprecated. The Muslims are asked to hold together in union and harmony, and are promised security from harm from their enemies, and enjoined to seek friendship among their own people, (iii, 64-120, and C. 57.)

The battle of Badr showed how God helps and upholds the virtuous, and how patience, perseverance, and discipline find their reward; on the other hand, the lessons of Uhud must be learnt, not in despair, but in the exercise of the higher virtues and in contempt of pain and death. (iii. 121-148, and C. 58.)

The misfortunes at Uhud are shown to be due to the indiscipline of some, the indecision and selfishness of others, and cowardice on the part of the Hypocrites, but no enemy can hurt God's Cause. (iii. 149-180, and C. 59.)

The taunts of the enemy should be disregarded, and sincere prayer offered to God, Who would grant His servants success and prosperity. (iii, 181-200, and C. 60.)

C. 54.—The Qur-an revelation has, step by step,
(in. 120) Confirmed the Law of Moses and the Gospel
Of Jesus, It is a guide from God,
And appeals to reason and understanding.
Let us understand it rightly, in reverence
And truth, unswayed by those who reject
Faith, and seeking ever the reward
Of the pleasure of God, through firmless,
Patience, discipline, and charity, and offering others
The light which we have ourselves received.

Sura III.

Al-i-'Imran, or The Family of 'Imran.

In the name of God, Most Gracious,
Most Merciful.

- 1. FI. IE. MA. 141
- Sod! There is no god But He,—the Living, The Self-Subsisting, Eternal.<sup>343</sup>
- 3. It is He Who sent down
  To thee (step by step),
  In truth, the Book,
  Confirming what went before it;
  And He sent down the Law
  (Of Moses) and the Gospel
  (Of Jesus) before this,
  As a guide to mankind,
  And He sent down the Criterion
  (Of judgment between right and
- 4. Then those who reject
  Faith in the Signs of God
  Will suffer the severest
  Penalty, and God
  Is Exalted in Might,
  Lord of Retribution.
- 5. From God, verily
  Nothing is hidden
  On earth or in the heavens.
- 6. He it is Who shapes you In the wombs as He pleases. \*\*\*

لِهُ الْآلَاتِ الْمُ الْآلَالِيَّةِ الْمُ الْآلَاتِ اللَّهِ الْمُ ْمُ الْمُلِمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُلْمُ الْمُلْمُ الْمُلِ

342. See note to ii. 1. 343. Cf. ii. 255.

344. In some editions the break between verses 3 and 4 occurs here in the middle of the sentence, but in the edition of Hāfē 'Ulmmān, followed by the Egyptian Concordance Fāfē·wr-Rāḥmās, the break occurs at the word Furqās. In verse-divisions our classicists have manify followed rhythm. As the word Furqās from this point of view is parallel to the word Jurāḥm, which ends the next verse. I have accepted the verse-division at Furqās as more in consonance with Quranic rhythm. It makes no real difference to the numbering of the verses, as there is only a question of whether one line should go into verse 3 or verse 4.

From this point onwards in this Stra. M. M. A. followed by H. G. S., numbers the vesses so that there is a deficiency of one compared with the accepted numbering in the most approved Texts, which I have followed, including that of the Egyptian Royal Edition and that of our Anjuman-i Birmâyatilâtim.

345. Criterion : Furgan : for meaning see ii. 53, n. 68.

346. Who can penetrate the mystery of life when a new life is just being botn, except God? The reference to the mystery of birth prepares us for the mystery of the birth of Jesus mentioned in in. 41 and the following verses.

There is no god but He, The Exalted in Might, The Wise.

7. In e it is Who has sent down To thee the Book: In it are verses Basic or fundamental (Of established meaning); They are the foundation 307 Of the Book: others Are allegorical. But those In whose hearts is perversity follow The part thereof that is allegorical, Seeking discord, and searching For its hidden meanings. But no one knows Its hidden meanings except God. And those who are firmly grounded 345 In knowledge say: "We believe In the Book; the whole of it Is from our Lord : " and none Will grasp the Message Except men of understanding.

8. "Our Lord!" (they say),
"Let not our hearts deviate
Now after Thou hast guided us,
But grant us merdy
From Thine own Presence;
For Thou art the Grantor
Of bounties without measure.

كَنِفَ بِنَا أَلْإِلَكُ إِلَا لُو الْمَيْرُ الْعَكِيهِ ﴿ مُوَالْاِنَ أَنَلَ عَلَىٰ الْكِنَدِ فِيهُ اَلْكُ مُعْلَىٰ الْمَالَّكِينَ فَا لُولِينَ فَا لُولِيهِ وَلَنْ مُعْلَىٰ مِنْ أَلَا اللَّهِ فَا لُولِيهِ وَلَيْنَ مِنْ مُلْكِنَةً وَالْمِنْ اللَّهِ فَا لَا اللَّهِ فَا لُولِيهِ الْهِنَ وَالْمِنْ اللَّهِ اللَّهِ وَالْمِنْ فَي اللَّهِ فَا اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ الللللَّاللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

تَبَّتَ الاثْنِغُ قُلُوبَتَ بَشْمَةً إِذْ
 مَدَيْتَ وَمَبْ آنَ إِنِ أَذُنْكَ تَعَةً
 إِنَّكَ أَنْتَ الْوَهَابُ

<sup>347.</sup> This passage gives us an important clue to the interpretation of the Holy Qur-an. Broadly speaking it may be divisited into two portions, not given separately, but interminiged; sur. (1) the nucleus of foundation of the flook, literally "the mother of the Book", and (2) the part which is figurative, metaphorical, or allegorical. It is very fascinating to take up the latter, and extrose our ingenuity about its inner meaning, but it refers to such profound spiritual matters that human language is inadequate to it, and though people of wisdom may get some light from it, no one should be diagnately, as the final meaning is known to God alone. The Commentators usually understand the verses" of established meaning "kmakkam) to refer to the categorical orders of the Sharka (or the LAW), which are plant to everyone's understanding. But perhaps the meaning is wider; the "mother of the book" must include the very foundation on which all Law rests, the essence of God's Message, as distinguished from the various flustrative parables, allegories, and ordinances.

If we refer to x 1 and xxxx, 23, we shall find that in a sense the whole of the Qur-an has both "established meaning" and altegracial meaning. The division is not between the verses, but between the meanings to be attached to them. Each werse is but a Sign of Symbolic what it represents is smeething immediately applicable, and something eternal and independent of time and space—the "rums of ideas" in Plato's Pholosophy. The wire man will understand that there is an "essence" and an illustrative clothing given to the essence, throughout the Book. We must try to understand it as best we can, but not waste our energies in disputing about matters beyond our depth.

<sup>348</sup> One reading, rejected by the majority of Commentators, but accepted by Mujahid and others, would not make a break at the point here marked Wapfa Ladau, but would run the two sentences together. In that case the construction would run: "No one knows its hidden meanings except God and those who are firm in knowledge." They say", etc.

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(٣) سورة آل عمر أن

9. "Our Lord! Thou art He That will gather mankind Together against a Day about which There is no doubt : for God Never fails in His promise." 349

SECTION 2. .

10. Rhose who reject Faith,-Neither their possessions Nor their (numerous) progeny Will avail them aught Against God: they are themselves

But fuel for the Fire.

- 11. (Their plight will be) No better than that Of the people of Pharaoh, 153 And their predecessors: They denied our Signs. And God called them to account For their sing. For God is strict
- 12. Say to those who reject Faith: "Soon will ye be vanquished " And gathered together To Hell,-an evil bed · Indeed (to lie on)!
- 13. " There has already been For you a Sign

In punishment.

 رَبِّناً إِنَّكَ جَامِمُ النَّاسِ لِيَهُ مَ لَا رَبْ فَقُ إِنَّ إِنَّهُ لَا يُخْلِفُ لِلْمَ

كينة أعاستا فأخذنه والكه شكدك ألمعقاد

ه قد کارآ

349. This is the prayer of those who are firmly grounded in knowledge. The more they know, the more they realise how little they know of all the depths of Truth in the spiritual world. But they have Faith. The glinpages they get of Truth they wash to hold fast unther hearts, and they pray to God to preserve them from deviating even from what light they have got. They are sure of their eventual return to God, when all doubts will be solved.

350. From the beginning of the world, sin, oppression, arrogance, and want of Faith have gone together. The Pharaoh of the time of Moses relied upon his power, his ferritory, his armies, and his resources to more's at Moses the man of Goid and to uppress the prople of Moses. Gold saved the Israelites and punished their oppressors through many plagues and calamities.

351. As Moses warned the Egyptians, so the warning is here sounded to the Pogan Arabs, the Jaws and the Christians, and all who resisted Faith, that their resistance would be in vain. Already the battle of Boar treferred to in the next verse) had been a warning how Faith must conquer with the help of God. The next few decades saw the Byrantine and the Pessian Empires overthrewn because of their arrogance and their resistance to the Law of God.

In the two armies
That met (in combat): <sup>581</sup>
One was fighting in the Cause
Of God, the other
Resisting God; these saw
With their own eyes
Twice their number. <sup>30</sup>
But God doth support
With His aid whom He pleaseth.
In this is a warning
For such as have eyes to see. "

- 14. Rair in the eyes of men
  Is the love of things they covet: ""
  Women and sons;
  Heaped-up hoards
  Of gold and silver; horses
  Branded (for blood and excellence);
  And (wealth of) cattle
  And well-tilled land.
  Soch are the possessions
  Of this world's life;
  But in nearness to God
  Is the best of the goals
  (To return to).
- 15. Say: Shall I give you Glad tidings of things Far better than those? For the righteous are Gardens

في يُعْنَانِ الفقت عِنْ مَعْنَالِ اللهِ وَالْمِنْ كَالْوَةُ مُنْكِيلًا اللهِ وَالْمِنْ كَالْوَةُ وَالْمَنْ مَا الْمَنْ وَاللهُ مِنْفِيلًا مِنْ وَاللهُ مِنْفِيلًا مِنْفَالَةً إِنَّا هُ وَلَكَ الْمَنْفِيلِ الْمُفْسِلِ فَيْنَا اللّهَ اللهِ اللهِ اللهِ اللهِ اللهُ ال

352. This refers to the battle of Badr in Ramadhan in the second year of the Hijra. The little exiled community of Meccan Muslims, with their friends in Medina, had organised themselves into a God-feraing community, hiw were constantly in danger of being stacked by their Pagan enemies of Mecca, in aliance with some of the disaffected elements (Jews and Hypocities) in or near Medina where the second of the

and had among its leaders some of the most experienced warrins of Arabia, including Abi Jahl, the investrate foe and persecutor of Islam. Against all odds the Muslims won a brilliant victory, and many of the enemy leaders, including Abi Jahl, were killed.

353, It was impossible, without the miraculous aid of God, for such a small and ill-equipped force as was the Muslim band, to defeat the large and well-found force of the enemy. But their striness, zeal, and discipline won them divine aid. Enemy prisoners stated that the enemy ranks saw the Muslim force to be many times larger than it was.

354. The pleasures of this world are first enumerated: women for love; sons for strength and pride; hondred riches, which procure all luxwines; the best and finest profigere horse; suttle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acress of well-tilled land. By analogy, we may include, for our mechanized age, machines of all kinds—tractors, motor-cars, aeroplanes, the best internal-combustion regimes, etc., etc. In 'heaped-up hoads of gold and silver.'' the Arabic word translated hards is genafize plural of guardar, which literally means a Talent of 1,200 ounces of gold. That quantity of pure gold would coin.into 597 sterling gold sovereigns, each containing 12272 grains of gold 22 carats fine. These at present prices [say, Rs. 20 to the soverign) would be worth more than a lakh of rupees, Heaped hoadts of quagity would therefore be boundless wealth 'as wish can claim.'

In nearness to their Lord, With rivers flowing beneath; Therein is their eternal home; With Companions pure (and

holy); 200 And the good pleasure of God, For in God's sight Are (all) His servants.—

- 16. (Namely), those who say:
  "Our Lord! we have indeed
  Believed: forgive us, then,
  Our sins, and save us
  From the agony of the Fire;"—
- 17. Those who show patience,
  Firmness and self-control; \*\*
  Who are true (in word and deed);
  Who worship devoutly;
  Who spend (in the way of God);
  And who pray for forgiveness
  In the early hours of the morning.\*\*
- 18. There is no god but He: That is the witness of God, His angels, and those endued With knowledge, standing firm On justice. There is no god but He, The Exalted in Power, The Wise.
- The Religion before God
   Is Islam (submission to His Will):
   Nor did the People of the Book
   Dissent therefrom except

نَجْهِ مِن ثَيْنِهَا ٱلأَنْهَـنُ حَنْلِدِنَ فِيسَهَا وَأَذَوْجُ مُطَلَقَرُهُ وَرِضُوَانُ مِنَ اللَّهِ وَاللَّهُ بَعِيرٌ إِلْلِيسَادِ

۞ الَّذِينَ يَشُولُونَ رَبَّتَكَا إِنْسَكَا عَامَنَكِ فَأَغْفِرْكَا دُنُونِتُكَا وَفِينَا قِلَابُ الْسَارِ

العقبيرين والعقديين والفريبين
 والمنسخين بالأحسار

۞ مُثِبَدَ اللهُ أَنْتُهُ لَآ إِلَنَهُ لِآ مُعَلَ وَالْكِلْتُهِكُمُ وَالْوَلُوا الْمِسْرِ قَالَهَا بِالْفِسْطِ لَآ إِلَهُ لِالْعُوا الْمَرْيُهُ الْمُثِيمُ

إن الذين عند الله الإسكم من المنطقة الذين الذين الدين المثن الشيئة المنطقة المنط

<sup>355,</sup> Cf. is, 25 and n. 44.

<sup>356.</sup> Sabr (8abirin) includes many shades of meaning: I have specified three here, viz., patience, firmness, and self-control. See it. 45 and it. 153 and notes thereon.

<sup>337.</sup> True servants of God are described in iii. 16 and 17. They have faith, humility, and hope (iii. 16); and they have certain virtues (iii. 17) eis., (17 patience, stead astness, self-restraint, and all that goes under the full definition of gabr: this shows a certain attitude of mind; (2) in all their dealings they are tue and sincere as they are also insight promises and words; this marks them out in social conduct; (3) forther, their sprittudes the promises and words; this marks them out in social conduct; (4) their sprittudes of their promises and seep, an inner counterpart of their outward conduct; (4) their and God shows itself in their love of their fellow-men. for they are ready and liberal in charity; and (5) their self-discipline is so great that the first thing they do every morning is humbly to approach their God.

<sup>358.</sup> God Himself speaks to us through His revelations (through angels) and through His Creation, for all Nature glorides God. No thinking mind, if it only judges the matter fairly, can fail to find the same witness in his own heart and conscience. All this points to the Unity of God, His exatted nature, and His widdom.

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Through envy of each other, see After knowledge had come to them. But if any deny the Signs of God, God is swift in calling to account.

20. So if they dispute with thee,
Say: "I have submitted
My whole self \*\* to God
And so have those
Who follow me."
And say to the People of the Book
And to those who are unlearned: \*\*
"Do ye (also) submit yourselves?"
If they do, they are in right.

But if they turn back, Thy duty is to convey the Message; And in God's sight Are (all) His servants.<sup>264</sup>

الا من تصد منا متا مخراف المنتالة منتا المنتاسة منتا المنتالة من تون بعضائر والمنتالة المنتالة الله المنتالة المنتالة المنتالة ومن المنتالة ومن المنتالة ومن المنتالة المنتالة والمنتالة المنتالة والمنتالة المنتالة والمنالة والمن

C. 55.-If the People who received

(iii 21-30) Earlier revelations confine themselves
To partial truths, and in their pride
Shut their, eyes to the whole of the Book
Of God, their day is done:
Let the Muslims seek the society
And friendship of their own, and trust
In God, who knows all, and holds
Every soul responsible for its own deeds.

SECTION 3.

21. As to those who deny
The Signs of God, and in defiance



359. Bagyas: through envy, through selfish contumacy or obstinacy, through sheer contrary-mindedness, or desire to resist or rebel. Cf, ii. 90, and ii. 213.

., 360, Wajk: whole self., See n. 114 to ii, 112,

361. The People of the Book may be supposed to know something about the previous religious history of mankind. To them the appeal should be easy and intelligible, as all Religion is one, and it is only being renewed in Islam: But the appeal is also made to the Pagan Arabs, who are unlearned, and who can well be expected to follow the example of one of their own, who received divine entightenment, and was able to bring new knowledge to them. A great many of both these classes did to. But the few who resisted God's grace, and actually threatened and persecuted those who believed, are told that God will look after His own.

.302. Note the literary skill in the argument as it proceeds. The mystery of birth faintly suggests that we at roming to it the story of Jesus. The exposition of the Book suggests that I shams the same religion one saded and enough the process of the story we are fold that the People of the Book made their religion one saded and enough the preschool of the family of Timake, we not brought to be story to the story of t

Of right, 363 slav the prophets, And slav those who teach lust dealing whith mankind. \*\* Announce to them a grievous penalty.

- 22. They are those whose works Will bear no fruit 36 In this world And in the Hereafter. Nor will they have Anyone to help.
- 23. Hast thou not turned Thy vision to those Who have been given a portion 366 Of the Book ? They are Invited to the Book of God. To settle their dispute. But a party of them Turn back and decline (The arbitration). 300
- 24. This because they say: "The Fire shall not touch us But for a few numbered days ": 34 For their forgeries deceive them As to their own religion.
- 25, But how (will they fare) When We gather them together

363. Right: happ has many shades of meaning: (1) right, in the sense of having a right to something; (2) right, in the sense of straight conduct, as nonosed to wrong; (3) truth; (4) justice. All these shades are implied here.

364. Examples of the Prophets slain were: "the righteous blood shed upon the earth, from the Joh. Examples of the Prophets slain were: "the righteous Flood shed upon the earth, from the blood of inghteous Abel undo the blood of Zacharas, son of Barachias, whom ye slew between the temple and the altar" Matt xxiii. 35 Cf. Q. is bl. n. 75. Again, John the Hapitst (Yahya noble, chaste, a prophet, of the goodly company of the righteous, Q. in. 39), was bound, imprisoned, and beheaded, and his head presented to a daircing harfol: Matt.xiv. 1-11. An example of x just man in another nation, who taught righteousness and was put to death, was Socrates, the Greek philosopher.

365, Cf. ii 217, end.

366. A partion of the Book. I conceive that God's revelation as a whole throughout the ages is "The Book." The Law of Moses, and the Gospel of Jesus were portions of the Book. The Qur-an completes the revelation and is par excellent the Book of God.

367. The Commentators mention a particular incident when a dispute was submitted by the Jew-for arbitration to the Holy Apostte. He appealed to the authority of their own books, but they tried to conceal and prevaricate. The general lesson is that the People of the Book should have been the first to welcome in Mulanmad the living exponent of the Message of God as a whole, and some of them did so; but others turned away from guilty arrogance, relying on corrupted texts and doctrines forged out of their own fancies, though they were not conformable to reason and good sense.

Against a Day about which There is no doubt, And each soul will be paid out Just what it has earned, Without (fayour or) injustice?

26. Say: "O God!
Lord of Power (and Rule),
Thou givest Power
To whom Thou pleasest,
And Thou strippest off Power
From whom Thou pleasest:
Thou enduest with honour
Whom Thou pleasest,
And Thou bringest low
Whom Thou pleasest:
In Thy hand is all Good. See
Verily, over all things
Thou hast power.

- 27. "Thou causest the Night To gain on the Day, And Thou causest the Day To gain on the Night; ""
  Thou bringest the Living Out of the Dead, And Thou bringest the Dead Out of the Living; ""
  And Thou givest sustenance To whom Thou pleasest, Without measure." ""
- 28. Take for friends or helpers

لِسَوْمٍ لَا رَبْبَ فِيهِ وَوُفِيْتُ حَكَلَّ مَنْسٍ مُنَاكَسَبَتْ وَيُمْرِلَا يُظْلَوُنَ

ه في الله مَ سَلِك الشاب ثوني الشاب من فقت الشاب من فقت أن فقت ألسان عن من فقت أن أن فقت أن ف

وَفَرِجُ ٱلْمَيْسِ لَى النّهَادِ وَقَوْئُجُ
 النّهَارَ فِي النّبِيلُ وَفَرْجُ الْمَيْ مَنْ ٱلْهَيْ
 وَفَرْجُ ٱلْهَيْتَ مِنَ ٱلْمَيْ وَمَرْدُ فُ مَن
 تَسْلَمُ فِي فَرْدِ حِسَى الْسِي

®لابَغَيْدِٱلْلْفِيْدُورَالْكِيْدِينَ أَوْلِيَاءَ

<sup>36)</sup> Another glorious passage, full of meaning, both obvious and mystic. The governing phrase in it all is: "In Thy hand is all Good." What is the standard by which we may judge Good? It is Good's Will. Therefore when we submit to God's Will, and real visual ullumnates us, we set the highest food. There has been and is much controvery as to what is the Highest Good. To food the must see a formal with the Will. But once in that forcess, he is much controvery as to what is the Highest Good. To food Will, But once in that forcess, he is much controvery as to what is the Highest Good. To food Will, But once in that forcess, he is much controvery as to what is the Highest Good. To food with the controvery of th

<sup>370.</sup> The in many senses. In every twenty-four hours, might nerges into day, audiday into might, and thir is no clear-boundary between them. In every solar year, the ingut gains on the day after the summer solution, and the day gains on the night after the winter solution. But further, if light and darkness are newed as symbols of (a) knowledge and ignorance, (b) happiness and misrey, (s)partitual insight and spiritual bindness, God's Plan or Will works here too as in the physical world, and in His hand is all Godd. 1.

<sup>371</sup> We can interpret Dead and Living in even more senses than Day and Night: death physical, in the little trail emotional, spiritual. Life and Death may also apply to collective, group, or national life. And who his ever solved the mystery of Life? But Faith refers it to God's Will and Plan.

<sup>371</sup> Again true in all the senses suggested in the two previous notes. The only true Reality is God. All olse has its basis and sustenance in Him. Lest our little minds create fear mit of "nicely calculated less or more", we are told at once that God's bounty is without measure or account.

Unbelievers rather than Believers: if any do that, In nothing will there be help From God: except by way Of precaution, that ye may Guard yourselves from them. "" But God cautions you (To remember) Himself; For the final goal

29. Say: "Whether ye hide What is in your hearts Or reveal it, God knows it all: He knows what is In the heavens, And what is on earth. And God has power Over all things

30, "On the Day when every soul Will be confronted With all the good it has done, And all the evil it has done, It will wish there were A great distance Between it and its evil, But God cautions you (To remember) Himself. And God is full of kindness To those that serve Him."

وَأَلِلَهُ رَوُونِكُ بِٱلْعِبَ

C. 56.—God's truth is continuous, and His Apostles (iii. 31-63.) From Adam, through Noah and Abraham, Down to the last of the Prophets, Muhammad, Form one brotherhood. Of the progeny Of 'Inran, father of Moses and Aaron, Sprang a woman, who devoted Her unborn offspring to God.

The child was Mary the mother of Jesus. Her cousin was the wife of the priest Zakariya, who took charge of Mary.

<sup>373.</sup> If Faith is a fundamental matter in our lives our associations and friendships will naturally be with those who share our Faith. "Evil communications corrupt good manners"; and evil company may corrupt Faith. In our ordinary every-day affairs of business, we are asked to seek the help of Believers rather than Ohbelievers. Only in this way can our community be strong in organisation and unity. But where there is no question of preference, or where in self-delence we have to take the assistance of those not belonging to our Faith, that is permissible. In any case we must not weaken our Brotherhood: we must try to make it stronger if possible.

To Zakariya, in his old age, was born A son Yahya, amid prodigies:
Yahya was the herald of Jesus
The son of Mary, and was known
As John the Baptist. Jesus
Was of virgin birth,
And performed many miracles.
But those to whom he came as Prophet
Rejected him, and plotted for his death.
Their plots failed, for God's Plan
Is above man's plots. So will it be
With Islam, the Truth from all detentity.

# SECTION 4.

- 31. Say: "If ye do love God, Follow me: God will love you And forgive you your sins: For God is Oft-Forgiving, Most Merciful."
- 32. Say: "Obey God And His Apostle": But if they turn back, God loveth not those Who reject Faith.
- 33. God did choose Adam and Noah, the family Of Abraham, and the family Of 'Imran above all people,—
- 34. Offspring, one of the other: 34 And God heareth And knoweth all things.
- 35. Behold! a woman of 'Imran' Said: "O my Lord! I do

قُلْ لَهُ حَسْنُهُ يُبُونُ اللهُ وَيَشْفِرُ فَا لَهُ وَيَشْفِرُ فَا لَهُ وَيَشْفِرُ اللهُ وَيَشْفِرُ اللهُ وَيَشْفِرُ اللهُ وَلَيْسُفِرُ اللهُ عَلَمُوا لَهُ وَاللهُ مَنْفُولُا نَصِيمُ وَاللهُ مَنْفُولُا فَإِن اللهُ اللهُ وَالرَّسُولُ فَإِن اللهُ 
<sup>374.</sup> The Prophets in the Jewish-Christian-Muslim Dispensation form one family literally. But the argument is wider. All mee of God form spiritually one family. If you love and obey God, love and obey His Messenger who is actually present with you (in the fiesh or in his teaching). Your love, obselence, and discipline will be the test of your Faith.

<sup>375.</sup> Now we begin the story of Jesus, As a prelude we have the birth of Mary and the parallel story of John the Baptist, Yabyā it soon of Zakariya. Yabyā's mother Elisabeth was a cousin of Mary the mother of Jesus (Luke 1,3b), and therefore John and Jesus were cousins by blood, and there was a spiritual cousinhood in their birth and career. Elisabeth was of the daughters of Aaron (Luke 1,5), of a priestly family which went pack to Aaron the brother of Moses and so no of Imran. Her husband Zakariya was actually a priest, and her cousin Mary was presumably also of a priestly family. By tradition Mary's mother was called Hannah in Latin, Anna, and its English, Annel, and her father was called Imran. Hannah is therefore both a descendant of the priestly house of 'Imrân, "a woman of 'Imran' in a double sense.

Dedicate unto Thee What is in my womb For Thy special service: 36 So accept this of me: For Thou hearest And knowest all things, 17

- 36. When she was delivered, She said: "O my Lord! Behold! I am delivered Of a female child!"—And God knew best What she brought forth—" "And nowise is the male Like the female." I have named her Mary, And I commend her And her offspring To Thy protection From the Evil One, The Rejected,"
- 37. Right graciously
  Did her Lord accept her:
  He made her grow
  In purity and beauty:
  To the care of Zakariya
  Was she assigned.
  Every time that he entered
  (Her) chamber to see her,
  He found her supplied
  With sustenance. He said:
  "O Mary! Whence (comes) this
  To you?" She said:
  "From God: for God
  Provides sustenance
  To whom He pleases,
  Without measure."

نَدَرُثُ لَكَ مَا فِي بَغْلِبِي مُعَمَّدًا فَلَعَبَسَلُ مِنِيٍّ إِذَكَ أَنِدَ التَّبِيعُ الْعَلِيمُ

قائد أصارتها قال رب الى وصفية المنظمة المنظمة والمنس المنس والمنس المنسون التصوير

﴿ نَعْبَنَكَ ارَبُهَ إِيمْبُولِهِ مَسَنِ وَأَبْنَهَ الْبَالَةِ مَسَنِ وَأَبْنَهَا الْمَا حَسَنُ الْمَا كَذَرِيَّ كُلُّ الْمَا الْمَرْاتِ وَجَدَ عِندَهَا لِمُحْرَاتِ وَجَدَ عِندَهَا لِمُحْرَاتِ وَجَدَ عِندَهَا لِمُرْاتُ وَقَالَ مُومِنْ لِيَالَمُ وَلَمْ اللّهُ اللّهُ مُومِنْ عِندا اللّهُ إِنْ اللّهُ مُرْدُقُ مِن بَشَآءُ مِندا اللّهُ إِنْ اللّهُ مُرْدُقُ مِن بَشَآءُ مِن مِنسَاءً

376 Muharrar=freed from all worldly affairs and specially dedicated to God's service. She expected a son, who was to be a special devotee, a miraculous son of the old age of his parents, but God gave her instead a daughter. But that daughter was Mary the mother of Jesus, the chosen one among the women: iii. 45

<sup>377.</sup> The mother of Mary expected a malechild. Was she disappointed that it was a female child? Nor she had Faith, and she knew that God's Plan was better than any wishes of hers. Mary was no ordinary girl; only God knew what it was that her mothet brought forth.

<sup>378.</sup> The female child could not be devoted to Temple service under the Mosac-law, as she intend ed. But she was marked out for a special desting as a marcle-child, to be the mother of the marcle-child lesus. She was content to seek God's protection for her against all evil. There is a certain sense of pride in the girl on the part of the mother.

<sup>379</sup> Mary grow under God's special protection. Her sustenance, under which we may include both her physical needs and her spiritual lood, came from God, and her growth was indeed a "goodly growth" which I have tried to express in the Text by the words "purity and beauty". Some apo-cryphal Christian writings say that she was brought up in the Temple to the age of twelve like a dove, and that she was fed by anneels.

- 38. Mehere did Zakariya
  Pray to his Lord, saying:
  "O my Lord! Grant unto me
  From Thee a progeny
  That is pure: for Thou
  Art He that heareth prayer! \*\*\*
- 39. While he was standing
  In prayer in the chamber,
  The angels called unto him:
  "God doth give thee
  Glad tidings of Yahya,
  Witnessing the truth
  Of a Word from God, \*\*\* and (be
  Besides) noble, chaste,
  And a Prophet,—
  Of the (goodly) company
  Of the rightcous,"
- 40. He said: "O my Lord! How shall I have a son, Seeing I am very old, And my wife is barren?" "Thus," was the answer, "Doth God accomplish What He willeth."
- 41. He said: "O my Lord! Give me a Sign!"

  "Thy Sign," was the answer, "Shall be that thou Shalt speak to no man For three days But with signals, Then celebrate
  The praises of thy Lord Again and again, And glorify Him In the evening

And in the morning,"

هُمْتَالِكَ رَعَا رَكَرِيَّا رَبَّهُ فَالَ رَبِّ
 مَبْ لِي مِن لَدُنكَ ذُرْبَعَ طَيِبَةً
 إِنَّكَ سَمِيعُ الدُّعَلَى وُرْبَعَ طَيِبَةً
 ﴿ فَنَادَنْهُ النَّلَيِّكُةُ وَهُو قَالِمٌ مُصَدِقًا يَكِلُ فَي اللَّهِ مُعَلِّلًا فَي مُصَدِقًا يَكِلُ فَي اللَّهِ وَسَبِهًا وَحَصُورًا

قَالَ رَبِّ أَنِّىٰ يَكُونُ لِي عُلَــُدُ وَقَدْ
 بَلغتني الْحِيِّرُ وَامْرَلْقَ عَلَيْتُ وَالْمَرْلَقِ عَلَيْتُ وَاللَّــِ
 يَّذَلِكُ اللَّهُ يَشْعَلُ مَا يَشْدًا وُ

ونتب يتن ألقت لمعين

۞ مَالَ رَبُ اَجْسَل لِنَ ءَايَّةٌ مَالَ ءَايَنُكَ أَنَّةٍ يُحْكِيمُ النَّسَاسَ فَلَكُمَّةً أَيْلِم لِلاَ رَمُّزًا وَاذْكُرُ رَبِّينَ كِيْسِما وَسَيْخ وَاذْكُرُ رَبِّينَ كِيْسِما وَسَيْخ وَاشْنِي وَالْإِبْكَارِ

<sup>380.</sup> The birth of Mary, the mystic mother of Jesus, of John the Bagtist, the precursor of Jesus, and of Jesus, the mystic prophet of Israel, whom Israel rejected, occurred in that order chromologically, and are told in that order. They are all inter-connected. Zakariya prayed for no ordinary son. He and his wife were past the age of parenthood. Seeing the growth of the mystic girl Mary, the prayed for some mystic child from God,—"from Thee, a progeny that is pure", Perhaps he had adoption in his mind. Did he want to adopt Mary? To his surprise, he is given a son in the flesh, ushered in by a mystic Sign.

<sup>381.</sup> Notice: "a Word from God", not "the Word of God", the epithet that mystical Christianity uses for Jesus. As stated in in 39 below, Jesus was created by a miracle, by God's word "Be", and he was.

## SECTION 5.

- 42. Behold! the angels said:

  "O Mary! God hath chosen thee
  And purified thee—chosen thee
  Above the women of all nations."
- 43. "O Mary! worship
  Thy Lord devoutly:
  Prostrate thyself,
  And bow down (in prayer)
  With those who bow down."
- 44. This is part of the tidings
  Of the things unseen, 300
  Which We reveal unto thee
  (O Apostle I) by inspiration:
  Thou wast not with them
  When they cast lots
  With arrows, 300
  With arrows, 300
  With the care of Mary:
  Nor wast thou with them
  When they disputed (the point), 300
  When they disputed (the point), 300
- 45. Behold! the angels said:
  "O Mary! God giveth thee
  Glad tidings of a Word
  From Him: his name
  Will be Christ Jesus, "\*\*
  The son of Mary, held in honour
  In this world and the Hereafter
  And of (the company of) those
  Nearest to God! "\*\*

وَإِلَى مِنْ أَشَاءُ النّشِي وُحِيهِ إِلَيْكُ
 وَمَا كُن لَدَيْهِ إِذْ يُلفُونَ أَفَلَهُمْ
 أَيْهُمْ يَكُمُلُ مُرْتَيَمٌ وَمَا كُنتَ لَدَيْهِمْ
 أَنْهُمْ يَكُمُلُ مُرْتَيَمٌ وَمَا كُنتَ لَدَيْهِمْ
 أَذْ يُغْلَمِمُونَ

إذ قال الثليكة يَمْرَبُ إِنَّ اللهَ
 يُبيِّرُكِ بِكَلِمَ تِنْهُ اللهُ اللهُ السَيمُ
 عبس ابن مُرْرَ توبها في الدُنْبَ
 قالُوْرُ في في المُسْرَقِينَ

<sup>382,</sup> Mary the mother of Jesus was unique, in that she gave birth to a son by a special miracle, without the intervention of the customary physical means. This of coinse does not mean that she to pray to God as anyone else. The Christian dogma, in all sects except the Unitarian, holds that Jesus was God and the son of God. The worship of Mary became the practice in the Roman Catholic Church, which calls Mary the Mother of God. This seems to have been endorsed by the Countri of Ephesus in 431, in the century before Muhammad was born to sweep away the corruptions of the Church of Christ. For Jamen's as meaning all nations, see iii, 96, a, 433.

<sup>383,</sup> Things unseen: mystic, spiritual. The whole story has a mystic meaning, and it would be unseemly to dispute or speculate about it.

<sup>384.</sup> Literally, reeds: aglam. For the Arab custom of casting lots with arrows, see is. 219, n. 241.

<sup>385.</sup> Christian apocryphal writings mention the contention between the priests as to the honour of taking charge of Mary, and how it was decided by means of rocks or reeds in favour of Zakariya.

<sup>386.</sup> Christ: Greek, Christos - anointed: kings and priests were anointed to symbolise conservation to their office. The Hebrew and Arabic form is Masth.

<sup>387.</sup> Nearest to God : Mugarrabin, Cf. Q. Ivi, 11.

46. "He shall speak to the people in childhood and in maturity."

And he shall be (of the company)
Of the righteous."

47. She said: "O my Lord!"
How shall I have a son
When no man hath touched me?"
He said: "Even so:
God createth
What He willeth:
When He hath decreed
A Plan, He but saith
To it. "Be." and it is!

48. "And God will teach him The Book and Wisdom, The Law and the Gospel,

49. "And (appoint him) An apostle to the Children Of Israel, (with this message): " I have come to you, With a Sign from your Lord. In that I make for you Out of clay, as it were, The figure of a bird. And breathe into it. And it becomes a bird By God's leave: "00 And I heal those Born blind, and the lepers, And I quicken the dead. By God's leave: And I declare to you What ye eat, and what ye store 101 In your houses. Surely Therein is a Sign for you If ve did believe:

وَيُصِيلُمُ النّبَاسَ فِي الْمُهْدِ وَكَهْدُ
 وَيُرُ الْمَهْدُونِ
 وَيُرُ الْمُهْدُونِ
 وَيُرُونِ
 وَيُرْوِنِ
 وَيُرْوِنِ
 وَيُرْونِ
 وَيْرِونِ
 وَيْرِرِ
 وَيْرِرْونِ

۞ مَالَتَ رَبِّ أَنَّ بَكُونُ لِي وَلَهُ وَلَمَّ بَسَسْخِ بَنَثُّ وَالْكَلَيْكِ اللَّهُ يَعْلُقُ مَا رَسَّنَا أَ إِذَا فَصَنِّى اَمْرًا وَإِنَّهَا يَعْوُلُ لَلْمُ كَنْ فَيَكُونُ

و وَيُمِيَكُ الْكِنَّ وَالْمِكْنَةُ الْكَنَّةُ وَالْمِكْنَةُ وَالْمِنْكِ وَالْمِكْنَةُ وَالْمِنْكِ وَالْمَكَةُ وَالْمَائِسُ وَالْمَائِسُ إِنْ اَنْ الْمَائِسُ وَالْمَائِسُ إِنْ اَنْ الْمَائِسُ وَالْمَائِسُ الْمَائِسُ اللّهُ وَالْمَائِسُ اللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللللّهُ الللّهُ ال

<sup>.388.</sup> The ministry of Jesus lasted only about three years, from 30 to 33 years of his age, when in the eyes of his enemies he was crucified. But the Gospel of Luke (i), 46) describes him as disputing with the doctors in the Temple at the age of 12, and even earlier, as a 'child, he was "strong in spriit, filled with wisdom" (Luke ii. 46). Some apocryphal Gospels describe him as preaching from inflancy.

<sup>390.</sup> She was addressed by angels, who gave her God's message. In reply she speaks as to God. In reply, apparently an angel again gives God's message.

<sup>390.</sup> This miracte of the clay birds is found in some of the spooryphal Gospels; those of curing the blind and the lepter and vasining the deed are in the canonical Gospels. The original Gospel (see iii. 48) was not the various stories written afterwards by disciples, but the real Message Laught direct by Jesse).

<sup>391.</sup> I do not know whether this clause refers to a particular incident, or generally to a prophetic knowledge of what is not known to ordinary people.

50. "'(I have come to you),
To attest the Law
Which was before me.
And to make lawful
To you part of what was
(Before) forbidden to you;
I have come to you
With a Sign from your Lord.
So fear God,
And obey me.

51. "It is God
Who is my Lord
And your Lord;
Then worship Him.
This is a Way
That is straight."

52. The Jesus found Unbelief on their part He said: "Who will be My helpers to (the work Of) God?" Said the Disciples: "We are God's helpers: We believe in God, And do thoù bear witness That we are Muslims."

53. "Our Lord! we believe In what Thou hast revealed, And we follow the Apostle; Then write us down Among those who bear witness."

54. And (the unbelievers) Plotted and planned, And God too planned, And the best of planners Is God. ۞ وَمُصَدِّقًا لِمُنَا بَئِنَ بَدِّتَى مِنَ النَّوْرَاةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حَرِّمَ عَلَيْكُمْ وَحِثْثُكُمْ وَايْذِينَ زَيِّكُمْ قَائَمُوْااللَّهَ وَأَطِيمُوْنِ

> إِنَّالَتَهُ زَبِي وَرَبُّكُمْ فَأَعْبُدُونَ مَنا صَرَطٌ مُسْتَقِيتُه

• فَلَتَ آخَسَ مِيسَىٰ مِنْهُمُ ٱلْكُثْرَ
 قَالَ مَنْ أَنْسَارُانَ لَلَ اللهِ قَالَ ٱلْحَوْلِيةُنَ
 غَنْ أَنْسَارُاللّهِ يَمَنّا إِللّهِ وَاثْنَهُمْ إِلَّا أَلْسُيلُونَ

۞رَبِّنَا ءَامَنَا مِمَّا أَنزَلْتَ وَانَبَعْنَا ٱلرَّسُولُ مَاْكُنْهِنَا مَعَ ٱلشَّىعِدِينَ

﴿ وَمُكَرُوا وَمُكَرَ اللَّهُ ۗ وَاللَّهُ خَيْرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ اللَّهُ وَاللَّهُ خَيْرُ

<sup>392.</sup> The story of Jesus is told with special application to the time of the Apostle Muhammad. Note the word helpers (An.Ar) in this connection, and the reference to plotters in iti 54. It was the one Religion—the Religion of Viold, which was unessence the religion of Apoham, Moses, and Jesus. The argument runs: why do ye then now make divisions and reject the living Teacher? Islam is: bowing to the Will of God. All who have faith should bow to the Will of God. All who have faith should bow to the Will of God. All who have faith should bow to the Will of God. All who have faith should bow to the Will of God and be Missims.

<sup>393.</sup> The Arabic makera has both a bad and a good meaning, that of making an intricate plan to carry out some secret purpose. The enemies of God are constantly doing that. But God—in whose hands is all good—has this plans also, against which the evil ones will have no chance whatever.

#### SECTION 6

55. Schold! God said:
"O Jesus! I will take thee "
And raise thee to Myself
And clear thee (of the falsehoods) "
Of those who blaspheme;
I will make those
Who follow thee superior "
To those who reject faith,
To the Day of Resurrection:
Then shall ye all
Return unto me,
And I will judge
Between you of the matters
Wherein we dispute."

56. "As to those who reject faith, I will punish them With terrible agony In this world and in the Hereafter, Nor will they have Anyone to help.

57. "As to those who believe
And work righteousness,
God will pay them (in full)
Their reward;
But God loveth not
Those who do wrong.

58. "This is what we rehearse Unto thee of the Signs And the Message Of Wisdom." إذ قال آلله بنيستن إلى متوفيل
 وَرَافِعُكُ إِنَّ وَمُعَلِيهِ مَنْ الْذِينَ
 وَمَعَلَى إِنَّ وَمُعَلِيهِ مِنَ الْذِينَ
 الدِّينَ الْحَبْدُونَ وَمُعَلِيهِ الْفِينَ الْجَبِعُولَ فَقَ اللَّذِينَ الْجَبِعُولَ فَقَ اللَّذِينَ
 الذِّينَ حَسَمَةً مُنْ اللَّهِ عَلَيْهُ وَالْفِينَةُ
 المَّذِينَةُ فِيهِ الْمَثَلِيةُ وَالْفِينَةُ
 المَّذِينَةُ فِيهِ الْمَثَلِيةُ وَاللَّهِ عَلَيْهُ وَاللَّهِ اللَّهِ عَلَيْهِ وَاللَّهِ الْمُثَلِّمُ وَاللَّهِ الْمُثَلِّمُ وَاللَّهِ اللَّهِ الْمُثَلِمُ وَاللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الْمُنْ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُعْلِمُ الْمُعْلِمُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ الْمُنْ الْمُنْ الْمُنْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْم

﴿ يَأْمَنَا الَّذِينَ كَنْرُوا فَأَكَذِبُهُمْ عَذَابًا شَدِيكًا فِي الدُّنْكِ وَالْآخِرُةِ وَمَا لَمُهُمْ مِن نَصِيرِينَ

﴿ وَامَّا الَّذِينَ الْمُسُولُ الصَّلْمِحَاتِ فَهِـُ وَفِيهِ أَنُورَهُــُ وَاللَّهُ لا يُحِبُّ الظَّلِيدِينَ

﴿ زَالِكَ نَعْلُوهُ عَلَيْكَ مِنَ ٱلْأَبَنْتِ
وَالَذُهُ الْمُحِمِهِ

<sup>394.</sup> Read this with iv 157, where it is said that the Jews neither crucified nor killed Jesus, but that another was killed in his likeness. The guilt of the Jews remained, but Jesus was eventually taken up to God.

<sup>395.</sup> Jesus was charged by the Jews with blasphemy as claiming to be God or the son of God. The Christians except a few early sets which were annihilated by presecution and the modern sect of Unitarians, who are almost blushmist adopted the substance of the claim, and made it the contents of the first part of the content of their faith. God clears Jesus of such a charge or claim.

Of Trees who follow thre: The Muslims are the true Christians. For they follow (or should follow the true traching of Christ, which did not include the blasphemy that he was God or the Son of God in the true traching of the Son of God in the Son the Son of

<sup>397.</sup> All the controversies about dogma and faith will disappear when we appear before God, He will judge not by what we profess but by what we are.

- 59. The similitude of Jesus Before God is as that of Adam : 100 He created him from dust. Then said to him: "Be": And he was. . .
- 60. The Truth (comes) From God alone: So be not of those Who doubt. 599
- 61. If any one disputes In this matter with thee, Now after (full) knowledge Hath come to thee. Sav: "Come! let us Gather together .-Our sons and your sons. Our women and your women. Ourselves and vourselves: Then let us earnestly pray, And invoke the curse Of God on those who lie ! " "
- 62. This is the true account: 401 There is no god. Except God: And God-He is indeed

ه إِنَّ مَكَلَّ عِبِسَىٰ عِنْدُ أَلَّهُ كَمِّنًا. وَادَمُ خَلَقَةُ مِن ثُرَابِ أَمَّ قَالَ لَهُ حَفْن نَ أَيْنَ مِن زُنْكَ فَلَا تَعَ

من المن قدر

و فَيَا عَلَقُكُ فِيهِ مِنْ بَعَنْدِ مَا عَآمَا لَا مِنَ العيار فغل مقالؤا تذع أبنتآه كا وأبتاء كأ ة درساقة كا وتدريح الأفخرة وأعدُّته كا وَأَنْفُ كُنَّ نَكُمْ لَكُمْ لَّنْتَنَ اللَّهُ عَلَى الْكَلَابِينَ

هِ إِنَّ هَذَا لَهُ ٱلْفَصَفِ ٱلْمَا أَنْ وَمَا مِنْ الك الأ الله كال الله كان

<sup>198.</sup> After a description of the high position which Jesus occupies as a prophet, we have a repudia-tion of the dogma that he was God, or the son of God, or anything more than a man. If it is saud that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As fat as our physical bodies are concerned they are mere dust. In God's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the divine command "Be": for after that he was—more than dust—a great spointial leader and teacher.

<sup>399.</sup> The truth does not necessarily come from prests, or from the superstitions of whole peoples. It comes from God, and where there is a direct revelation, there is no room for doubt.

<sup>400.</sup> In the year of Deputations, 10th of the Hijra, came a Christian embassy from Najran (towards Yaman, about 130 miles north of §ana's). They were much impressed on hearing this passage of the Qurân explaining the true position of Christ, and they entered into tributary relations with the new Muslim State. But imprained habits and customs prevented them from accepting Islam as a body. The Holy Apostle, firm in his failt, proposed a Nubañale, i.e., a solemn meeting, in which both sides should summon not only their men, but their women and children, earnestly pray to God, and invoke the curse of God on those who should lie. Those who had a pure and sincer faith would not hesitate. The Christians declined, and they were dismissed in a spirit of tolerance, with a promise of, protection from the State in return for tribute. The wages of rule, as it is called in the A jin-4 Abdot.

<sup>401.</sup> We are now in a position to deal with the questions which we left over at it. 87. Jesus is nome than a man. It is against eason and revelation to call him God or the son of God. He is called the son of Mary to emphasize this. He had no known human father, as his bitth was intraculous. But it is not this which raises him to his high spiritual position as a prophet, but because God called him to his office. The praise is due to God. Who by His word give him spiritual strength—"strengthened him with the holy spirit". The miracles which surround his story relate not only to his birth and his life and death, but also to his mother Mary and his precursor Yahya. These were the "Clear Signs" which he brought. It was those who misunderstood him who obscured his clear Signs and surrounded him with spirites of their own invention.

1 30

(٣) سبورة آل عمران

The Exalted in Power, The Wise.

> ) فَإِن تُوَلُّواً الرَّبِ أَلِمَهُ عَلِيمٌ مَأْلُفُ دِيَ

63. But if they turn back, God hath full knowledge Of those who do mischief.

> C. 57. Islam doth invite all people (iii 64-120) To the Truth : there is no cause For dissembling or disputing. False are the people who corrupt God's truth, or hinder men From coming to God. Let the Muslims Hold together in unity and discipline. Knowing that they have a mission Of righteousness for humanity. No harm can come to them. Though there are good men and true In other Faiths, Muslims must Be true to their own Brotherhood. They should seek help and friendship From their own, and stand firm In constancy and patient perseverance.

## SECTION 7.

64. Say: "O People Of the Book! come To common terms As between us and you: That we worship None but God: That we associate No partners with Him: That we erect not. From among ourselves. Lords and patrons Other than God." 408 If then they turn back, Say ve: " Bear witness That we (at least) Are Muslims (bowing To God's Will)."

هُ فَل يَكُمْلَ الْحِيتَابِ تَسَالُوْا إِن حَيْدِ اللّهِ اللّهُ اللّهِ الللّهِ اللللّهِ الللّهِ الللّهُمِي الللّهِ الللّهِ الللّهِ الللّهِ الللللّهِ الللّهِ الللّهِ الل

<sup>402.</sup> In the abstract the People of the Book would agree to all three propositions. In practice they fail hoard from doctrinal lapses from the unity of the One True God, there is the question of a consecution of the Consecution of Priest, of Brahman, -could claim superiority apart from his learning and the putty of his life, or could stand between man and God in some special sense. The same remarks apply to the worship of saints. They may be pure and holy, but no one can protect us or claim Lordship over us except Qod. For Rob, see i. 2 n. Abraham was a true man of God, but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed.

- 65. Ye People of the Book!
  Why dispute ye
  About Abraham,
  When the Law and the Gospel
  Were not revealed
  Till after him?
  Have ye no understanding?
- 66. Ah! Ye are those Who fell to disputing (Even) in matters of which Ye had some knowledge! \*\*o¹ In matters of which Ye have no knowledge? It is God Who knows, And ye who know not!
- 67. Abraham was not a Jew
  Nor yet a Christian;
  But he was true in Faith,
  And bowed his will to God's,
  (Which is Islam),
  And he joined not gods with God.
- 68. Without doubt, among men,
  The nearest of kin to Abraham,
  Are those who follow him,
  As are also this Apostle
  And those who believe:
  And God is the Protector
  Of those who have faith,
- 69. It is the wish of a section
  Of the People of the Book
  To lead you astray.
  But they shall lead astray
  (Not you), but themselves,
  And they do not perceive!
- 70. Ye People of the Book! Why reject ye

يَتَآمَلُ الْهِيئَانِ إِرْ نُحَاجُونَ فَ
 إِبْرُاهِية وَمَآ أُزِلْنِا النَّتَوَرُنهُ وَٱلْإِنْجِالُ
 إِنَّ مِنْ بَهْدِهُمَّة أَنْدَادَ تَعْمَدُونَ

﴿ مَنَائَمُ مَنَوْلَةِ حَنجَةُ مُثْرَفِهَ ا لَكُديهِ عَلِمُ فَإِنْهَآءُونَ فِيمَا لِنَسَ لَكُمُ رِهِ ، عِثْرٌ وَاللهُ بِتَمَا وَأَنتُهُ لَاضَاؤُنَ

© مَاكَاتَ ا بُرُهِيهُ كَبُودِيكً وَلَا نَصْرَائِيكًا فَلِكِن كَانَ خَيْفًا مُشْيِلًا وَمَا كَانَ مِنَ الشَّيْرِكِينَ

إِنَّا أَوْلَى النَّسَاسِ إِبْهِيمِ لَلْدِينَ النَّبَسُوهُ
 وَحَمْنَا النِّيْءُ وَالْذِينَ الشَّسْلِ
 وَحَمْنَا النِّيْءُ وَالْذِينَ الشَّسْلِ
 وَاللَّهُ وَقَالُ الْوَصِينَ

﴿ وَذَّت مُلَابِعَةٌ نِنْ أَهْلِ الْكِتَابِ لَوْ غِيلُونَكَةً وَمَا يُضِلُونَ إِنَّا أَهْنَتُهُ \* وَمَا يَنْهُ وُونَ

يَتَأَمَّلُ ٱلْكَتْنَبِ لِمَ تَكُفْرُونَ
 يَتَأَمَّلُ ٱلْكِتَنْبِ لِمَ تَكُفْرُونَ

<sup>403.</sup> The number of sects among the Jews and Christians shows that they wrangled and disputed even about some of the matters of their own religion, of which they should have had some knowledge but when they talk of Father Abraham, they are entirely out of court, as he lived before their peculiar systems were evolved.

<sup>404.</sup> Cf. ii, 135 and the whole argument in that passage,

The Signs of God, Of which ye are (Yourselves) witnesses?

71. Ye People of the Book! Why do ye clothe Truth with falsehood, And conceal the Truth, While ye have knowledge? 403

## SECTION 8.

- 72. A section of the People
  Of the Book say:
  "Believe in the morning \*00
  What is revealed
  To the Believers,
  But reject it at the end
  Of the day; perchance
  They may (themselves)
  Turn back:
  - 73. " And believe no one Unless he follows Your religion, " Say: "True guidance Is the guidance of God: (Fear ve) lest a revelation " Be sent to someone (else) Like unto that which was sent Unto you? Or that those (Receiving such revelation) Should engage you in argument Before your Lord ? " 400 Say: "All bounties Are in the hand of God: He granteth them To whom He pleaseth:

يَايَنتِ اللَّهِ وَأَنتُمْ نَنْتُهِ دُونَ

يَّنَاهُ لَ الْكِيْنَ لِهُ اللِّسُوزَ الْتَنَّ إِلْبَاطِلِ
 وَنَّكُنُهُ مَنْلُونَ
 وَنَّكُنُهُ مَنْلُونَ

وَفَاكَ طُلَمَتُهُ ثِنْ أَهْلِ ٱلْكَتْبِ
 وَالِمُمُوا بِالْذِيَّ أَنْزِلَ عَلَى الْذِينَ الشَّهُ الْمُثَوَا عَلَيْهُ الشَّهُ الْمُثَوَّلُ عَلَيْهُ الشَّهُ الْمُثَوِلُونَ

وَلا نُوْمُونُوا إِلاَ لِنَ تَعَ وِبَنَكُمْ
 فال مات المُمُدُك مُعنى اللهِ أن يُؤْنَ
 الله يشار أوريث أو يُقاشحهُ
 ويت ترقيطُ فنل إن العضل بيوالله
 ويتيو من يشاؤً

<sup>403.</sup> There are many ways of prevening the access of people to the truth. One is to tamper with it, or trick it out in colours of false hoot; half-ruths are often more dangerous than obvious falsehoods. Another is to conceal it altogether. Thus who are jeatous of a man of God, whom they actually see before them, do not allow the control of the contro

<sup>406</sup> Wajh here has the sense of "beginning", "early part" The cynics who plotted against Islam actually asked their accomplices to join the Believers and then repudiate them.

<sup>407.</sup> The two clauses following have been variously construed, and some translations leave the sense ambiguous. I have construed the conjunction "an" to mean "lest", as if undoubtedly does in vii. 172, "at legislin", etc.

<sup>408</sup> Cf. in 76. The People of the Book were doubly annoyed at the Muslims: (1) that they should being outside their ranks) received god's revelations, and (2) that having received such revelations, they should be able to convict them out of their own scriptures before their Chord!

And God careth for all. And He knoweth all things."

- 74. For His Mercy He specially chooseth Whom He pleaseth: For God is the Lord Of hounties unbounded
- 75. Among the People of the Book Are some who, if entrusted With a hoard of gold. " Will (readily) pay it back; Others, who, if entrusted With a single silver coin, 410 Will not repay it unless Thou constantly stoodest Demanding, because, They say, "there is no call They say, On us (to keep faith) With these ignorant (Pagans). " 411 But they tell a lie against God. And (well) they know it.
- 76. Nav.-Those that keep Their plighted faith And act aright, -verily God loves those Who act aright.
- 77. As for those who sell The faith they owe to God And their own plighted word For a small price. They shall have no portion In the Hereafter:

رُبِي عَلَى أَلِمَهِ ٱلْكَذِينِ وَيُمْ

و مِنْ أَوْفَىٰ مِعَدْ وَالَّكِيْ

لا عَلَا إِنَّ فِي الَّادِينَ

<sup>409.</sup> Heard of gold: qintar: a talent of 1,200 ounces of gold, more than a lakh of rupees. See iii. 14. n. 354.

<sup>410.</sup> Silver coin: disadr. In the later Roman Empire, the denarius was a small silver coin, about the size of a four-anna piece. It must have been current in Syria and the markets of Arabia in the time of our coin and the silver of the silve

<sup>411.</sup> Every race imbued with race arrogance resorts to this kind of moral or religious subterfuge. Even if its members are usually honest or just among themselves, they are contemptuous of those outside their circle, and cheat and deceive them without any qualms of conscience. This is a "lie against God"

<sup>412.</sup> All our duties to our fellow creatures are referred to the service and faith we owe to God. But in the matter of truth an appeal is made to our own self-respect as responsible beings; is it becoming that we should be false to our own word, to ourselves? And then we are reminded that the utmost we can gain by falsifying God's word or being untrue to ourselves is but a miserable price. We get at best something very pathry as the price for selling our very souls.

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Nor will God (Deign to) speak to them Or look at them On the Day of Judgment, Nor will He cleanse them

(Of sin) ; they shall have A grievous Penalty.

- 78. There is among them A section who distort The Book with their tongues: (As they read) you would think It is a part of the Book. But it is no part Of the Book; and they say, "That is from God." But it is not from God: It is they who tell A lie against God. And (well) they know it !
- 79. It is not (possible) That a man, to whom Is given the Book, And Wisdom. And the Prophetic Office, Should say to people: "Be ye my worshippers Rather than God's ": 414 On the contrary (He would say): " Be ve worshippers Of Him Who is truly The Cherisher of all: For ye have taught The Book and ve Have studied it earnestly."
- 80. Nor would be instruct you To take angels and prophets 413 For Lords and Patrons. What! would he bid you

تَوْمُ ٱلْقَنْكَةِ وَلَا يُوَا

<sup>413.</sup> Even on sinners—ordinary sinners—God will look with compassion and mercy; He will speak words of kindness and cleanse them of their sins. But those who are in active rebellion against God and gargaist their own light,—what mercy can they expect?

<sup>414.</sup> It is not in reason or in the nature of things that God's messenger should preach against God. Jesus came to preach the true God.

<sup>415.</sup> Jesus was a prophet, and the Holy Spirit "with which he was strengthened" was the Angel who brought the revelations to him.

To unbelief after ye have . Bowed your will (To God in Islam)?

# SECTION 9.

- 81. Behold! God took
  The Covenant of the Prophets, 418
  Saying: "I give you
  A Book and Wisdom;
  Then comes to you
  An Apostle, confirming
  What is with you;
  Do ye believe in him
  And render him help."
  God said: "Do ye agree,
  And take this my Covenant
  As binding on you?"
  They said: "We agree."
  He said: "Then bear witness,
  And I am with you
  Among the witnesses."
- 82. If any turn back
  After this, they are
  Perverted transgressors.
- 83. Do they seek
  For other than the Religion
  Of God?—while all creatures
  In the heavens and on earth
  Have, willing or unwilling, 407
  Bowed to His Will
  (Accepted Islam),
  And to Him shall they
  All be brought back.

بَعَنْدَ إِذْ أَنْهُ شَيْلُونِ

۞ فَنَ لَوَّلُ بَشْدَ ذَلِكَ فَأُولَئِكَ نُحِمُ الْفَنْسِتُونَ ۞ أَخَنْ بِرُ وِيْ اللَّهِ يَبْغُونَ وَلَهُۥ أَسْسَمَ مَن فِى الشَّمْسَوْنِ وَالْأُرْضِ طَوْعًا وَحَسَرُحًا وَالْيُو يُزْعِمُسُونَ

of which an Italian translation is extant in the Ostate Library as Vermin. It was because the Condition of the Condition of Library as Vermin. It was because the Condition of t

message is universal.

<sup>416.</sup> Cf. ii. 63, n. 78. The argument is: You (People of the Book) are bound by your own oaths, aworn solemnly in the presence of your own Prophets. In the Old Testament as it now exists, Muhammad is foretold in Deut. xviii. 18; and the rise of the Arab nation in Isalah, xiii. 11, for Kodar was a son of Ismal'll and the name is used for the Arab nation: in the New Testament as it now exists, Muhammad is foretold in the Gospel of St. John, xiv, 16, xv. 26, and xvi, 7: the fyriar Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present, the property of the Company o

84. Say: "We believe
In God, and in what
Has been revealed to us
And what was revealed
To Abraham, Isma'il;
Isaac, Jacob, and the Tribes,
And in (the Books)
Given to Moses, Jesus,
And the Prophets,
From their Lord:
We make no distinction
Between one and another
Among them, and to God do we
Bow our will (in Islam)."

85. If anyone desires
A religion other than
Islam (submission to God), \*\*\*
Never will it be accepted
Of him; and in the Hereafter
He will be in the ranks
Of those who have lost
(All spiritual good).

86. How shall God
Guide those who reject
Faith after they accepted it
And bore witness
That the Apostle was true
And that Clear Signs
Had come unto them?
But God guides not
A people unjust.

87. Of such the reward
Is that on them (rests)

قال تاتشا بالله وَمَثَ أَنِلَ مَلْنَا
 وَمَثَ أَنِلَ مَلْتَ إِذَهِ مِهَ وَامْنَدِيلَ
 وَمَثَ أَنِلَ مَلْتَ إِذَهِ مِهَ وَامْنَدِيلَ
 وَمِثْ أَنْ وَمَنْ وَعِيسَ وَالْإَسْسَاطِ وَمَلَا
 وَيْنَ مُوسَىٰ وَعِيسَ وَالْإَسْسَاطِ وَمَنْهُ مُ
 رَفِيدِ لَا الْمَوْتُ بَيْنَ أَحَدُو مِنْهُ مُ
 وَقَ مُ لَ لَهُ مُنْ مُسْسِلُونَ

۞ وَمَن يَبْتَخِ غَنَىَ الْإِسْلَامِ دِبْكَا لَمَانَ لَفِسُلَ مِنْسُهُ وَمُعَوَ فِي اَلْأَمِرَاهِ مِنَ الْمُنْسِرِيْنَ

كَيْنَتْ بَهْدِي أَلَّهُ قَرْبًا
 كَيْنَدُوا بَشْدَ إِيمَنِهِ وَشَهِدُوا
 أَنِّ أُلْزَسُولَ مَنْ وَيَهَا هُمُهُ
 أَلِيسُولَ مَنْ وَيَهَا هُمُهُ
 أَلِيسَنِثُ قَالَهُ لَا يَشْدِي الْشَوْمَ
 الْشَالِمِينَ
 الْشَالِمِينَ

﴿ أُوْلَيْكَ جَزّاً وُهُمُهُ

<sup>418.</sup> The Muslim position is clear. The Muslim does not claim to have a religion peculiar to himself. Islam is not a sect or an ethnic religion. In its view all Religion is one, for the Truth is one. It was the religion preached by all the earlier Prophets. It was the right haupin by all the inspired Books. In essence it amounts to a consciousness of the Will and Plan of God and a joyful submission to that Will and Plan. If any one wants a religion other than that, he is false to his own nature, as he is false to God's Will and Plan. Such a one cannot expect guidance, for he has deliberately renounced guidance.

The curse of God. Of His angels. And of all mankind:-

- 88. In that will they dwell; Nor will their penalty Be lightened, nor respite Be their (lot);-
- 89. Except for those that repent (Even) after that, And make amends: For verily God Is Oft-Forgiving, Most Merciful.
- 90. But those who reject Faith after they accepted it. And then go on adding To their defiance of Faith .-Never will their repentance Be accepted: for they Are those who have (Of set purpose) gone astray.
- Faith, and die rejecting,-Never would be accepted From any such as much-Gold as the earth contains, Though they should offer it For ransom. For such 3 Is (in store) a penalty grievous, 30 And they will find no helpers.

91. As to those who reject

أَنْ عَلِيْهِ لَمُنَّةَ ٱللَّهِ وَٱلْكُنَّهِكَةِ وَالسَّالِينَ أَنْهُمُ الْرَافِينَ وَالسَّالِينَ الْمُعَمِّانَ الْمُعَمِّانَ الْمُعَمِّانَ الْمُعَمِّانَ

@ خنيادين منيكاً لَا يُعَنَّدُ عَنْهُمُ ٱلْعَدِيَاكِ وَلَا هُنِهُ يُنظُونَ

٥ اللَّا ٱلَّذِينَ تَابِئُهُمْ مِنْ بَعْبِ ذَلِكَ وَأَمْسُكُمُ الْمُلَاكُ اللَّهُ عَنُورٌ يُحِدُ

الكُ الَّذِينَ كَعْرُواْ بَعْدَ إيكاب أنَّمَ أَزْدَادُواْ كُنْزًا لَّنَ تُفَكِّدُ وَيَنْكُ وَافْلَتِنْكَ مُعُمُ الطَّيَالَهُ لَ

@ إِنَّ الَّذِينَ كَنْتُرُواْ وَمَاثُواْ وَمُو حُفِّارٌ قَلَن يُفْبَلَ مِنْ أَحَدِجِهِ مِسْلُهُ ٱلأَرْضِ ذَهَبًا وَلَوِ ٱفْكَدَىٰ بِمِيْ أذكنيك لمئذ غسائك أليستروكا كمشه

#### SECTION 10

- 92. By no means shall ye
  Attain righteousness unless
  Ye give (freely) of that 405
  Which ye love; and whatever
  Ye give, of a truth
  God knoweth it well.
- 93. All food was lawful
  To the Children of Israel,
  Except what Israel \*\*
  Made unlawful for itself,
  Before the Law (of Moses)
  Was revealed, Say:
  "Bring ye the Law
  And study it,
  If ye be men of truth."
- 94. If any, after this, invent A lie and attribute it To God, they are indeed Unjust wrong-doers.
- 95, Say: "God speaketh
  The Truth: follow
  The religion of Abraham,
  The sane in faith; he
  Was not of the Pagans."
- 96. Ache first House (of worship)
  Appointed for men
  Was that at Bakka: \*\*\*
  Full of blessing

ه ل تنالاً الله عن النالاً الما فَتُ دِسَ وَمَا تُنفِقُوا مِن مُتَّحِدِ فَانَ ٱللَّهُ بِيهِ عَسَلِم ه عُلُ اللَّمَاد كَانَ عَدُ لَكُنَّ زُنُوبَة خَنَهُ ۚ أَوْمَا كَانَ بِيرَ

<sup>419.</sup> The test of charity is: do you give something that you value greatly, something that you lot give your life in a Cause, that is the greatest gift you give your left in a Cause, that is the greatest gift you give yourself, that is, you personal efforts, your falents, your skill, your fearing, that comes next in degree. If you there you may be not property, your possessions, that is also a great gift; for many people love there even more than one of the property of the p

<sup>420.</sup> The Arabs ate the flesh of the camel, which is lawful in Islam, but it was prohibited by the Jewish Law of Moses (Leviticus xi. 4). But that Law was very strict because of the "hardness of beat" of Israel, because of Israel's insolence and iniquity ( $\Omega \approx 146$ ). Before it was promulgated Israel was free to choose its own food. I take "Israel" here to stand for the people of Israel.

<sup>421</sup> The greater freedom of Islam in the matter of the ceremonial law, compared with the Mosaic is not a reproach but a recommendation. We go back to an older source than Judaism,—the institutions of Abraham. By common consent his Faith was sound, and he was certainly not a Pagan, a term contemptiously applied to the Arabs by the Jews.

<sup>422.</sup> Bukka: same as Mecca; perhaps an older name. The foundation of the Ka'ba goes back to Abraham, but there are place associations in the sacred territory with the names of Adam and Eve, e.g., at 'Arafat, the Mount of Mercy (see, n.217 to it. 197).

And of guidance For all kinds of beings: 423

- 97. In it are Signs
  Manifest; (for example),
  The Station of Abraham; \*\*\*
  Whoever enters it
  Attains security; \*\*\*
  Pilgrimage thereto is a duty
  Men owe to God,—
  Those who can afford
  The journey; but if any
  Deny faith, God stands not
  In need of any of His creatures,
- 98. Say: "O People of the Book!
  Why reject ye the Signs
  Of God, when God
  Is Himself witness
  To all ye do?"
- 99. Say: "O ye People of the Book! Why obstruct ye Those who believe, From the Path of God, Seeking to make it crooked, While ye were yourselves Witnesses (to God's Covenant)? "But God is not unmindful Of all that ye do."
- 100. O ye who believe!
  If ye listen
  To a faction
  Among the People of the Book,
  They would (indeed)
  Render you apostates
  After ye have believed!
- 101. And how would ye
  Deny Faith while unto you
  Are rehearsed the Signs.
  Of God, and among you

وَهُدَيْنَ لِلْعَكَلِيبِينَ

في في الله الله المينات من الم المناف 
﴿ فَلْ يَتَأَمْلَ الْكِتَابِ لِهِ تَكُفُّرُونَ بِنَايَتِ اللَّهِ كَاللَّهُ شَهِيكُ كَلُّ مَا شَكُلُونَ

أَلْ بَنَأَهُ لَ الْحِكَنْ إِلَيْ
 أَلْ بَنَاهُ لَكُ مَنْ الْحِكَنْ الْمِنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ اللّهُ الل

﴿ يَثَابُ اللّهِ إِن الْمُنْ وَالْهِ اللّهِ وَفِي خَنْ اللّهُ اللّهِ وَفِي خَنْ اللّهِ وَقِيْ إِنْ اللّهِ وَفِي إِنْ اللّهِ وَقَالِمُ اللّهُ اللّهُ اللّهُ اللّهِ وَقَالِمُ اللّهِ وَقَالِمُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللللّهُ الللّهُ اللللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

<sup>423.</sup> Alamin; all the worlds (i. 2. n.); all kinds of beings; all nations (iii. 42); all creatures (iii. 97). 424. Station of Abraham; see ii. 125 and n. 125.

<sup>423.</sup> See reference in last note.

<sup>426,</sup> Cf. jii 81.

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[ S. III. 101-104.

Lives the Apostle? Whoever holds Firmly to God Will be shown A Way that is straight.

### SECTION 11.

- 102. ye who believe! Fear God as He should be 40 Feared, and die not Except in a state 488 Of Islam.
- 103. And hold fast. All together, by the Rope '29 Which God (stretches out For you), and be not divided Among vourselves: And remember with gratitude God's favour on you; For ye were enemies \*\*\* And He joined your hearts In love, so that by His Grace, Ye became brethren: And ye were on the brink Of the Pit of Fire. And He saved you from it. Thus doth God make His Signs clear to you: That we may be guided.
- 104. Let there arise out of you A band of people Inviting to all that is good, Enjoining what is right,

ويَنْ أَيْنِ الدِّن عَامِنًا أَضَوُا اللَّهِ عَلَى نُقَتَاتِهِۦ وَلَا نَمُوٰتُنَّ إِلَّا وَأَنتُم مُّتَّ

@ وَأَغْنَصِهُوا عِبْلِ أَنْدُو يَحَيْكًا وَلَا نَفَ ۖ فَأَ وَا ذُكُ وَا نِعْتَ اللَّهُ عَلَيْكُ مُ مَا حُفْرُهُ مِنَ النَّادِ فَأَنْهَ كَدِّ كَذَالُكَ يُبَدِّنُ أَلَّلُهُ لَكُمْ وَأَيْنِيْهِ ع

وتأثرون ماكت مرفف

<sup>427.</sup> Fear is of many kinds: (1) the abject fear of the coward; (2) the fear of a child or an inexperienced person in the face of an unknown danger; (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect; (4) the reverence which is akin to avoid havin to ministed or to people whom he wasnes to protect; yet the exerence whose is an interest to love, for it, lears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one spiritually infinature; the third is a manly precaution against evil as long as it is unronquered; and the fourth is the seed-hed of nighteourness. Those mature in lath cultivate he fourth; at earlier stages, the third or the second may be necessary; they are fear, but not the fear of God. The first is a feeling of which anyone should be ashamed.

<sup>428.</sup> Our whole being should be permeated with Islam; it is not a mere veneer or outward show.

<sup>429</sup> The simile is that of people struggling in deep water, to whom a henevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety.

<sup>430</sup> Yathrib was torn with civil and tribal feuds and dissensions before the Apostle of God set his sacred feet on its soil. After that, it became the City of the Prophet, Medina, an unmarked the sacred feet on its soil. The prophet is sacred feet on its soil. The prophet is soil and unmarked soil as a larger Yathirb; can we establish the sacred feet on its soil, and make it a new and larger Medina.

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And forbidding what is wrong: They are the ones To attain felicity. 481

- 105. Be not like those Who are divided Amongst themselves And fall into disputations After receiving Clear Signs: For them Is a dreadful Penalty .-
- 106. On the Day when Some faces will be (lit up With) white, and some faces Will be (in the gloom of) black: 434 To those whose faces Will be black, (will be said): "Did ye reject Faith After accepting it? Taste then the Penalty For rejecting Faith."
- 107. But those whose faces Will be (lit with) white,-They will be in (the light Of) God's mercy : therein To dwell (for ever).
- 108. MRhese are the Signs Of God: We rehearse them To thee in Truth: And God means No injustice to any Of His creatures.
- 109. To God belongs all That is in the heavens

آن نَكُ ذَا كَالَانَ لَهُ مَا أَنَّ إِنَّ كُنَّ عَدِ

ٱلْمَــٰ لَمَاتِ بِمَـا كُنتُهُ تَكُفُّهُ وَنَ

@ وَأَمَّا ٱلَّذِنِّ ٱلْبَعِنْتُ وُحُهُ أَنَّهُ فُهُ فِي كَا خَلْدُونَ

ه للك النشأ ألله تشلُّوهَا عَلَيْكَ بَالْحَقُّ وَمِنَا اللَّهُ يُرِيدُ ظُلْكًا

٢٦٥ وَلَلْهِ مَا فِي ٱلسَّهَا فِي

wrong, -a master-stroke of description in three clauses.

<sup>431.</sup> Mullih, aflaha, falah; the root idea is attainment of desires; happiness, in this world and the 1. THE PROPERTY OF THE PROPERT

<sup>432.</sup> The "face" (wajh) expresses our Personality, our inmost being. White is the colour of Light; to become white is to be illumined with Light, which stands for felicity, the rays of the glorious light of God. Black is the colour of darkness, sin, rebellion, misery; removal from the grace and light of God. These are the Signs of heaven and hell. The standard of decision in all questions is the justice of God.

And on earth: to Him Do all questions Go back (for decision). 433

#### SECTION 12.

- 110. We are the best
  Of Peoples, evolved
  For mankind.
  Enjoining what is right,
  Forbidding what is wrong,
  And believing in God. <sup>64</sup>
  If only the People of the Book
  Had faith, it were best
  For them: among them
  Are some who have faith,
  But most of them
  Are perverted transgressors.
- 111. They will do you no harm, Barring a trifling annoyance; If they come out to fight you, They will show you their backs, And no help shall they get.
- (Like a tent) wherever
  They are found,
  Except when under a covenant
  (Of protection) from God
  And from men; they draw
  On themselves wrath from God,
  And pitched over them
  Is (the tent of) destinution.
  This because they rejected
  The Signs of God, and slew
  The Prophets in defiance of
  right: "\*\*

وَمَا فِي ٱلأَرْمِينَّ كَالْكَ ٱللَّهِ تُرْجِكُمُ ٱلْأُمُورُ

كنائد خير أمّن أنيجان الناس
 أمُرُون إلى مُنهون عن المُنهون عن الله 
۞ لَن يَفْتُرُوكُمْ إِنَّا أَذَى قان يُقَنِينُوُكُمْ يُولُوكُمْ ٱلْأَذْبَارُّ ثُمِّ لَا يُعْتَرُونَ

هُوْرِيَنَ عَلَيْهِمُ الذَّلَةُ أَيْنَ مَا ثَيْنِ فَإَ إِلَا يَصْرِبُ فَإِلَى اللهِ وَجَسَلِ مِثْنَ الشَّالِينَ
 وَبَآهُ وَيَعْمَلُونَ اللَّهِ وَصَبِّلِ مِثْنَ الشَّالِينَ عَلَيْهِمُ
 السَّشِحَيَّةُ قَالِكَ إِلَى الْمُؤْمِنِ حَسَانُولَ
 السَّشِحَيَّةُ قَالِكَ إِلَى اللَّهِ عَلَيْهُمُ حَسَانُولَ
 المَّشْرَعَةُ عَلَى اللَّهُ إِلَيْهَا اللَّهُ اللَّهُ اللَّهُ عَلَيْهِمُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللللْمُلْمُ الللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُلِمُ اللْمُلْمُ اللْمُلِمُ الللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ

<sup>433.</sup> Cf. ii 210.

<sup>434.</sup> The logical conclusion to the evolution of religious history is a non-sectarian, non-racial, not the section of the section of the Will of the section of the Will of Coord This continuous and the Will of Coord This continuous and the section of the work of the section of

<sup>435.</sup> Dhuribat: I think there is a simile from the pitching of a tent. Ordinarily a man's tent is a place of tranquility and honour for him. The tent of the wicked wherever they are found is ignorminy, shame, and humilation. It is pitly from God or from men that gives them protection when their pride has a fall. Using the same simile of a tent in another way, their home will be destitution

<sup>436,</sup> Cf. iii. 21, n. 363,

This because they rebelled And transgressed beyond bounds.

- .113. Not all of them are alike: Of the People of the Book Are a portion that stand (For the right); they rehearse The Signs of God all night long, And they prostrate themselves to In adoration.
  - 114. They believe in God
    And the Last Day;
    They enjoin what is right,
    And forbid what is wrong;
    And they hasten (in emulation)
    In (all) good works:
    They are in the ranks
    Of the righteous.
  - 115. Of the good that they do, Nothing will be rejected Of them; for God knoweth well Those that do right.
  - 116. Those who reject Faith,— Neither their possessions Nor their (numerous) progeny Will avail them aught against God:

They will be Companions Of the Fire,—dwelling Therein (for ever). 436

117. What they spend
In the life
Of this (material) world
May be likened to a Wind
Which brings a nipping frost:
It strikes and deutroys the harvest
Of men who have wronged

ذَلِكَ يَمَا عَصُوا وَكَانُواْ يَعْنَدُونَ

﴿ أَيْسُوا سَوَاءً مِنْ أَهْسِل
 الكيتني أَمَدُهُ فَآيَدُهُ يَتْلُولَ اَينيت اللهِ
 انّه أليبل وَهُر يَشْجُدُونَ

۞ يُؤْمِنُونَ بِاللّهِ وَالْبَكِيمُ الْأَيْنِ وَيَأْمُرُونَ مِلْكَمْرُونِ وَيَهْسُونَ عَنِ الْمُنْكِرِ وَيُسُرِيُونَ فِي الْفَهَرَتِ وَاُوْلَدَ لِنَّ مِنِ الضَّلِطِينَ

وَمَا يَشْعَلُوا مِنْ خَيْرٍ فَلَن بُحْفَرُونَهُ
 وَلَقَهُ عَلِيهُ إِلْمُنْسَفِينِ

إِذَ الذِين كَمْنَرُوا لَن نُغْفِي
 عَنْهُمْ أَمْوَالْمُمْ مِنَ اللهِ
 مُنْهُمُ أَوْلَالِهِ
 مُرْمُ فِيهَا خَلْاُونَ
 مُرْفِيها خَلْاُونَ

® سَنَلْ مَا يُنفِ مَوْنَ فِحْ هَذِهِ ٱلْمَهْمَوْفِ الذُنبَا كَمَثَلِ رِيمُ فِيكَ امِثْرُ أَصَابَتْ مَرْنَدُ قَوْمِرُ طَلْمُ وَأَ فَعْسُكُمْ فَأَهْ لِسَكِمْ الْمَصْلِكُ مِنْ

<sup>437.</sup> In Islam we respect sincere faith and true righteousness in whatever form they appear

Their own souls: it is not God That hath wronged them, but They wrong themselves. 439

118. De, ye who believe!

Take not into your intimacy
Those outside your ranks:
They will not fail
To corrupt you. They
Only desire your ruin:
Rank hatred has already
Appeared from their mouths:
What their hearts conceal
Is far worse.
We have made plain
To you the Signs,
If yet have wisdom.

Who love them,
But they love you not,—
Though ye believe
In the whole of the Book, 400
When they meet you,
They say, "We believe": 441
But when they are alone,
They bite off the very tips
Of their fingers at you
In their rage. Say:
"Perish in your rage;
God knoweth well
All the secrets of the heart."

120. If aught that is good Befalls you, it grieves them; But if some misfortune Overtakes you, they rejoice وَمَا طَلَهُ مُ اللَّهُ وَلَكِنَ أَنفُسُهُمْ بَطْدِلُونَ ﴿ يَنْأَيُّنَا الَّذِينَ المَنْ وَلَا لَنَّيْدَ دُوْالِسِلَانَةً يَن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَتَوُوْ مَا عَنِنْهُ مَّذَ لَمَذَ لَا يَكُلُ الْبَعْفَاءُ مِنْ أَفْرَهِمِهُمْ وَمَا تَخْفِي صُدُولُهُمْ أَنْبَدَاً فَقَرْ بَيْنَا لَكُمُ الْأَيْلَةِ اللَّهِ الْلَّكِيْةُ الْأَيْلَةِ اللَّهُ

﴿ مَنَاسَهُمْ أُوْلَاهِ نَيْجُونَهُمْ وَلَا لَيْجُونَهُمْ وَلاَ لَيْجُونَهُمْ وَلَا لِيَجُونَهُمْ وَلَا لَيْجُونَهُمْ وَلَا لَيْجُونَهُمْ وَلَا مُلَوَّا وَلَا مُلَوَّا وَلَا مُلَوَّا وَلَا مُلَوَّا مِنَا وَإِذَا مُلَوَّا مِنَا وَإِذَا مُلَوَّا مِنَا اللَّهِ عَلَيْهُمُ الْإِنَّامِ مِنَا اللَّهُ عَلَيْهُمُ وَلَا اللَّهُ عَلَيْهُمُ إِنَّا اللَّهُ عَلِيْهُمُ عِلَى اللَّهُ عَلَيْهُمُ عِلَى اللَّهُ اللَّهُ اللَّهُ عَلَيْهُمُ عِلَى اللَّهُ عَلَيْهُمُ عِلَى اللَّهُ اللَّهُ عَلَيْهُمُ عِلَى اللَّهُ عَلَيْهُمُ عِلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عِلَهُمُ عَلَيْهُمُ عِلْهُمُ عَلَيْهُمُ عِلَهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عِلَهُمُ عَلَيْهُمُ عَلَيْهُمُ عِلْمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عِلْمُ عَلِيهُمُ عَلِيهُمُ عَلَيْهُمُ عَلِيهُمُ عَلِيهُمُ عَلِيهُمُ عَلَيْهُمُ عَلَيْهُمُ عِلَاهُمُ عَلِيهُمُ عَلَيْهُمُ عَلِيهُمُ عَلِهُمُ عَلِهُمُ عَلِهُمُ عَلِيهُمُ عَلِهُمُ عَلَيْهُمُ عَلِهُمُ عَلَيْهُمُ

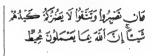
إن نَسَمَتُ حَسَنَةٌ تَسُوْمُ رَ
 مَان نَشِيْكُ مِنْ مَنْ إِيثًا
 مَان نَشِيْكُ مِنْ مَنْ إِيثًا

<sup>439.</sup> False "spending" may be either in false "charity" or in having a "good time". For the man who resists God's purpose, neither of them is any good. The essence of charity is faith and love. Where these are wanting, Charity is no charity. Some baser motive is there contentation, or even worse, getting a person into the giver's power by a pretence of charity: something that is connected with the life of this grapping, material world. What happens? You expect a good harvest. But "white you think, good easy man, full surely your greatness is a-npening," there comes a nipping frost, and destroys all your hopes. The frost is some calamity, or the fact that you are found out! Or perhaps it is "High blown pride," as in Shakespeare's Henry VIII, ii, 3. In your despair you may blame blind Fate or you may blame God! Blind Fate does not exist, for there is God's Providence, which would be a surely of the control of t

<sup>440.</sup> Islam gives you the complete revelation, "the whole of the Book," though partial revelations have come in all ages. (Cf. iii, 23, and n, 366.)

154

At it. But if ye are constant And do right, Not the least harm Will their cunning Do to you; for God Compasseth round about All that they do.

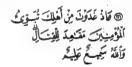


C. 58.—God's help comes to those who strive (in. 121-148.) With firmness, as it did at Badr.

Much can be learnt from the misfortunes
At Uhud. It is not for us
To question God's Plan, which is full
Of wisdom and mercy for all. Our duty
Is to stand firm and unswerving,
To obey, and in steadfast courage
To persevere, to retrieve our mistakes,
Not in grief and despair, but in firm hope
In God and in contempt of pain and death.

## SECTION 13.

121. Remember that morning
Thou didst leave
Thy household (early)
To post the Faithful
At their stations for battle: 448
And God heareth
And knoweth all things:



442. The battle of Uhud was a great testing time for the young Muslim community. Their mettle and the wisdom and strength of their Leader were shown in the battle of Badr (iii, 13 and note), in which the Meccan Pagans suffered a crushing defeat. The Meccans were determined to see ore the disgrace and to annimize the properties of the control of the

122. Remember two of your parties 405
Meditated cowardice;
But God was their protector,
And in God should the Faithful
(Ever) put their trust,

123. God had helped you
At Badr, when ye were
A contemptible little force;
Then fear God; thus
May ye show your gratitude.

124. Remember thou saidst To-the Faithful: "Is it not

> For you that God should help you With three thousand angels (Specially) sent down? 445

- 125. "Yea,—if ye remain firm, And act aright, even if The enemy should rush here On you in hot haste, Your Lord would help you With five thousand angels Making a terrific onslaught," '\*\*
- 126. God made it but a message
  Of hope for you, and an
  assurance

To your hearts: (in any case)
There is no help
Except from God,
The Exalted, the Wise: 47

(ه) إذ حَمَّت تَلَّإِمَّتَإِن بِنَصْمَهُ أَن لَشَكَة وَاللهُ وَإِنْهُ مَثْنَا لِنَصْمَهُ أَن لَمْنُ مَنْ اللهِ وَاللهُ وَإِنْهُ مَثْنَا اللهِ مَلْمَا لَلْهُ مِنْوُنَ وَمَلَى اللهِ مَلْمَالُهُ اللهِ اللهِ مَلْمَالُهُ اللهِ اللهِ مَلْمَالُهُ اللهِ اللهِ اللهِ اللهُ الله

@ إِذْ تَقُولُ لِلْوَقِينِينَ أَلَنَ يَكُفِينَكُمْ أَنْ يُهِدِّكُمُ رَبَّكُمُ بِثَلَثَكُ اللَّنِي مِّنَ الْمُلَيْكِيَّةُ مُنْزَلِينَ

بَكَ إِن تَصْمِينُهُا وَتَنَعْنُوا وَيَأْتُوكُم
 مِن فَرْرِفِي مِنَا بُندِه كُن نَجُرُ وَمَنتة
 مَالِكِ بِنَ الْمُلْلَقِ كَنْ مُسْتَقِع مِنْنَ

وَمَنَا جَمَــُكُ اللهُ إِلاَ بُشْرَى لَحُــُ
 وَلِمُلْمَنِهِ ثَلُولِكُ مِنْ مَوْمَا الشّمِرُ
 إِذَّا مِنْ عِندِ اللهِ الْمَزِيزُ الْمَحْجِيدِ

<sup>443.</sup> The two parties wavering in their minds were probably the Banü Sahma khazigi and the Banü Bahitha, but they railled under the Apostief inspiration. That incident shows that man may be weak, but if he allows his weak will to be governed by the example of men of God, he may yet retrieve his weakness.

<sup>444.</sup> Gratitude to God is not to be measured by words. It should show itself in conduct and life. If all the Muslims had learnt the true lesson from the victory at Bart, their archers would not have left the posts appointed for them, nor the two tribes mentioned in the last note ever wavered in their faith.

<sup>445.</sup> Read verse 124 with the following five verses, to get its full signification,

<sup>446.</sup> Musauwim: this is the active voice of the verb, not to be confused with the passive voice in iii. 14, which has a different signification.

<sup>447.</sup> Whatever happens, whether there is a miracle or not, all help proceeds from God. Man should not be so arrogant as to suppose that his own resources will change the current of the world plan. God helps those who show constancy, courage, and discipline, and use all the human means at their disposal, not those who fold their hands and have no faith. But God's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint elimpset.

(٣) سورة آل عمران

127. That He might cut off
A fringe of the Unbelievers \*\*\*
Or expose them to infamy,
And they should then
Be turned back,
Frustrated of their purpose,

128. Not for thee, (but for God), Is the decision: Whether He turn in mercy To them, or punish them; For they are indeed wrongdoers.\*\*\*

129. To God belongeth all
That is in the heavens
And on earth.
He forgiveth whom He pleaseth
And punisheth whom He pleaseth;
But God is Oft-Forgiving,
Most Merciful.

# SECTION 14.

- 130. P ye who believe!

  Devour not Usury, 450

  Doubled and multiplied;

  But fear God; that

  Ye may (really) prosper, 451
- 131. Fear the Fire, which is prepared For those who reject Faith:

﴿ لِيقْطَعَ طَمَةًا مِّنَ الَّذِينِ كَفَّرُوٓا أَوْيِكِينِهُمُ مِنْغَلِمُوا خَآبِينَ

النّس لَكَ مِن الْأَمْرِ شَىء أَوْيَنُوبَ عَلَيْهِم أَوْيَنُوبَ عَلَيْهِم أَوْنَهُ مِن الْمُمْرِ شَىء أَوْيَنُوبَ عَلَيْهِم أَوْنَهُم فَإِنّهُم طَلِيلُونَ

﴿ وَلِيَّهِ مَنَا فِي الشَّمَوْنِ وَمَا فِي ٱلْأَرْضِ بَغْنِرُ لِنَّ بَيْنَا أَهُ وَلِيَّكِبُ مَن بَيْنَا أَهُ وَالْفَدُعْتُ فُوْلٌ نَحْيِثُهُ

يَتَأَيُّهُا الَّذِينَ السَّوْلِ لَا تَأْكُلُواً
 الزيِّزًا أَشْعَنَا مُصْلَعْمَنَةً وَالْفَسُوا اللَهَ لَنَكَ عَنْ الْمُعَنَّةً وَالْفَسُوا اللَهَ لَنَكَ عَنْ الْمُعَنَّةً وَالْفَسُوا اللَّهَ لَنَا اللَّهِ الْمُعَنِّقِ الْمُعَنِّقِ اللَّهِ اللَّهُ اللْمُلْعُلِمُ اللْمُلْمُ اللْمُلْعِلَمُ الْمُلْمُلْمُلْمُ اللْمُلْمُ اللْمُلْمُلْمُ اللَّهُ اللَّه

<sup>448.</sup> A fringe of the Unbelievers: an extremity, an end, either upper or lower. Here it may men that the chiefs of the Meccan Pagans, who had come to exterminate the fullsims with such confidence, went back frustrated in their purpose. The shameless cruelty with which they and their women multiated the Muslim corpses on the battle-field will stand recorded to their eternal intervals to some proposed the real nature to some of those who can be such as a 
<sup>449</sup> Upud is as much a sign-post for Islam as Badr. For us in these latter days it carries an ever greater lesson. God's help will come if we have faith, obedience, discipline, unity, and the spirit of acting in righteousness and justice. If we fait, his mercy is a laways open to us. But it is abso open to our enemies, and those who seem to us His enemies. His Plan may be to bring sinners to repentance, and to teach us righteousness and windom through those who seem in our eyes to be rebellious or even defant. There may be good in them that He sees and we do not,—a humbling thought that must lead to our own self-examination and self-improvement.

<sup>450.</sup> Cf. ii. 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by God to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in malters of mere material and ephemeral wealth? Justy is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of God and of our fellow-men.

<sup>451.</sup> Real prosperity consists, not in greed, but in giving,—the giving of ourselves and of our substance in the cause of God and God's truth and in the service of God's creatures.

- 132. And obey God And the Apostle; That ye may obtain mercy.
- 133. Be quick in the race
  For forgiveness from your Lord,
  And for a Garden whose width
  Is that (of the whole)
  Of the heavens
  And of the earth, ost
  Prepared for the rightcous,—
- 134. Those who spend (freely), \*\*3
  Whether in prosperity,
  Or in adversity;
  Who restrain anger,
  And pardon (all) men;
  For God loves those
  Who do good;
  —
- Having done something
  To be ashamed of,
  Or wronged their own souls, 435
  Earnestly bring God to mind,
  And ask for forgiveness
  For their sins,—
  And who can forgive
  Sins except God?—
  And are never obstinate
  In persisting knowingly
  In (the wrong) they have done

وَأَطِيعُوا اللهَ وَالرَّسُولَ
 لِمَلِيعُوا اللهِ وَالرَّسُولَ
 وَسَارِعُوا اللهِ مَغْفِ وَ فِن نَرَيْمُ
 وَسَارِعُوا اللهِ مَغْفِ السَّمَوَّ فَ وَالْأَرْضِ
 فَدَن النَّمَوَّ وَالْأَرْضِ

﴿ الْذِينَ يُنفِ مُونَ فِي السَّرَّاءِ وَالصَّرِّاءِ وَالْكَيْظِينَ النَّيْظَ وَالْمَالِينَ عَمِ النَّالِّ وَالْكَيْظِينَ النَّيْظَ وَالْمَالِينَ عَمِ النَّالِينَ

@ وَالَّذِينَ لِمَا نَعَلُواْ فَنَصِئَةٌ أَنَّ طَسَلُوْا ٱلنَّسُهُمْ دَكِرُوا اللهَ مَا سَنَفَ فَرَا لِيُنُوْمِهُو وَمَن يَغْيِوْرُالدُّنُوبَ إِلاَّ اللهُ وَلَمُ يُهِيرُوا عَلَى مَا فَعَلُواْ وَهُرْ بَعْلُونَ

<sup>452.</sup> The Fire (iii, 131) is, as always, contrasted with the Garden in a spiritual sense,—
no other words, Hell contrasted with Reaven. Led we should think that haven is a sor of enclosed material Garden somewhere in the skies, we are told that is table the sense of the whole of the heavens and the earth,—all the creation we can imakine. In other words our spiritual felicity covers not merely this or that part of our being, but all life and all existence. Who can
measure its width, or length, or depth?

<sup>453.</sup> Another definition of the righteous (so. 14-35). So far from grasping material wealth, they give freely, of themselvés and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble thair efforts. For the charity—or good deed—is all the more necessary in adversity. And they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults. This as far as other people are concerned. But we may be ourselved at fault. In site, it is a far as other people are concerned. But we may be ourselved at fault. In such circumstances his behaviour is described in the next vete.

<sup>454.</sup> The righteous man, when he finds he has fallen into sin or error, does not whine or despair, but asks for God's forgiveness, and his faith gives him hope. If he is sincere, that means that he abandons his wrong conduct and makes amends

<sup>455.</sup> Sin is a sort of oppression of ourselves by ourselves. This follows from the doctrine of personal responsibility as opposed to that of blind fate or of an angry God or gods lying in wait for revenge or injury on mankind,

136. For such the reward
Is forgiveness from their Lord,
And Gardens with rivers
Flowing underneath,—
An eternal dwelling:
How excellent a recompense
For those who work (and strive)!

137. Many were the Ways of Life"

That have passed away Before you: travel through The earth, and see what was The end of those Who rejected Truth.

- 138. Here is a plain statement To men, a guidance And instruction to those Who fear God!
- 139. So lose not heart, Nor fall into despair: For ye must gain mastery If ye are true in Faith.
- 140. If a wound hath touched you, ""
  Be sure a similar wound
  Hath touched the others.
  Such days (of varying fortunes)
  We give to men and men
  By turns: that God may know
  Those that believe,
  And that He may take
  To Himself from your ranks
  Martyr-witnesses (to Truth).
  And God loveth not
  Those that do wrong.

۞ أُوَلَيْكِ جَزَآؤُكُمُ مَنْسُورٌةٌ مِِّن زَّوْمُورُ وَجَنَكُ جُمِّكِ مِن خَيْهَا ٱلْأَنْهَارُ خَلِينَ فِيهَا ۚ وَفِيْمَ أَجُرُ ٱلْصَادِلِينَ

هَذَ خَلَتْ مِن قَبْلِيكُدْسُنَنْ فَسِيدُواْ
 فِي ٱلْأَرْضِ فَٱنظُرُوا كَيْت كَانَ عَنِقِبَهُ
 الْكَذِينَ

ه حَسَانًا بَيَانٌ لَلْنَسَاسِ وَحُسَدُى
 وَمُوعِظَةٌ لِلْنُسْنِ

وَلَا نَهِــــنُواْ وَلَا تَخَـزُونَا
 وَأَنتُمُ الْأَغَلَوْنَ إِن كُندُ مُؤْمِنِينَ

إن تَبْسَنَكُمْ فَنَ فَعَدْ مَسَ الْعَوْمَ فَحَ فَعَدْ مَسَ الْعَوْمَ فَحْ مِنْ الْعَوْمَ فَحْ مُنْ الْعَوْمَ الْعَلَمْ وَالْمَا يَثِمَ الْعَلَمْ النّاسِ النّاس

<sup>456.</sup> Cf. Tennyson (In Memoriam): "Our little systems have their day. They have their day and cease to be: They are but broken lights of Thee, And Thou, O Lord art more than they" Only God's Truth will last, and it will gain the mastery in the end. If there is defeat, we must not be dejected, lose heart, or give up the struggle. Faith means hope, activity, striving steadfastly on to the

goal 47. These general considerations upply in particular to the disaster at Uned. (I In a sight for truth if you are burn be sure the adversary has suffered burn also, the more so has no faith to sustain him. (2) Success the surface of the surfa

- 14.1, God's object also is to purge 456
  Those that are true in Faith
  And to deprive of blessing
  Those that resist Faith
- 142. Did ye think that ye
  Would enter Heaven \*\*
  Without God testing
  Those of you who fought hard
  (In His Cause) and
  Remained stead(ast?
- 143. Ye did indeed
  Wish for Death
  Before ye met him:
  Now ye have seen him
  With your own eyes,
  (And ye flinch!)

SECTION 15.

144. Muhammad is no more \*\*\*
Than an Apostle: many
Were the Apostles that passed

Before him. If he died
Or were slain, will ye then
Turn back on your heels?
If any did turn back
On his heels, not the least
Harm will he do to God;
But God (on the other hand)
Will swiftly reward those,
Who (serve him) with gratitude.

 Nor can a soul die Except by God's leave, ( وَيُتَّحِيضَ اللَّهُ الَّذِينَ المَّوَّا وَيُعَقَّ الْكَثِيقِ الْمُ

﴿ وَلَمَدْ كُنُمْ تَكَنَّوْنَ الْمُوْنَ مِن قَبْلِ أَن ثَلْفَوْهُ فَقَدْ رَأَيْمُصُوهُ وَأَنْدُ نَظُرُهُنَ

@ وَمَا مُحَنَدُ إِلَا رَسُولُ فَدَ خَلَكُ مِن فَيَادِ الرُّصُلُّ أَفَايِن مَانَ اَوْ فَيْلَ انفَلَبَتْهُ عَلَ اعْفَنِهِ لَمْ وَمِن يَغَلِبْ عَلَى عَيْبَهُ وَ فَلَى اعْفَنِهُ لَقَدُ فَئِناً وَسَجَهِنِي اللَّهُ الشَّكِرِينَ يَشْتَرُ اللَّهَ فَئِناً وَسَجَهِنِي اللَّهُ الشَّكِرِينَ

﴿ وَمَا كَانَ لِنَفْسِ أَن تَسُوتَ إِلَّا إِلَّهُ إِلَّهُ اللَّهِ

<sup>438.</sup> The purge or purification was in two senses. (1) it cleared out the Hypocrites from the ranks of the Muslim warriors. (2) The testing-time strengthened the faith of the weak and wavering; for suffering has its own mission in life. The Apostle's example—wounded but staunch, and firmer than ever—put new life into the Community.

<sup>459,</sup> Cf. ii. 214.

<sup>460.</sup> This verse primarily applies to the battle of Ubud, in the course of which a cry was raised that the Apostle was slain. He had indeed been severely wounded, but Tahha. Abl Bakr, and 'Air were at his side, and his own unexampled havery saved the Muslim army from a rout. This verse was recalled again by Abl Bakr when the Apostle actually died a natural death eight years remember this own the Abl Cod. Whose Message he brought, lives for ever. And we have need to remember this complete the remember this complete the properties of the properties of the properties of the properties of the Ablance of the Ablance and the greatest of men, and thus in a sense to compound of time, and forget that the eternal God lives and watches over us and over all His creatures now as it all history in the past and in the future.

The term being fixed As by writing. If any Do desire a reward In this life, We shall give it will To him; and it any Do desire a reward In the Hereafter, We shall Give it to him. And swiftly shall We reward Those that (serve us with) gratitude,

كِنْهَا مُّوْجَلَاً ۚ وَمَن بُرِهِ فَوَابَ الدُّنْيَا نُوْلُوهِ مِنْهَا وَمَن بُرِهِ فَوَابَ الْأَيْحَرُوْ نُوْلُوهِ مِنْهَا ۚ وَسَخِيْرِى الشَّكِرِينَ

(٣) سورة آل عمر أن

146. How many of the Prophets Fought (in God's way), And with them (fought) Large bands of godly men? But they never lost heart If they met with disaster In God's way, nor did They weaken (in will) Nor give in. And God Loves those who are Firm and steadfast.

وَكَأَيْن مِن نَمِي فَنْلُ مَعَهُ مِيتِيُّونَ كَيْنُ
 فَمَا وَمَثُولُ لِكَ أَصَابَهُمْ في سِبِيل اللهِ
 وَمَا صَعُعُولُ وَمَا اسْتَحَالُولُ
 وَمَا صَعُعُولُ وَمَا اسْتَحَالُولُ
 وَلَمْ يُجِيُ الصَّابِينَ

147. All that they said was:
"Our Lord! forgive us
Our sins and anything
We may have done
That transgressed our duty:
Establish our feet firmly,
And help us against
Those that resist
Faith."

@ تَعَاكَانَ قَوْلَهُ فِيَّا أَنْ فَالْوَا رَبَّنَا أَغْيِفُ لَنَا ذُوْمُنِنَا وَاسْرَاكِنَا فَى أَمْرِنَا وَقَيْفُ أَلْمَا اسْتَا وَاشْرَنَا عَلَى الْفَوْمِ الْكَنْفِرِينَ

148. And God gave them
A reward in this world,
And the excellent reward
Of the Hereafter. For God
Loveth those who do good.

فَاتَنهُمُ أَنَهُ ثُوَاتِ ٱلدُّنْكِ وَحُسْنَ
 فَرَّابِ ٱلْأَخِرَةُ وَأَنَهُ يُحِبُ ٱلْحُسْنِينَ

C. 59.—Uhud showed how dangerous it was (iii. 149-180.) To lend ear to enemy suggestions, To disobey orders, dispute, lose courage, Or seek selfish ends; some even followed

461. There is a slight touch of irony in this. As applied to the archers at Uhud, who deserted their posts for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into lepondry. For a little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline,—their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next.

The evil course of turning back. But great is God's mercy: where He helps, No harm can come. Trust your Leader. The Hypocrites, in withdrawing from battle, Were really helping the Unbelievers, But glorious were those who knew No fear: those killed in the Cause of God Yet live and thrive and do rejoice; And never can those who fight against Faith Hurt in the least the Cause of God.

## SECTION 16.

- 150. Nay, God is your Protector, And He is the best of helpers.
- 151. Soon shall We cast terror
  Into the hearts of the Unbelievers,
  For that they joined companions
  With God, for which He had sent
  No authority: their abode
  Will be the Fire: and evil
  Is the home of the wrong-doers!
- 152. God did indeed fulfil
  His promise to you
  When ye with His permission
  Were about to annihilate
  Your enemy,—until ye flinched
  And fell to disputing
  About the order, \*\*a
  And disobeyed it
  After He brought you in sight
  (Of the Booty) which ye covet;
  Among you are some
  That hanker after this world
  And some that desire
  The Hereafter. Then did He

و تَأْثُنَا ٱلَّذِينَ وَإِنَّهُمْ إِن تُطْبِعُوا الَّذِينَ

<sup>462.</sup> The order was: not to run after booty, but strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121.

Divert you from your foes In order to test you.463 But He forgave you: For God is full of grace To those who believe.

153. Behold! ve were climbing up The high ground, without even Casting a side glance At any one, and the Apostle In your rear was calling you Back. There did God give you One distress after another By way of requital,464 To teach you not to grieve For (the booty) that had escaped And for (the ill) that had befallen you.

For God is well aware Of all that ve do.

154. After (the excitement) Of the distress. He sent down Calm on a band of you Overcome with slumber,46 While another band Was stirred to anxiety By their own feelings, Moved by wrong suspicions Of God-suspicions due To Ignorance. They said: "What affair is this of ours?" " Say thou: " Indeed, this affair

ه أَنَّ أَنَّ لَ عَلَىكُمْ مِنْ بَعِنْدِ 

162

<sup>463.</sup> The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booly. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for God's grace, and the firmness of them. Leader and his immediate Companions, they would have been finished,

<sup>464.</sup> It would seem that a party of horsemen led by the dashing Khāhi dibi Walld rame through the gap in the passes where the Muslim archers should have been, and in the confusion that arose, the refrectanting for railled and turned back on the Muslims. From the low ground on the bank of the Nullah the Muslims retreated in their turn and tried to gain the hill. They had a double loss: (I) they were baulked of the booty they had run after and (2) their may lives and the likes of their whole army were in danger, and many lives were actually lost from their ranks. Their own lives being in danger, they had hardly time to greek or the loss of booty or the general calanity. But it steadied them, and some of them stood the test.

<sup>465.</sup> After the first surprise, when the enemy turned on them, a great part of the Muslims did their best, and seeing their mettle, the enemy withdrew to his camp. There was a luli; the wounded had rest; those who had fought the hard fight were visited by kindly Sleep, sweet Nature's nurse. In contrast to them was the band of Hypocrites, whose behaviour is described in the next note.

<sup>466.</sup> The Hypocrites withdrew from the fighting. Apparently they had been among those who had been counselling the defence of Medina within the walls instead of bodily coming out to meet the enemy. Their distress was caused by their own mental state: the sleep of the just was denied them; and they continued to murmur of what might have been. Only fools do so: wise men face actualities.

Is wholly God's." They hide In their minds what they Dare not reveal to thee. They say (to themselves): " If we had had anything To do with this affair. We should not have been In the slaughter here," Say: "Even if you had remained In your homes, those For whom death was decreed Would certainly have gone forth To the place of their death ": But (all this was) 167 That God might test What is in your breasts And purge what is In your hearts. For God knoweth well . The secrets of your hearts.

Who turned back
On the day the two hosts
Met,—it was Satan
Who caused them to fail,
Because of some (evil)
They had done. But God
Has blotted out (their fault):
For God is Oft-forgiving,
Most Forbearing.

### SECTION 17.

156. De ye who believe!

Be not like the Unbelievers,
Who say of their brethren,
When they are travelling
Through the earth or engaged
In fighting: "If they had stayed
With us, they would not
Have died, or been slain."

كَلَّهُ يِلَّا يُعْنَفُنَ كَ أَنفُيهِ هِ مَنَ الآ مُدُونَ لَكَ يَعْفُونَ لَوْكَانَ لَنَا مِن لأَنْ مُنْ مُن مَنا فَيْلَا هَمْنَا فَلُ لَوْ كُنْ مُنْ فِي بُوْتِكَ لَمَهُنَّا فَل لَوْ عَلَيْمُ النَّفُلُ لَمَكَ مَنايِعِهِمُ قَلِيْتُنِلَ اللَّهُ مَا فِي صُدُورِكُمْ وَيُهُمَّى مَنا فِي عَلَيْمُ النَّذُلُ لِلْ مَنايِعِهِمُ قَلِيْتُ لِللَّهِ اللَّهُ عَلْمُوكِمَ ثَلُولِكُمْ وَاللَّهُ عَلِيمٌ لِمَالِيهِ المَشْدُورِ

إِنّ الذّبِينَ تَوْلُوا مِنحَمْدٌ يُؤمّ
 النّتَ الجَمْتَانِ إِنّمَا اسْتَرَكَمُمُهُ الشّبَطَانُ
 يَبْمَيْن مَاكْسَبُوا وَلَقَدْ عَنكا اللهُ
 عَنهُ إِنّ اللهَ عَنوُرُ حَلِيمُهُ

﴿ يَتَأَيُّنَا الْمَدَنَ امْنُوا لَا تَكُونُواْ كَالَّذِينَ كَمْنُرُواْ وَقَالُواْ لِإِنْوَنِهِذِ إِذَا مَرَبُوا فِي الْأَرْضِرَ أَوْكَافُواْ غُزَى لَوْكَافُواْ عِندَا مَا مَانُواْ وَمَا فِيلُواْ

<sup>467.</sup> That testing by God is not in order that it may add to His knowledge, for He knows all. It is in order to help us subjectively, to mould our will, and purge us of any grosser motives, that will be searched but by calamity. If it is a hardened sinner, the test brings conviction out of his own self Cf, also iii, 140.

<sup>.468.</sup> It was the duty of all who were able to fight, to fight in the sacred cause at Uhud. But a small section were timd: they were not quite as had as those who railed against God, of those who thoughtlessly disobeyed orders. But they still failed in their duty. It is our inner motives that God regards. These limitorous people were forgiven by God. Perhaps they were given another chance: petitaps they rose to it and did their duty that.

This that God may make it A cause of sighs and regrets In their hearts. It is God That gives Life and Death. And God sees well All that ve do.

- 157. And if ye are slain, or die. In the way of God. Forgiveness and mercy From God are far better Than all they could amass.400
- 158. And if ye die, or are slain, Lo l it is unto God That we are brought together.
- 159. It is part of the Mercy Of God that thou dost deal Gently with them.471 Wert thou severe Or harsh-hearted. They would have broken away From about thee : so pass over (Their faults), and ask For (God's) forgiveness For them; and consult Them in affairs (of moment). Then, when thou hast Taken a decision. Put thy trust in God.

لِيُعَكِّلَ اللهُ ذَلِكَ حَسَرَةً فَي قُلُهُ بِعِنْ وَاللَّهُ يُحْدِد وَجُمْتُ وَأَلَدُ بِمَا تَعْلُونَ بِصَبِيرٌ @ وَلَهِن ثُوَلُمُ فِي سَهِيلِ أَلْمَو أَوْمُمُّ كُغَلْمَ أَنْ مِنَ أَلِلُهُ وَرَحْمَةٌ خَلِيٌّ مِنَّا يَخِمُونَ ﴿ وَلَيْنِ مُنْدُ أَوْ فَيُلَّمُّ لَإِلَى أَلَّهِ تُحْشَرُونَ

 قَبَمَا رَجْمَةِ مِنَ ٱللّهِ لِنَكَ لَمُتَّرَّ وَلَوْكُنتَ فَظَلًا غَلِيظُ ٱلْقَلْبِ لِآنفَضُوا مِنْ حَوْلِكُ فَأَعْتُ فَإِذَا عَزَبُكِ فَنَ كُا عَا أَلَلَهُ

At first sight you would expect the second person here. At first sight you would expect the second person here ("9 second person here ("9 second person here ("9 second person in arriver clause, But remember that the second person in earlier clause refers the second person in earlier clause refers the second person in earlier clause refers the second person in would not be for hosting riches; your wealth—duty and the mercry of God,—is far more precious than anything the Unbellever's can amass in their sallabil lives."

471. The extremely gentle nature of Muhammad endeared him to all, and it is reckoned as one of the Mercies of God. One of the Apostle's titles is "A Mercy to all Creation." At no time was this gentleness, this mercy, this long-suffering with human weaknesses, more valuable than after a disaster like that at Uhud. It is a God-like quality, which then, as always, bound and binds the souls of countless men to him.

<sup>469.</sup> It is want of faith that makes people afraid (1) of meeting death, (21 of doing their duty wheat it involves clanger, as in travelling in order to earn an honest living, or fighting in a sacred cause. Such fear is part of the punishment for want of faith. If you have faith, there is no fear in cause. Such fear is part of the punishment for want of faith. If you have faith, there is no fear in meeting death, for it brings you nearter to your goal, nor in meeting dank, for it brings you nearter to your goal, nor in meeting dank in many that the kevs of life and death are in God's hands. Nothing can happen without God's Will. If it is God's Will, if it is God's Will, that you should live, who should live, you taking at home will not aver you. If it is His Will that you should inkey your life in the danger, there are three considerations that would make you appear to the standard of the separation which the sould which he has no news; he signing energy that it instead of the separation which the souls without faith fear, he looks forward to a surer sounce than it sought in the fear. reunion than is possible in this life.

165

(٣) سورة آل عمران إِنَّ ٱلْمُلَةُ نُحُثُ ٱلْمُتُهَكِّلِينَ

For God loves those Who put their trust (in Him).

160. If God helps you,
Non can overcome you:
If He forsakes you,
Who is there, after that,
That can help you?
In God, then,
Let Believers put their trust.

Be false to his trust.
If any person is so false,
He shall, on the Day
Of Judgment, restore
What he misappropriated;
Then shall every soul
Receive its due,—
Whatever it earned,—
And none shall be
Dealt with unjustly.

162. Is the man who follows

The good pleasure of God
Like the man who draws
On himself the wrath
Of God, and whose abode
Is in Hell?—
A weeful refuge!

163. They are in varying grades In the sight of God, And God sees well: All that they do.

164. God did confer A great favour إن يَنصُرُكُو أَللَهُ فَلَا غَالِبَ كَاتُو قَإِن
 يَغذُلُكُو فَنَ ذَا الذِي يَنصُرُكُو مِنْ بَعْدِيْتَ
 وَعَلَى اللهِ فَدُلْيَتُوكُلُ إِلْمُؤْمِنُونَ

@ وَمَا كَانَ لِنِينِي أَن يَشُلُّ وَمَن يَغُلُلُ يَأْكِ مَا غَلَّ ثِنْمَ الْقِينَةُ ۚ ثُمْ ثُوفًا كُلُّ فَنْسِ مَا كَسَبَتْ وَلَمْ لَا يُظْلَمُونَ

أَفْنَ إَنْتَعَ رِضُوا لَ اللّهِ كُنْ إَلّهَ يَسْخَطِ مِنْ
 الله وَمَأْوَلُهُ بَحَمَّةٌ وَيِشْنَ الْفِيدِيرُ

﴿ هُمْ دَرَجَتُ عِندَ اللَّهِ ﴿ وَلَجَتُ عِندَ اللَّهِ ﴿ وَاللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ الللَّهِ اللَّهِ اللَّهِ ا

@ لَقَدْ مَنَّ أَلَلَهُ

<sup>472.</sup> Besides the gentleness of his nature, Muaiafā was known from his earliest life for his trustworthiness. Hence his title of Al-Amin. Unscrippulous people often read their own low motives into other mea, and their accusation, which is meant to injure, fastens on the vanous virtues for which the man they attack is well known. Some of the Hypocrities after Universal to the men who had deserted their posts in their craving for booty. Those low suspicions were never believed in by any sensible people, and they have no interest for us now. But the general principles here declared are of elegnal value. (I) Mean of God do not act from unworthy motives, (2) Those who act from such motives are spiritually the lowest of creatures, and they will make no profit. (3) A man, of God is not to be judged by the same standard as a greedy creature (4) in God spread the various grades of men, and we must try to understand and apprecial expression.

166

On the Believers 475
When He sent among them
An Apostle from among
Themselves, rehearsing
Unto them the Signs
Of God, sanctifying them,
And instructing them
In Scripture and Wisdom,
While, before that,
They had been
In manifest error.

165. What! When a single
Disaster smites you,
Although ye smote (your enemies)
With one twice as great,
Do ye say?—
"Whence is this?"
Say (to them):
"It is from yourselves:
For God hath power
Over all things." ""

166. What ye suffered
On the day the two armies
Met, was with the leave
Of God, in order that
He might test \*\* the Believers,—

167. And the Hypocrites also.\*\*
These were told: "Come,
Fight in the way of God,
Or (at least) drive
(The foe from your city)."
They said: "Had we known
How to fight, we should
Certainly have followed you."

عَلَ ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنْشِيهِمْ يَعْلُواْ عَلَيْهِمْ اَكِيْلِهِ مَنْ كَيْهِمْ وَيُعَلِّهُمُ ٱلْهِسِكَنْتِ وَٱلْمِكْمَةَ وَإِنْ كَانُواْ مِن قِبُلُ لِنَيْ مَثَلًا فِيْنِيْ

۞اَوَكَا اَسَبَتَكُمُ مُصِيبَةٌ ذَذَ أَصَبُحُمْ مِثْلَيْهَا فُلتُدَ أَنَّ مَذَاً فُل مُوَينْ عِنداً اَنسُيكٌ إِذَا بَهَ عَلَ كُلِ شَىٰ وَقِيلٌ

۞ وَمَنَا أَصَنَكُمْ يَوْمَ الْنَتَقَ الْبَعْدَادِ فَإِذْ نِ اللَّهِ وَلِيْعَلَمُ الْفُومِدِينَ

۞ وَلِيَّمْمُ الْذِينَ نَافَعَوُّاً وَفِيلَ لَمُـهُ ثَمَّالُوَّا فَنِلُوْا فِي سَبِيلِ اللَّهِ أَوِ اذْفَعُوُّا فَالُوْا لَوْفَعَمُ نِنَاكُو لَاتَبَعْتُكُمُّ

<sup>473.</sup> Cf. ii. 151.

<sup>474.</sup> If Uhud was a reverse to the Muslims, they had inflicted a reverse twice as great on the Meccans at Badr. This reverse was not without God's permission, for He wanted to test and purily the faith of those who followed bislam, and to show them that they must strive and do all in their power to deserve God's help. If they disobeyed orders and neglected discipline, they must attribute the disaster to themselves and not to God.

<sup>475.</sup> Test ; literally know. See n. 467 to hi, 154.

<sup>475.</sup> Test: interally #### 250 to 10, 134.

476 The testing of the Hypocrites was the searching out of their motives and exposing them to the sight of their brethern, who might otherwise have been taken in. In the first place they gave counsels of caution: in their minds it was nothing but cowardice. In the second place, what they wished was not the good of the community but its being placed in a contemptible position. When others were for self-sacrifice, they were for ease and fair words. Pretending to be Muslims, they were nearer to Unbelief. Ironically they pretended to know nothing of fighting, and left their devout brethen to defend their faith and ideals. If that devout spirit did not appeal to them, they might at least have defended their city of Medina when it was threatened,—defended their cattles and homes as good citizens.

(٣) سورة آل عمران

167

They were that day Nearer to Unbelief Than to Faith, Saying with their lips What was not in their hearts: But God hath full knowledge Of all they conceal.

- 168. (They are) the ones that say,
  (Of their brethren slain),
  While they themselves
  Sit (at ease): "If only
  They had listened to us,
  They would not have been slain."
  Say: "Avert death
  From your own selves,
  If ye speak the truth."
- 169. Mehink not of those
  Who are slain in God's way
  As dead. Nay, they live, "
  Finding their sustenance
  In the Presence of their Lord;
- 170. They rejoice in the Bounty
  Provided by God:
  And with regard to those
  Left behind, who have not
  Yet joined them (in their bliss),
  The (Martyrs) glory in the fact
  That on them is no fear.
  Nor have they (cause to) grieve. 671
- 171. They glory in the Grace And the Bounty from God, And in the fact that God suffereth not

هُرِ لِلْصَخْفِرِ يُوَسِّدِ أَوْرِبُ مِنْهُمُ لِلْإِعْنِيُّ يَعُولُونَ إِلَّا فِيهِدِمَّا لَيْسَ فِي قُلُونِهِيَّهُ وَاللَّهُ أَعْلَمُ عِنَا كَمُنْكُونَ هِ الْذِينَ فَالْوَا لِلْخَرْيَمِ وَقَعْدُواْ لَوَ الْمَلَاعُونَا مَا فَيْلُواْ فُلْ فَادْدُهُ وَلَعَدُواْ لَوْ الْمَوْنَ إِنْ كُنْنُونَ مَنْ فِيْقِ

® وَلَا تَضَيَّزُا لَذِينَ فَينُلُوا فِي َسِيلِ اللّهِ أَمَوَنَا بَلَ أَخْبَآةُ عِندَ رَبِهِهِـدْ بُرُدُونَ

﴿ فَرِصِنَ بِمَا ۚ النَّهُ مُن اللَّهُ مِن فَصَلْطِهِ ۗ وَيَسْتَبْشُرُونَ مِا لَذِينَ لَهُ يَلْحَمُوا بِيم بَنْ خَلْفِ فِمْ أَنْ خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَعْزَلُونَ

• يَسْتَنْشُرُونَ بِنِعْمَةِ مِنْ أَلَةٍ وَفَضْلِ
 • تَأْنَاأَةَ مَنْ أَلَةً مَنْ أَلَاثَةً مَنْ أَلَةً مَنْ أَلَةً وَفَضْلِ

<sup>497.</sup> A beautiful passage about the Martyrs in the cause of Truth. They are not dead: they live,—and in a far higher and deeper sense than in the life they have left. Even those who have no faith in the Heroafter honour those that do not have cause, with the crown of immortality in the minds and memories of generations unbown. The life cause, with the crown of immortality in the minds and memories of generations unbown. For the life is not the life in the sea a higher, ruse, and less relative immortality. Perhaps 'mmortality' is not the right word in the see a higher, ruse, and less celative immortality in the life. In their case, which are properties of general of death, not consider the true ruse life, as opposed to its shadow life. Our cause life is sustained with carnal took and its pays and pleasures at their best are those which are projected on the screen of this material world. Their real Life is sustained from the ineffable Presence and Nearness of Good. Cf. M. 154, and see how the idea is further developed here.

<sup>478.</sup> The Martyrs not only rejoice at the bliss they have themselves attained. The dear one left behind are in their thoughts; it is part of liter glory that they have saved their dear ones from fear, sorrow, humiliation, and grief, in this life, even before they come to share in the glories of the Herealter.

Note how the refrain: "on them shall be no fear, nor shall they grieve": comes in here with a new and appropriate meaning. Besides other things, it means that the dear ones have no cause to grieve at the death of the Martyrs; rather have they cause to rejoice.

The reward of the Faithful To be lost (in the least).

#### SECTION 18.

- 172. Of those who answered
  The call of God
  And the Apostle,
  Even after being wounded, "s
  Those who do right
  And refrain from wrong
  Have a great reward:—
- 173. Men said to them:

  "A great army is gathering Against you":
  And frightened them:
  But it (only) increased
  Their Faith: they said:

  "For us God sufficeth,
  And He is the best
  Disposer of affairs,"
- 174. And they returned
  With Grace and Bounty
  From God: no harm
  Ever touched them:
  For they followed
  The good pleasure of God:
  And God is the Lord
  Of bounties unbounded
- 175. t is only the Evil One That suggests to you The fear of his votaries: Be ye not afraid Of them, but fear Me, If ye have Faith.
- 176. Let not those grieve thee
  Who rush headlong
  Into Unbelief:
  Not the least harm
  Will they do to God:
  God's Plan is that He

لَايُسْيِعُ أَجْرَ ٱلْمُؤْمِنِ بِينَ

﴿ الَّذِينَ اسْجَابُوا لِقَوْ وَالرَّسُولِ مِنْ مَسْدِ مَنَ آمَسَابَهُ مُ الْفَرْجُ لِلَّذِينَ أَحْسَمُوا مِنْهُ مُ وَانْفُوْا أَبُرْ عَظِيمُهُ

> ﴿ الَّذِينَ قَالَ لَمُسُمُ النَّاسُ إِلَّى النَّاسُ قَدْ جَعَوْالِكُمْ فَأَخْشُوْهُمْ فَزَادَهُمْ الْمَيْنُا وَقَالُواْ حَسْمُنِنَا اللَّهُ وَيْشِمَ الْوَكُلُ

أنقلبُوا بِنِحْكَةِ مِنَ اللهَ وَفَضْولِ
 أَرْ بَسَسُهُمْ شُومٌ وَاسْبَعُوا بِضْوَاتَ اللهَ
 وَاللهُ دُونُ فَضْولِ عَظِيمٍ

إِنَّا ذَلِكُمُ الشَّيْطِلَنُ يُحَوِفُ أَوْلِيَأْتُمُو
 وَهَا فَوْنِ إِن كُنتُمْ مُؤْمِنِينَ

﴿ وَلَا يَعْزُلِكَ الَّذِينَ يُسَدِعُونَ فِي الْمُعُرِّ إِنَّهُ رُلَى يَشْرُوا اللَّهَ شَيْئاً فِيهِ اللّهُ

<sup>470.</sup> After the confusion at Uhud, men railed round the Apostic. He was wounded, and they were wounded, but they were all ready to fight again. Abl Sulyão with his Mercans withdrew, but left a challenge with them to meet him and his army, again at the fair of Badt Sugra next year. The challenge was accepted, and a picked band of Mussims under their intrepid Leader kept the trys, but the enemy did not come. They returned, not only unharmed, but enriched by the trade at the fair, and (it may be presumed) strengthened by the accession of new adherents to their cause.

Will give them no portion In the Hereafter, But a severe punishment.

177. Those who purchase Unbelief at the price Of faith.-Not the least harm Will they do to God. But they will have A grievous punishment.

178. Let not the Unhelievers Think that Our respite To them is good for themselves: We grant them respite That they may grow to In their impuity: But they will have A shameful punishment.

179. God will not leave The Believers in the state In which we are now. Until He separates What is evil From what is good.481 Nor will He disclose To you the secrets Of the Unseen 482 But He chooses Of His Apostles (For the purpose) Whom He pleases. So believe in God And His Apostles: And if ve believe And do right, Ye have a reward Without measure.

<sup>480.</sup> That the cup of their iniquity may be full. The appetite for sin grows with what it feeds in The natural result is that the sunner sinks deeper into sin. If there is any freedom of will, this naturally follows, though Gods Garce is always ready for the repentant. If the Grace is rejected the increase of iniquity planner to those who might otherwise be attracted by its failtier. The working of God's Law is therefore both just and metroid. See also the next vereing of the properties of the contract of the properties of the pr

<sup>482.</sup> Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to line as may be expedient for him, by Aposiles chosen for the purpose. Our duty is to hold fast by faith and lead a good life.

180. And let not those
Who covetously withhold
Of the gifts which God
Hath given them of His Grace, (43)
Think that it is good for them:
Nay, it will be the worse
For them: soon shall the things
Which they covetously withheld
Be tied to their necks
Like a twisted collar, (45)
On the Day of Judgment.
To God belongs the heritage (45)
Of the heavens and the earth;
And God is well-acquainted
With all that ye do.

﴿ وَلَا يَضْلَمُنَ الْإِبْنِ بَيْمَالُونَ
 ﴿ وَفَضْ إِلَهِ مِنْ فَضْ إِلَهِ مَنْ فَوْنَ وَمِنْ اللّهِ مِنْ فَوْنَ مَنْ اللّهِ وَمِنْ وَفَرْنَ مَنْ اللّهِ وَلَا مُنْ اللّهِ وَلَا مُنْ وَاللّهُ وَلَا وَفِي اللّهِ وَاللّهُ وَلَا وَفِي اللّهِ وَاللّهُ وَلّهُ وَلّهُ وَاللّهُ وَلَا أَلّهُ وَاللّهُ وَلَا أَلَّهُ وَلَا أَلّهُ وَاللّهُ وَاللّهُ وَلَا أَلّهُ وَلَا أَلّهُ وَاللّهُ وَلَا أَلّهُ واللّهُ وَلَا أَلّهُ وَلَا أَلّهُ وَلَا أَلّهُ وَلَا أَلّهُ وَاللّهُ وَلَا أَلّهُ وَلَا أَلّا أَلّهُ وَلّهُ اللّهُ وَلِلْمُلْكُولَا لَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلِلْمُلْلِمُ وَلّهُ وَلّهُ وَلّل

C. 60.—Regard, onmoved, the taunts of those
(ni. 181-200.) Who laugh at faith; nor let their falsehood
Nor their seeming prosperity, raise
Questions in your minds. All
Who can read the Signs of God.in Nature
Know His wisdom, goodness, power,
And justice. They know His promise
Is sure, and in humble prayer,
Wholly put their trust in Him.

SECTION 19.

181. Sod hath heard
The taunt of those
Who say: "Truly, God "
Is indigent and we
Are rich!"—We shall
Certainly record their word

<sup>483.</sup> The gifts are of all kinds: material gifts, such as wealth, property, strength of limbs, etc. or intangible gifts, such as influence, birth in a given set, inhellect, skill, insight, etc. or spiritual gifts of the highest kind. The spending of all these things (apart from what is necessary for ourselves) for those who need them, is charity, and punites our own character. The withholding of them to the property of the prop

<sup>484.</sup> By an api metaphor the muer is told that his wealth or the other pits which he hoarded will ching round his neck and told min my good. He will ursh he could get rid of them, but he will not be round his neck (Matt. xviii 6). The metaphor here is fuller. He hugged his wealth or his gifts about him. They will become like a heavy rollar, the bage of slavery, round his neck. They will be ted tight and twisted, and they will gree him pan and angust his stead of pleasure. Cf. also xvii. 13.

<sup>485</sup> Another metaphor is now introduced. Material wealth or properly is only called ours during our short life here: it then descends to heirs and heirs until it goes to the ultimate heir, the State So all gifts are ours in trust only; they ultimately revert to God, to Whom belongs all that is in the heavens or on earth.

<sup>486.</sup> In II. 245 we read: "Who is he that will loan to God a beautiful loan?" In other places charity or spending in the way of God is metaphorically described as giving to God. The holy Apostle often used thet expression in appealing for funds to be spent in the way of God. The scoffers mocked and said: "30 God is findigent and we are rich!" This blaspheniy was of a piece with all their conduct in history, in slaying the Prophets and men of God.

And (their act) of slaying The Prophets in defiance of right, and We shall say: "Taste ye the Penalty Of the Scorching Fire!

- 182. "This is because
  Of the (unrighteous deeds)
  Which your hands
  Sent on before ye:
  For God never harms
  Those who serve Him."
- 183. They (also) said: "God took
  Our promise not to believe
  In an apostle unless
  He showed us a sacrifice
  Consumen by fire ""
  (From heaven)." Say:
  "There came to you
  Apostles before me,
  With Clear Signs
  And even with what
  Ye ask for: why then
  Did ye slay them,
  If ye speak the truth?"
  - 184. Then if they reject thee,
    So were rejected apostles
    Before thee, who came
    With Clear Signs,
    Books of dark prophecies,
    And the Book of Enlightenment.\*\*

وَقَنَكُ الْأَنْ اِلْمَا الْمَا اِلْمَا الْمَا الْمَا الْمَالِينَ اللّهِ اللّهُ اللّهِ اللّهُ اللللللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ ا

فَكَادٍ كَذَبُولَ فَقَدْ كُذِبَ
 رُسُلُ مِن فَبَلِكَ جَادَ بِالْهِيَئَنةِ
 وَالْدُرُ وَالْكِكَنْ الْمُنْ

<sup>487.</sup> For the expression "slaying in defiance of right," Cf. iii, 21, and iii, 112,

<sup>488.</sup> Cf. ii 95 and note.

<sup>489</sup> Burnt sacrifices figured in the Mosaic Law, and in the religious ceremonies long before Moses, but its not true that the Mosaic Law laid down a fire from heaven on a burnt sacrifice as a test of the credentials of Prophets. Even if it had been so, did the Jews obey the Prophets who showed this Sign? In Leviticus iz, 23-24, we are told of a burnt offering prepared by Moses and Aaron; "and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat." Yet the neople rebelled frequently against Moses, and rebellion against a Prophet is spiritually an attempt to kill him. Abelt's offering facinfice) was probably a burnt offering; it was accepted by God, and he was killed by Cain out of realousy; Gen, iv, 3-8. Mosaic sacrifices were no longer needed by the people of Jesus or the people of Majammad.

<sup>490.</sup> The three things mentioned in the "Text are: (1) Clear Signs (baiyināl); (2) zubūr, and (3) hilāb-th-Mustr. The signification of (1) I have explained in the note to ili, 62, as far as they relate to Jesus. In a more general sense, it means the clear evidence which God's dealings furnish about a man of God having a true mission: 4x, Mores in relation to Pharach. I have translated (2) as Books of Dark Prophetes, anission: 4x, Mores in relation to Pharach. I have translated (2) as Books of Dark Prophetes, anission: 4x, Mores in relation to Pharach. I have translated (2) as Books of Dark Prophetes, anission: 4x, Mores in relation to Pharach. I have translated (2) as Books of Dark Prophetes, anission: 4x, Mores in mislate something hand. The Commentators are not agreed, but the object in the commentation of the com

185. Edvery soul shall have
A taste of death: wil
And only on the Day
Of judgment shall you
Be paid your full recompense.
Only he who is saved
Far from the Fire
And admitted to the Garden
Will have attained
The object (of Life):
For the life of this world
Is but goods and chattels
Of deception.\*\*

186. Ye shall certainly Be tried and tested In your possessions And in your personal selves: 493 And ye shall certainly Hear much that will grieve you. From those who received The Book before you And from those who Worship many gods. But if ye persevere Patiently, and guard Against evil,-then That will be A determining factor In all affairs.

187. And remember God took a Covenant From the People of the Book,<sup>664</sup> To make it known

And clear to mankind, And not to hide it: ﴿ كُلُ نَفْسٍ نَآمِتَهُ النونِ عَلَمَا الْوَتِ عَلَمَا الْوَتِ عَلَمَا الْوَتِ عَلَمَا الْوَتِ عَلَمَا الْوَتَ عَنِ النّارِ وَالْمَجَلِ الْفِينَدَةُ النّائِحَةَ اللّهَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

النّبَلُون فِي أَمْوَالِكُمْ وَالْشَكْمُ
 ولَشَتَكُمْنَ مِنَ الْذِينَ أُوفُوا الْكِنَتِ
 مِن تَبْلِكُمْ وَمَنَ الّذِينَ أَشْرُكُوَا
 أَذْى كَثِيرًا وَإِن تَشْهُمُوا وَيَنْقَسُوا
 وَإِنَّ تَلِكَ مِن عَمْوِالْالْمُودِ

وَإِذْ أَخَذَ أَنَهُ مِينَتَ الْإِينَ
 أُوشُواْ الْكَتَبَ لَلْبَيِّنَـُهُ لِلتَّاسِ
 وَلَا تَكْمُؤْتُهُ

<sup>491.</sup> The soul will not die; but the death of the body will give a taste of death to the soul when the soul separates from the body. The soul will then know that this life was but a probation. And seeming inequalities will be adjusted finally on the Day of Judgment.

<sup>492,</sup> Cf. Lyingfellow's Psalm of Life: "All this world's a fleeting show, For man's illusion given. The only Reduity will be when we have attained our final goal.

<sup>493.</sup> Not wealth and possessions only (or want of them), are the means of our trial. All our personal talents, knowledge, opportunities, and their opposites,—in fact everything that happens to us and makes up our personality is a means of our testing. So is our Faith; we shall have to put up for it many insults from those who do not share it.

<sup>494,</sup> Truth—God's Message—comes to any man or nation as a matter of sacred trust. It should be broadcast and published and taught and made clear to all within reach. Privileged presishood at once erects a barrier. But worse,—when such priesthood tampers with the truth, taking what suits it and ignoring the rest, it has sold God's gift for a miserable ephemeral profit; how miserable, it will learn when Nemesis comes.

But they threw it away Behind their backs, <sup>68</sup> And purchased with it Some miserable gain! And vile was the bargain They made!

- 188. Think not that those
  Who exult in what they
  Have brought about, and love
  To be praised for what
  They have not done,—
  Think not that they
  Can escape the Penalty.
  For them is a Penalty
  Grievous indeed.
- 189. To God belongeth
  The dominion
  Of the heavens
  And the earth;
  And God hath power
  Over all things.

# SECTION 20.

- 190. Behold! In the creation
  Of the heavens and the earth,
  And the alternation
  Of Night and Day,—\*\*
  There are indeed Signs
  For men of understanding,—
- 191. Men who celebrate
  The praises of God,
  Standing, sitting,
  And lying down on their sides,\*\*
  And contemplate
  The (wonders of) creation

فَنَهَدُوهُ وَلَآهَ ظُهُودِهِ وَاشْتَرَفَا بِدِء ثَمَّتَ فَلِيلًا فَمِيْسَ مَا يَشْتَرُفَنَ

⊚لَا غَسَبَنَّ الْذِينَ بَهْرَوْنَ بِمَا أَثَوَا وَغِيهِ بَوْنَ أَنْ يُعْسَكَدُوا عِبَا لَهُ يَشْكُلُوا فَلَا غَسَبَنَهُمْ مِتَكَانَوْ يَنْ الْمَسَلَاثِ وَكُنْهُ مَسْلَكُمْ إِلَيْهُ يَنَ الْمُسْلَاثِ وَكُنْهُ مَسْلَكُمْ الْمِسْلَاكِ الْمِيثَ

﴿ وَلِيَّهِ مُلْكُ التَّمَسُونِ وَٱلْأَرْضُ وَاللَّهُ كَلِّ كُلِ شَعْمِ فَدِيْرُ

إنك في خلوت التتمنيزية والأرض
 واخي كنيه البشيل والتيكاد الآيته
 لإفل الألكي
 الذير يَدُكُرُونَ اللهَ يَيْنَتُنَا وَقُسُومًا
 وَعَلَى جُدُوبِهِمْ وَيَفَعَكُمُونَ

<sup>495.</sup> Cf. ii. 101.

<sup>496.</sup> A searching picture of the worldly wise! They may cause mischief and misery to others, but gloat over any glory it may bring them! They may trample down God's truths, and enthrone false standards of worship. They may take credit for virtues they do not possess and seeming successes that come in spite of their despicable deceptions.

<sup>497.</sup> See it. 164. The two items mentioned here are just brief symbols recalling the six or seven mentioned in the other passage. And those too are but brief symbols and reminders of the glorious majesty of God and His goodness to man.

<sup>498.</sup> That is, in all postures, which again is symbolical of all circumstances, personal, social, economic, historical and other.

In the heavens and the earth, (With the thought):
"Our Lord! not for naught
Hast Thou created (all) this!
Glory to Thee! Give us \*\*
Salvation from the Penalty
Of the Fire.

- 192. "Our Lord! any whom Thou
  Dost admit to the Fire,
  Truly Thou coverest with shame,
  And never will wrong-doers
  Find any helpers!
- 193 "Our Lord! we have heard
  The call of one calling
  (Us) to Faith, 'Believe ye
  In the Lord,' and we
  Have believed. Our Lord!
  Forgive us our sins,
  Blot out from us
  Our iniquities, and take
  To Thyself our souls
  In the company of the righteous.
- 194. "Our Lord! Grant.us
  What Thou didst promise
  Unto us through Thine Apostles,
  And save us from shame
  On the Day of Judgment:
  For Thou never breakest
  Thy promise."
- 195. And their Lord hath accepted Of them, and answered them: "Never will I suffer to be lost The work of any of you,

الشَّرَوْنِ وَالأَمْنِ تَبْنَا مَا خَلَفْ مَسْفَا بَعِلِيلًا مُشِخَذَكَ فَقِرًا عَلَابَ الشَّادِ

@ رَبُّكَ آ إِنَّكَ مَن ثَلْخِلِ النَّسَارَ فَقَدْ أَخْرَيْنَكُمْ وَمَا لِلظَلِلِينَ مِنْ أَحْسَادِ

@ زَبَّنَ إِنْكَ مَيْعَتَ مُسَادِيًّا يُنَا دِم لِلْإِيِّنِ أَنْ اَوْسُوا بِرَيِّكُمْ فَامَنَ أَنْبُتِنَا فَأَغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّر عَنَا سَيْفَائِنَا وَقَوْفَنَا سَمَّ الْفَرْكِادِ

۞ رَبِّنَا وَالِيَنَا مَا وَعَدَثَنَا عَلَ رُسُ لِكَ وَلَا خَنْ رِزَنَا يَـوْرُ الْفِيَكَةَ إِنَّكَ لَا خُفُولُ الْإِيمَادَ

<sup>499.</sup> It is the thought of Salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! The Fire is a symbol of penalty. We pray for salvation from the penalty.

Be he male or female:
Ye are members, one of
another:

Those who have left their homes,
Or been driven out therefrom,
Or suffered harm in My Cause,
Or fought or been slain,—
Verily, I will blot out
From them their iniquities,
And admit them into Gardens
With rivers flowing beneath;—
A reward from the Presence at
Of God, and from His Presence list he best of rewards."

- 196. The tot the strutting about Of the Unbelievers Through the land Deceive thee:
- 197. Little is it for enjoyment:
  Their ultimate abode
  Is Hell: what an evil bed
  (To lie on)!
- 198. On the other hand, for those Who fear their Lord, Are Gardens, with rivers Flowing beneath; therein Are they to dwell (for ever),—A gift from the Presence Of God; and that which is In the Presence of God Is the best (bliss)

  For the righteous.
- 199. And there are, certainly, Among the People of the Book,

كَيْنِ الْإِنْ التَّقَوْ التَّقَوْ التَّهِدُ مَا الْمُنْهَدُ مَن الْحَيْدُ الْمُنْهَدُ مَن الْحَيْدُ الْمُنْهَدُ مَن الْحَيْدُ الْمُنْهَدُ مَن الْحَيْدُ اللَّهِ اللَّهُ اللَّ

@ قَانَ مِنْ أَحْلِ الْحِيَدَاب

<sup>500.</sup> In Islam the equal status of the sexes is not only recognised but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, colour, birth, etc.

<sup>501.</sup> Here, and in iii. 196 below, and in many places elsewhere, stress is laid on the fact that where gift, or reward, or biles will come to the righteous, 11s chief merit will be that it proceeds from the Presence of God Himself. "Nearness to God" expresses it better than any other symbol.

(٣) سورة آل عمران 126

Those who believe in God, In the revelation to you, And in the revelation to them, Bowing in humility to God: They will not sell The Signs of God For a miserable gain! For them is a reward With their Lord, And God is swift in account.

200. O ye who believe!

Persevere in patience \*\*
And constancy; vie
In such perseverance;
Strengthen each other;
And fear God;
That ye may prosper.\*\*

كمَنَ يُسوَّيْنُ بِاللَّهِ وَيَنَا أُنِزِلَ الآجِهِمُ وَمَا أُنِزِلَ النَّهِيْدُ خَلِيْهِ بِاسَ بِلَيْ لَا يَشْتَرُونَ بِثَابِّكِ اللَّهِ تَمْنَ عَلِيكِةً لُوْلِيَاكَ لَمُسْدُ أَنْهُمْ عِنْدَ رَبِّيْمٍ إِنَّ اللَّهَ سَرِيْحُ أَلِيكِالٍ

> ۞ يَأَيُّبَ الْأَيْنِ اَشْنُوا اَشْهُوا وَصَلِيرُوا وَرَابِطُوا وَاَتَّوُا اَنَّهُ لَمَدَّكُمْ ثُفْلِلُونَ



<sup>502.</sup> The full meaning of Sobr is to be understood here, oiz.: Patience, perseverance, constancy, self-restraint, refusing to be cowed down. These virtues we are to exercise for ourselves and in relation to others; we are to set an example, so that others may vie with us, and we are to vie with them, lest we fall short; in this way we strengthen each other and bind our mutual relations closer, in our common service to God.

<sup>503.</sup> Prosperity (falā) here and in other passages is to be understood in a wide sense, including prosperity in our mundane afairs as well as in sprintual progress. In both cares il implies happiness and the attainment of our wishes, purified by the love of God,

### INTRODUCTION TO SURA IV (Nisāa)

This Sura is closely connected chronologically with Sura III. Its subject-matter deals with the social problems which the Muslim community had to face immediately after Uhud. While the particular occasion made the necessity urgent, the principles faid down have permanently governed Muslim Law and social practice

Broadly speaking, the Sūra consists of two parts: (1) that dealing with women, orphans, inheritance, marriage, and family rights generally, and (2) that dealing with the recalcitrants in the larger family, the community at Medina, viv., the Hypocrites and their accomplices.

Summary.—It begins with an appeal to the solidarity of mankind, the rights of women and orphans, and the implications of family relationship, including an equitable distribution of property after death. (iv. 1-14 and C. 61.)

While the decencies of family life should be enforced, women should be held in honour and their rights recognized, in marriage, property, and inheritance; and this principle of goodness should be extended to all beings, great and small. (iv. 15-42, and C. 62.)

The sections in Medina, not yet in the Muslim community, should not go after false gods, but should accept the authority of the Apostle, and obey him. Then it will be their privilege to be admitted to a great and glorious Fellowship. (iv. 43.70, and C. 63.)

The Believers should organize in self-defence against their enemies, and beware of the secret plots and mischiels of the Hypocrites; how deserters should be treated, (iv. 71-91, and C. 64).

Caution about the taking of life; recommendations for leaving places inimical to Islam; religious duties in the midst of war. (iv. 92-104, and C. 65.)

Treachery and the lure of evil. (iv. 105-126, and C. 66.)

Women and orphans to be justly dealt with; Faith must go with justice, sincerity, and moderation in speech. (iv. 127-152, and C. 67.)

Where People of the Book went wrong, with honourable exceptions, (iv. 153-176, and C. 68).

C. 61.-All mankind are one, and mutual rights

(iv. 1.14.) Must be respected: the sexes
Must honour, each the other;
Sacred are family relationships
That rise through marriage
And women bearing children;
Orphans need especial loving care;
In trust is held all property;
With duties well-defined;
And after death, due distribution
Should be made in equitable shares
To all whose affection, duty,
And trust shed light and joy
On this our life below.

Sūra IV.

Nisaa, or The Women.

In the name of God, Most Gracious

Most Merciful.

- 2. Mo orphans restore their property (When they reach their age), Nor substitute (your) worthless things For (their) good ones; and devour Their substance (by mixing it up)



504. Na/s may mean: (1) soul; (2) self; (3) person, living person; (4) will, good pleasure, as in v. 4 below. Minhã: i follow the construction suggest-d by iman Razi. The particle min would then suggest here not a portion or a source of something else, but a species, a nature, a similarity. The pronoun hã refers of course to Na/s. The Biblical story of the creation of Eve from a rib of Adam may be allegorical, but we need not assume it in Quranic teaching.

505. All our mutual rights and duties are referred to God We are his creatures; His Will is the standard and measure of Good; and our duties are measured by our conformity with His Will. "Our wills' are ours, to make them Thine," says Tennyson (if Memorium). Among ourselves fluman beings) our mutual rights and duties arise out of God's Law, the sense of Right that is implanted in us by him.

506. Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the prude of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The write, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much inherece on our emotional and higher nature, deserves—not our fear, or our contempt, or our amused indulgence, but—our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships.

507. Justice to orphans is enjoined, and three things are particularly mentioned as temptations in the way of a guardian: (!) He must not postpone restoring all his ward's property when the time comes; subject to iv. 5 below. (2) If three is a list of property, it is not enough that that list should be technically followed: the property restored must be of equal value to the property received: the same principle applies where there is no list. (!) If property. It is managed together, or where perishable goods must necessarily be onsumed, a stricted probity is necessary when the separation takes place, and this is instituted on. See also it. 220 and not.)

With your own. For this is Indeed a great sin.

- 3. If ye fear that ye shall not Be able to deal justly With the orphans, 300 Marry women of your choice, Two, or three, or four; But if ye fear that ye shall not Be able to deal justly (with them), Then only one, or (a captive) That your right hands possess. That will be more suitable, To prevent you From doing injustice. 300
- 4. And give the women
  (On marriage) their dowcr
  As a free gift; but if they,
  Of their own good pleasure,
  Remit any part of it to you,
  Take it and enjoy it:
  With right good cheer.
- 5. Æto those weak of understanding 100 Make not over your property, 111 Which God hath made
  A means of support for you,
  But feed and clothe them
  Therewith, and speak to them
  Words of kindness and justice.

إِنَّ أَمْوَالِكُمْ إِنَّكُوكَانُ مُوبَا كَيْمِيكًا ۞ وَلَوْنُ خِشْمُهُ أَلَا لَشْيطُ وا فِي الْيَسَكِينَ وَالْمِيصُوا مَا طَابَ لَكُومِنَ الْلِسَاءِ مَثْنَى وَلُكْتَ وَرُئِيمٌ فَى إِنْ خِفْتُمْ أَلَا تَشْدِلُوا وَكِيدًا ۚ أَوْمَا مَلَكُ أَيْمُنُكُمْ وَلِيدًا الْمَنْ أَنْ تَشُولُوا

۞ وَاثُـوا اَلنِسَآءَ صَدُقَا إِنِّي غِنْكَةً فَإِن طِلْبَنَ لَكُوْعَن شَعْعٍ شِنْهُ نَفْسًا فَكُلُوهُ هَنِينَ ثَرِيدً

وَلاَ ثُوْشُواْ الشُمَنَهَاءَ أَمْوَلَكُمُ اللهِ عَمَالَ اللهُ الشُمَنَهَاءَ أَمْوَلَكُمُ اللهِ عَمَالَ اللهُ لَكَمْ فَيَحَالًا وَأَذُوْفُومُمُ فَيَهِا وَأَدُوْفُومُمُ فَيَكِلًا وَأَدُوْفُومُمُ فَيَكِلًا مَنْهُ فَرَلًا مَمْدُونُواْ لَمَمْدُونَا لَمَمْدُ فَرَلًا مَمْدُونُواْ اللهُ فَرَلُا مَمْدُونُواْ اللهُ فَيْدُونَا لَمَا لَمُؤْمِدًا لَهُ اللهُ فَيْدُونُواْ اللهُ اللهُ فَيْدُونُواْ اللّهُ فَيَعْمُ اللّهُ فَيَعْلِمُ اللّهُ فَيَعْلِمُ اللّهُ فَيَعْلِمُ اللّهُ فَيَعْلِمُ اللّهُ فَيْعِلَالِهُ اللّهُ فَيْعِلَالِهُ اللّهُ فَيْعُواْ اللّهُ فَيَعْلَالِهُ اللّهُ فَيْعِلَالِهُ اللّهُ فَيَعْلِمُ اللّهُ فَيَعْلِمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ فَيَعْلِمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

<sup>508.</sup> Notice the conditional clause about orphans, introducing the rules about marriage. This remodules of the immediate occasion of the promulgation of this verse. It was after Upud, when the Muslim community was left with many orphans and widows and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity. The occasion is past, but the principles remain. Marry the orphans if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependants if you have any. If not, make other arrangements for the orphans.

<sup>300.</sup> The unrestricted number of waves of the "Times of Ignorance" was now strivtly limited to a maximum of four, provided you could treat them with perfect equality, in material things as well as in affection and immaterial things. As this condition is most difficult to fulfil, I understand the recommendation to be towards monogamy.

<sup>310.</sup> This applies to orphans, but the wording is perfectly general, and defines principles like those of Chancery in Deglish Law and the Court of Wards in Indian Law. Property has not only its rights but also its responsibilities. The owner may not do just what he likes absolutely: his right is limited by the good of the community of which he is a member, and if he is incapable of understanding it, his control should be removed. This does not mean that he is harshly dealt with. On the contrary his interests must be protected, and he must be treated with special kindness because of his incapacity.

SII. Your property: Ultimately all poperty belongs to the Community, and intended for the support supp

6. Make trial of orphans
Until they reach the age 314
Of marriage; if then ye find
Sound judgment in them,
Release their property to them;
But consume it not wastefully,
Nor in haste against their growing

If the guardian is well-off,
Let him claim no remuneration,
But if he is poor, let him
Have for himself what is
Just and reasonable.
When ye release their property
To them, take witnesses
In their presence:
But all-sufficient
Is God in taking account.<sup>313</sup>

- Terrom what is left by parents
  And those nearest related
  There is a share for men
  And a share for women,
  Whether the property be small
  Or large,—a determinate share.
- But if at the time of division Other relatives, or orphans, Or poor, are present, Feed them out of the (property), And speak to them Words of kindness and justice.
- 9. Let those (disposing of an estate)
  Have the same fear in their minds
  As they would have for their own
  If they had left a helpless family
  behind:

Let them fear God, and speak Words of appropriate (comfort).515 وَآبِنَاوُا الْبَتَنَىٰ حَنَّى لَمَا بَلَغُوا الْنِكَاتِ فَإِنْ الْمَنْوَا الْنِكَاتِ فَإِنْ الْمَنْمُ يَنْهُمُ وَنَهْ اَفَا وَفَوْ الْمَنْهِمُ أَمْنَا فَا دَفْوَا الْمَنْهُمُ وَمِيالًا اللّهِ مَنْهُ وَمِنْ كَانَ غَيْبًا فَلْمِسْتَمْنِفَ أَنْهُمْ وَمَن كَانَ غَيْبًا فَلْمِسْتَمْنِفَ فَإِنَّا أَنْ كَانَ مَنْهُ فَيْ فَإِنَّا وَمَن كَانَ غَيْبًا فَلَيْمُ مُنْ فَإِنَّا مَنْ لَكُنْ فَأَنْسِهُ وَاللّهُ عَلَيْهِمْ أَمْنُ لِكُنْ فَأَنْسِهُ وَاللّهِمْ أَنْ فَلَكُمْ فَأَنْسِهُ وَاللّهِمْ أَنْ فَلَكُمْ فَأَنْسِهُ وَاللّهِمْ أَنْ فَلَكُمْ فَأَنْسِهُ وَاللّهِمْ أَنْ فَلَكُمْ مَنْ فَاللّهِمْ أَنْ فَلَكُمْ فَأَنْسِهُ وَاللّهُ عَلَيْهِمْ أَنْ فَلَكُمْ فَاللّهِمْ أَنْ فَلَكُمْ فَاللّهُ مِنْ فَاللّهُ مِنْ اللّهُ وَلِيمُانًا فَاللّهُ مِنْ اللّهِ كَلِيمَانًا فَاللّهُ فَاللّهُ مِنْ اللّهُ اللّهُ وَلَيْكُمْ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللللّهُ الللّهُ ا

الينجال تعييب بَنَا تَرْثُ الْوَلِيَانِ
 وَالْأَوْرُونُ وَلِلْسَاءِ نَضِيكُ بِمَا تَرْثُ الْوَلِيَانِ
 الوَلِيانِ وَالْأَوْرُونَ بِمَا قَلَ مِنْهُ
 وَكَرْشُوبِيا مَنْمُونِينَا
 وَإِذَا حَضْدَ الْمِنْمَةَ أَوْلِياً الْفُرْنِ
 وَإِذَا حَضْدَ الْمِنْمَةَ أَوْلِياً الْفُرْنِ
 وَإِذَا حَضْدَ الْمِنْمَةَ أَوْلِياً الْفُرْنِ
 وَأَنْ اللّهُ وَوَلْمُؤْلِلُ اللّهُ وَوَلَا اللّهِ وَوَلَا اللّهِ وَوَلَا اللّهِ وَاللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ الللللّهُ اللللّ

۞ وَلَمُثَنِّى الْذِينَ لَوْ تَرَكُوا مِنْ خَلِيْهِـ ذُرِّيَةً مِنْكَمَاقًا خَافُواْ مَلْهِمِثْمَ لَلْبَيْتُغُواْ اللَّهَ وَلِيْمُولُواْ فَوَلَا سَدِيدًا

512. The age of marriage is the age when they reach their majority

515. It is a touching argument addressed to those who have to divide an estate. 'How anxious would you be if you had left a helpless family behind?' If others do so, help and be kind.'

<sup>513.</sup> It is good to take human witnesses when you faithfully discharge your trust; but remember that however fully you satisfy your fellow-men when you give your account to them, there is a stricter account due from you to Golf. If you are righteous in Golfs eyes, you must follow these stricter standards.

<sup>51.4</sup> have resisted the temptatuon to translate "next of kin," as his phrase has a technical meaning in indian. Law, referring to certain kinds of bein, whereas here the people meani are those whose inheritance is to be divided. The shares are specified, the shares are should be a support to the share of the shares of the s

10. Those who unjustly Eat up the property Of orphans, eat up A Fire into their own Bodies : they will soon Be enduring a blazing Fire! SECTION 2.

11. God (thus) directs you As regards your children's 516 (Inheritance): to the male. A portion equal to that Of two females: if only Daughters, two or more.317 Their share is two-thirds

> Of the inheritance. If only one, her share

Is a half.

Hor parents, a sixth share Of the inheritance to each. If the deceased left children: If no children, and the parents Are the (only) heirs, the mother Has a third; if the deceased Left brothers (or sisters) The mother has a sixth. (The distribution in all cases is) after the payment Of legacies and debts. Ye know not whether Your parents or your children Are nearest to you In benefit. These are

Settled portions ordained 378

516. The principles of inheritance law are laid down in broad outline in the Qur-an; the precise details have been worked out on the basis of the Apostle's practice and that of his Companions, and details have been worked out on the basis of the Apostle's practive and that of his Companions, and by interprelation and analogy. Altalian jurists have collected a visit amount of learning on this properties of the properties of the constitute. Here we shall deal only with the broad principles to be gathered from the subject of life-long study. Here we shall deal only with the broad principles to be gathered from the subject of life-long study. Here we shall deal only with the broad principles to be gathered from the broad principles of the property; the remaining two-thirds are distributed among heirs as laid down. (2) All distribution takes place after the legacies and debts including fundamental expenses) have first been paid. (3) Legacies cannot be

left to any of the heirs included in the scheme of distribution; or it will amount to upsetting the shares and undue preference of one heir to another. (4) Generally, but not always, the male takes a share double that of a female in his own category.

and that it is sense in an even category.

If you have a sense in an even category is to mean a "if more than two doughters". But his alternative in the feet chairs "if only one categories", togetably, therefore, the first clause must mean: "if daughters, two or more. This is the general interpretation, and is confirmed by the supplementary provision in; if you the end of the Sdra, which should be read along with his Str. The verse deals with the portions allotted to (a) children, and (b) parents. The next were cleans with the portions allotted to (a) children, and (b) parents. The next were cleans with the portions allotted to (a) children, and (d) parents. The next were cleans with the portions allotted to (a) children, and (d) parents. The next were cleans the three provides allotted to (a) children, and (b) parents. The next were cleans the provides allotted to (a) children, and (b) parents. The next were cleans the provides allotted to (a) children, and (b) parents. The next were cleans the provides all th

with the portions another to (C) missand or wile of the decreased, and (m) confidences. The combined shares are fixed, but their amount will depend upon what goes to the parents. If both parents are living, and there are also children, both father and mother take a sixth each; if only one parent is living, be orse takes his or her sixth; and the rest goes to the children. If the parents are living, and there is no child or other heir, the muther gets a third (and the father the remaining two-children) and there is no child or other heir, the muther gets a third (and the father the remaining two-children). if there are no children, but there are brothers or sisters (this is interpreted strictly in the plural). the mother has a sixth, and the father apparently the residue, as the father excludes collaterals, This is far from being an exhaustive statement, but it establishes the proposition that children and parents have always some share if they survive, but their shares are affected by the existence and number of the heirs in these categories,

By God; and God is All-knowing, All-wise.

12. In what your wives leave, Your share is a half, If they leave no child; But if they leave a child, Ye get a fourth; after payment Of legacies and debts. In what ye leave, Their share is a fourth; If ye leave no child; But if ye leave a child, They get an eighth; after payment Of legacies and debts.

™ the man or woman Whose inheritance is in question, Has left neither ascendants nor descendants.<sup>580</sup>

But has left a brother 311
Or a sister, each one of the two
Gets a sixth; but if more
Than two, they share in a third;
After payment of legacies
And debts; so that no loss 322
Its caused (to any one).
Thus is it ordained by God;
And God is All-knowing,
Most Forbearing.

يَنَ اللَّهُ إِنَّ اللَّهُ كَانَ عَلِمًا حَكِيَّا ﴿ وَلَكُمْ ضِفُ مَا تَلَ أَذُوَ جَكُمْ إِن لَمْ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهِ عَلَىٰ اللَّهُ عَلَيْهُ اللَّهُ عَلَىٰ اللَّهُ عَلَيْهِ فِي عِبَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَيْهُ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللْهُ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ اللْهُ اللَّهُ عَلَىٰ اللْهُ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ الل

<sup>519.</sup> The husband takes a half of his deceased wife's property if she leaves no child, the rest going to residuaries; if she leaves a child, the husband gets only a fourth. Following the rule that the female share is generally half the male share, the widow gets a fourth of her deceased husband's property, if he leaves no children, and an eighth of the leaves children. If there are more widows than one, their collective share is a fourth or an eighth as the case may be; jirkr's at they divide equally,

<sup>520.</sup> The word in Arabic is kalālat, which is so construed usually. But it was nowhere defined authoritatively in the lifetime of the Apostle. This was one of the three terms about which Hadbrat Umar wished that the Apostle had defined them in his lifetime, the other two being Khilāfat, and ribā (usury). On the accepted definition, we are concerned with the inheritance of a preson who has left no descendant or ascendant (however distant), but only collaterals, with or without a widow or widower. If there is a widow or widower surviving, she or he takes the share as already defined, before the collaterals come in

<sup>\$21.</sup> A "brother or sister" is here interpreted to mean a uterine brother or sister, i.e., a brother or sister by the same mother but not by the same father, as the case of full brothers and sisters or brothers and sisters by the same father but different mothers is understood to be dealt with later, in the last verse of this Sūra. The uterine brother or sister, if only one survives, takes a sixth: if more than one survive, they take a third collectively, and divide among themselves; this on the supposition that there are no descendants or ascendants, however remote. There may, however, be a widow or widower surviving: she or he takes her or his share, as a fenced specified.

The shares of collaterals generally are calculated on a complicated system which cannot be described in a brief note. For these, and the rules about Residuaries (Asaba) reference should be made to special legal treaties.

<sup>522.</sup> Debts (in which funeral expenses take first rank) and legacies are the first charge on the estate of a deceased person, before distribution takes place. But equity and fair dealing should be observed in all matters, so that no one's interests are prejudiced. Thus funeral expenses should be reasonable; debts must be genuine and not rerkless debts; and the shares must be calculated with fairness.

C. 62.1

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13. Mehose are limits
Set by God: those who
Obey God and His Apostle
Will be admitted to Gardens
With rivers flowing beneath,
To abide therein (for ever)
And that will be
The Supreme achievement, 2824,

14. But those who disobey
God and His Apostle
And transgress His limits
Will be admitted
To a Fire, to abide therein:
And they shall have
A humiliating punishment.

يَاكَ عُدُوهُ اللَّهِ وَمَن يُطِح اللَّهَ وَرَسُولَهُ فَي اللَّهِ وَرَسُولَهُ فَي اللَّهِ عَنْدَ اللَّهِ وَرَسُولَهُ فَي الْمَعْدَدُ اللَّهِ عَنْدَ اللَّهِ اللَّهِ عَنْدَ اللَّهِ اللَّهِ عَنْدَ اللَّهِ عَنْدَ اللَّهِ عَنْدُ اللَّهِ عَلَيْدِينَ فِيهَا وَذَالِكَ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ اللَّهِ عَنْدَ اللَّهِ عَنْدُ اللَّهُ عَنْدُولُهُ اللَّهُ عَنْدُولُهُ اللَّهُ عَنْدُ لُولُكُولُولُكُ اللَّهُ عَنْهُ اللَّهُ عَنْدُ عَنْدُولُولُكُولُولُكُولُولُولُولُكُمْ اللَّهُ عَنْدُولُولُولُولُكُمُ اللَّهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَلَيْمُ اللَّهُ عَنْهُ عَلَيْمُ اللَّهُ عَنْهُ عَلَيْمُ اللَّهُ عَنْهُ عَلَيْمُ اللَّهُ عَنْهُ عَلَيْهُ اللَّهُ عَنْهُ عَلَيْهُ عَلَيْهُ اللْمُعِلَّالِمُ اللَّهُ عَنْهُ عَلَيْمُ اللَّهُ عَلَيْهُ اللْعُلْمُ اللَّهُ عَنْهُ عَلَيْهُ عَلَيْمُ اللَّهُ عَلَيْكُولُولُولُولُولُولُولُولُكُولُولُكُمُ اللَّهُ عَلَيْكُولُولُولُولُولُولُولُولُولُولُولُولُول

C, 62.—What can be a holier cement to Society
(iv. 15-42) Than that women should be chaste and pure,
And crimes against sex rooted out?
Let decency, kindness, and justice
Prevail in all sex relationships;
Let marriage be cherished and carefully guarded;
Women's rights secured; family jars
Adjusted; and all life lived
In faith, charity, and kindness sincere
To all our fellow-creatures.

## SECTION 3.

 Et any of your women Are guilty of lewdness, <sup>323</sup>
 Take the evidence of four <sup>324</sup>
 (Reliable) witnesses from amongst

Against them; and if they testify, Confine them to houses until Death do claim them,

 وَالَّذِي يَالْيُنَ الْهَاعِثَةَ بن نِسَايِطُهُ فَاسْتَنْهِ دُوا عَلَيْهِنَ أَرْبَعَةً يَنكُّرُ فَإِن نَتَهِ دُوا فَأَسْكُوهُنَ فِ ٱلْبُسُونِ حَنَّى يَوْفَهُنَ أَلْوْتُهُ

<sup>522-</sup>A. Cf. xliv. 57, n. 4733; also App. XII, 15, p. 1469.

<sup>\$33.</sup> Most commentators understand this to refer to adultery or fornication; in that case they romider that the punishment was allered to stripes by the faster verse, xxw. 2. But I think it refers to unnatural crime between me in via follow: refers to unnatural crime between me in via follow: because (1) no punishment is specified here for the man, as would be the case where a man was involved in the crime; (2) the word el-latt, the purely ferminine plural of al-ref, is used for the parties to the crime; (3) the punishment is indefinite; see the next note but one.

<sup>524.</sup> To protect the honour of women, stricter evidence is required, i.e., the evidence of four instead of the usual two witnesses. It is the same for adultery (see xxiv. 4).

Or God ordain for them Some (other) way.125

- 16. If two men among you Are guilty of lewdness, Punish them both. If they repeat and amend, Leave them alone; for God Is Oftereturning, Most Merciful.
- 17. God accepts the repentance Of those who do coil. In ignorance and repent Soon afterwards; to them Will God turn in recess. For God is full of these alge-And wisdom.
- 18. Of no effect (i) the constance Of those who was a set of To do evil, until Doth Faces one of rhem, and he says, "Now have I repented indeed;" Nor of the who die Rejecting Faith: for them Have we prepared A punishment most grievous.
- 19. ye who believe! Ye are forbidden to inherit Women against their will.<sup>32</sup> Nor should we treat them

أَوْبَجْعَلَ ٱللَّهُ لَكُ إِلَّهُ مِنْ انْ ٱللَّهُ كَانَ لَهُ الْأَلَامُ الْحِمَّا هِ إِنَّ اللَّهِ مُنْهُ عَلَى لِلَّهُ لِلَّذِينَ مَعْكُلُونَ ٱلنَّهُ تَمْ يَحَمَٰلُة ثُمَّ يَبُوٰبُونَ مِن قَرِيبِ فَاوْلَكِكَ يَهُولُ أَلِنَّهُ عَلَيْكِ وَكَانَ اللَّهُ عَسَلِمًا حَكِي أَكَّةَ وَلَا ٱلْذَينَ كِيْتُ وَأَنْ وَكُمْ ﴿ أُوْلِدَكَ أَغَنْذُنَا لَمُسُدُ عَلَابًا أَلِيكًا وتأثمتا الذن المئه الآية

أَن رَوْوُا ٱلدِّسَآءَ كُرْهَمَّا وَلَا

325 Keep then in prison until some definite order is received. Those who take the crime to be ability or formeration constitue that defining order C some other way") to mean some definite principation of the Congregal and the Congregal of the C

\$26. Note the fine touch. A six may be Inshionable, and people may sin together without computation. When one of them is faced with Death, he repents, but that sort of repentance is no good.

<sup>527.</sup> Among many nations, including Arabs in the Days of Iguorance, a step-son or brother look observing of a dead man's widow or widows along with his goods and chattels. This shameful custom is foibidden. See also is, 22 below,

With harshness, that ye may
Take away part of the dower 218
Ye have given them,—except
Where they have been guilty
Of open lewdness;
On the contrary live with them
On a footing of kindness and
equity.

If ye take a dislike to them It may be that ye dislike A thing, and God brings about Through it a great deal of good.

- 20. But if ye decide to take

  One wife in place of another,
  Even if ye had given the latter
  A whole treasure <sup>529</sup> for dower,
  Take not the least bit of it back:
  Would ye take it by slander
  And a manifest wrong?
- 21. And how could ye take it

  When ye have gone in

  Unto each other, and they have

  Taken from you a solemn

  covenant?
- 22. And marry not women Whom your (athers married,— Except what is past: It was shameful and odious,— An abominable custom indeed,<sup>30</sup>

لِنَذْ هَبُوا بِيَبْضِ مَا آائَيْفُوهُنَ أَلَا أَن يَأْيِنَ بِفَهِضَةِ ثُبَيْنَةً وَعَايِثُرُوهُنَ اِلْمَمْرُفِّ فَإِن كِلْعُنُوهُنَ فَصَدَى أَن تَكَوْفُوا شَنِيًّا وَتَجْمَلُ أَنَّهُ فَصَدَى أَن تَكُولُوا شَنِيًّا وَتَجْمَلُ أَنَّهُ فَهُ خَمْلًا كَذِيرًا

وَادْ أَرْدُمُ أَسْنِهُ مَالَ رَفْعٍ مَكَاتَ
 رَنْج رَوَالَيْهُمُ إِخْدَائُونَ فِيطاراً فَلَا كَاخُدُولُ
 مِنْهُ فَيْنَا أَلَاخُدُونُهُ مُهْنَتَ وَالْمَا كُولُولُ

@ وَكَيْنَ ٱلْخُدُولَةُ وَقَدْ أَضَىٰ بَنْضُكُمْ إِلَىٰ مَبْضِ وَأَخَذَ ذَ يَنَكُمْ نِبَنْعَاً غَلِظاً

© وَلا تَنْكِمُواْ مَا نَكُمُ ءَابَآؤُكُرُ بَنَ النِّنَآءِ إِلَّمَا فَدْسَلَتْ الْهُرُكَانَ لَنَحِشَةً وَمَفْتَ وَسَاءً سَيِيدً

<sup>528</sup> Another trick, to detract from the freedom of married women was to treat them badly and force them to sue for a Khal'a divorce tsee ii. 229, n. 289 or it securyalent in pre-Islamic custom, when the dower could be claimed back. This is also forbirden. Or the harstness may be exercised in another way: a divorced woman may be prevented by those who have control of her, from re-marrying unless she remits ber dower. All kinds of harshness may forbidden.

<sup>529.</sup> Treasure: (Juntar = a Talent of gold ; see iii, 14, first note.

<sup>530.</sup> See above: iv. 19, n. 527.

#### SECTION 4

23. Prohibited to you (For marriage) are :- 331 Your mothers, daughters,532 Sisters; father's sisters. Mother's sisters: brother's daughters. Sister's daugter's: foster-mothers 535 (Who gave you suck), foster sisters: Your wives' mothers: Your step-daughters under vour 334 Guardianship, born of your wives To whom ye have gone in,-No prohibition if ye have not gone in :-(Those who have been) Wives of your sons 535 proceeding From your loins; And two sisters in wedlock At one and the same time.536 Except for what is past; For God is Oft-forgiving.

Most Merciful : -

﴿ مُرَمَّتُ عَلَيْكُمْ أَنْهَنْكُمْ
 وَبَنَانُكُمْ وَأَخَوْنَكُمْ أَنْهَنْكُمْ
 وَمَنَانُكُمْ وَمَنَاكُ الْأَخْ وَمَنَاتُكُمْ
 الْأَخْنِ وَلَثَيْنَكُمُ اللَّهِ اللَّهِ الْمَنْعَدَةِ وَأَنْهَاتُ مَنْ الْمَنْعَدَةِ وَأَنْهَاتُ مِنْ الْمَنْعَدَةِ وَأَنْهَاتُ مِنْ الْمَنْعَدَةِ وَأَنْهَاتُ مِنْ اللَّهِ عَلَيْهُمْ اللَّهِ وَعَلَيْهِ مِنْ فَلَاجْتَاحَ عَلَيْمُ اللَّهِ مَنْ فَلَاجْتَاحَ عَلَيْمُ اللَّهِ مَنْ فَلَاجْتَاحَ عَلَيْمُ وَمَنْ فَلَاجْتَاحَ عَلَيْمُ وَمَنْ فَلَاجْتَاحَ عَلَيْمُ اللَّهِ مَنْ الْمُلْكِيكُمْ
 وَمَا تَبْعُلُمُ اللَّهِ مَنْ الْمُلْكِيكُمْ
 إلاّ مَنْ اللَّهُ مَا اللَّهُ عَلَيْهُ وَالْفَيْمِ اللَّهِ مَنْ اللَّهُ اللَّهِ مَنْ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ الْمُنْ عَلَيْهُ اللَّهُ عَلَيْهُ الْمُنْ عَلَيْهُ اللَّهُ عَلَيْهُ الْمُنْعَالِهُ الْمُنْعَالِهُ الْمُنْعَالِهُ الْمُنْعَالِهُ الْمُنْعِلَيْهُ الْمُنْعِلَا الْمُنْعِيلُهُ الْمُنْعَالِهُ الْمُنْعَلِيمُ الْمُنْعَالِهُ الْمُنْعِلِهُ الْمُنْعِلَى الْمُنْعَالِهُ الْمُنْعَالِهُ الْمُنْعَالِهُ الْمُنْ الْمُنْعَلِهُ الْمُنْعَلِقِهُ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُنْعِلَمُ الْمُنْعِلَمُ الْمُنْعِلَمُ الْمُنْعِلَمُ الْمُنْعِقِيلُهُ الْمُنْعِلِهُ الْمُنْعِلَالِهُ الْمُنْعِلَمُ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُلِمِي الْمُنْعِلَمُ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُنْ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُنْعِلِهُ الْمُنْ الْمُنْعِ

<sup>831.</sup> This Table of Prolibited Degrees agrees in the main with what is usually accepted among all nations, accept in minor details. It begins in the last verse (with stablets widows or divorces). The scheme is drawn up on the assumption that the preview of the opposes to early it is a woman, the same scheme will apply, mainter malankit; it will read; "your fathers, soons, brothers," etc; or you can always read it from the husband's view of relationship, as there must always be a husband in a marriage

<sup>\$32. &</sup>quot;Mother" includes grandmother (through the father or mother), great-grandmother, etc. "daughter" includes grand-daughter (through son or daughter), great-grand daughter, etc.; "sister" includes full-sister and half-sister. "Father's sister" includes grandfather's sister, and "mother's sister" includes grandmother's sister, etc., and "mother's sister" includes grandmother's sister, etc.

<sup>533 &</sup>quot;Fosterage" or milk-relationships play an important part in Muslim Law, and count like blood-relationships: it would therefore seem that not only foster-mothers and foster-sisters, but foster-mother's sister, etc., all come within the prohibited degrees.

<sup>534,</sup> It is generally (but not unanimously) held that "under your guardianship" is a description, not a condition. Therefore a step-daughier not "under your guardianship" is still within the prohibition if the other condition (about her mother) is fulfilled.

<sup>535. &</sup>quot;Sons" includes grandsons, but excludes adopted sons, or persons treated as such, on account of the words "proceeding from your loins."

<sup>536.</sup> The bar against two sisters in marriage together applies to aunt and niece together, but not to deceased wife's sister after the wife dies.

agree

24. Also (prohibited are) Women already married, Except those Whom your right hands possess: 537 Thus hath God ordained (Prohibitions) against you: Except for these, all others Are lawful, provided Ye seek (them in marriage) With gifts from your property, Desiring chastity, not lust. 519 Seeing that ve derive Benefit from them, give them Their dowers (at least) 339 As prescribed; but if, After a dower is prescribed, ve

Mutually (to vary it),
There is no blame on you,
And God is All-knowing
All-wise.

25. If any of you have not
The means wherewith
To wed free believing women,
They may wed believing
Girls from among those
Whom your right hands possess: 140
And God hath full knowledge
About your Faith,
Ye are one from another:
Wed them with the leave
Of their owners, and give them
Their dowers, according to what

وَالْفُسَنَةُ مِنَ الْشَاءِ إِلَا مَا مَلَكُنَ
 أَبْنُهُ عَلَيْ كُلُمْ أَلِيْ الْمَا الْمُكَنَّ الْمَا مَلَكُنْ الْمَا مَلَكُنْ الْمَا مَلَكُنْ الْمَا مَلَكُنْ الْمَا مَلَكُنْ الْمَا مِلَكُنْ الْمَا مِلْكُنْ الْمَا مِلْكُنْ الْمَا مَلْكُنْ الْمَا مَلْكُنْ الْمَا مَلْكُنْ الْمَا مِلْكُنْ الْمَا الْمَا مِلْكُنْ الْمَا مِلْكُنْ الْمَا مِلْكُنْ الْمَا ِمَ الْمَا الْمَا الْمَالَالَةُ الْمَا الْمَالِمَ الْمَا الْمَالِمِ الْمَالِمِينَا الْمِينَا الْمِينَا الْمَالِمِينَا الْمَالِمِينَا الْمَالِمِينَا الْمَالِمِينَا الْمِينَا الْمَالِمِينَا الْمِينَا الْمَالِمِينَا الْمَالِمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَالِمِينَا الْمِينَا الْمِينَا الْمَالِمِينَا الْمِينَا الْمِينَا الْمَالِمِينَا الْمِينَالِمِينَا الْمِينَا الْمِينَالِمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَالِمِينَا الْمِينَا ْمِينَا الْمِينَا الْمِينَا الْمِينَالِمِينَا الْمِينَا الْمِي

وَمَن أَرَّ بَسْمَعْلِعْ مِنكُر طَوْلًا أَن بَينِحَ
 أَهْ مَسْنَانِ أَنْ أَمْلَكُمْ أَنْ مَا مَلَكُ
أَمْنَكُمْ مِن فَيْنَ يُكُمُ الْمُؤْمِنَ مَا مَلَكُ
إِلْمَنْ كُمُ مِنْ أَمْمِنْ فَا يُكُومُنَ بِإِذْنِ
 إلا عَلَيْكُمُ مَنْ أَمْمِنْ فَا يُكُومُنَ بِإِذْنِ
 أَهْلُهِنَ وَاللّٰهِ وَكُنْ أَمْمُونَ فَا يَكُومُنَ إِلَمْهُ فِي

An Arter denning the profilioted degrees, the verse proceeds to say that women other than those specified may be south in marriage, but even so, not from motives of lust, but in order to promote chartity between the sexes. Marriage in the original Arabic is here described by a word which suggests a fortiers by limit; a therefore, the fortiers of chastity.

<sup>537.</sup> Uthem your right hands possess i.e. captives in a Julid, or war under the orders of the righteous Imain against those who persecute Fault. In such cases formal hostility dissolves civil tess. 338. After defining the prohibited degrees, the verse proceeds to say that women other than the property of the process of the process.

<sup>539.</sup> As the woman in matriage surrenders her person, so the man also must surrender (besides some part of his independence) at least some of his property according to his means. And this gives rise to he law of Dower. A minimum dower is prescribed, but it is not necessary to stick to the minimum, and in the new relationship created, the parties are recommended to act towards each other with the greatest confidence and liberality.

<sup>340</sup> That is, captives taken in a Jibadi see note 537 above. "Your right hands" does not make the state of the

Is reasonable: they should be Chaste, not lustful, nor taking Paramours: when they Are taken in wedlock, If they fall into shame, Their punishment is half That for free women. This (permission) is for those Among you who fear sin; But it is better for you That ye practise self-restraint. And God is Oft-forgiving, Most Merciful.

### SECTION 5

- 26. Sod doth wish
  To make clear to you
  And to show you
  The ordinances of those
  Before you; and (He
  Doth wish to) turn to you
  (In Mercy): and God
  Is All-knowing, All-wise.
- 27. God doth wish
  To turn to you,
  But the wish of those
  Who follow their lusts
  Is that ye should turn
  Away (from Him),—
  Far, far away.
- 28. God doth wish To lighten your (difficulties): For man was created Weak (in flesh).
- 29. O ye who believe! 541
  Eat not up your property

كُفَصَنَاكِ غَيْرٌ مُسَكِيْحُكِ وَلَا مُغِيَّدُتِ أَخْدَانَ فَإِذَا أَضُونَ فَإِنْ أَنْنَ بِفَحَدَة فَعَلَيْهِنَ فِشْنُ مَا عَلَى الْحُصَنَاكِ مِنَ الْمَنَابِ ذَلِكَ لِنَّ خَيْرًا لَمَنَّ فِي الْمَنَّ يَنِحُدُّ وَأَن نَصْرُهِا خَيْرٌ لَكُلُّ وَلَلُهُ عَنْوُرٌ نَحِيْرُ

﴿ وَاٰمَٰذُ يُرِبُدُ أَن يَثُوبَ عَلَيْكُمْ وَيُرِيدُ الْأَيْرَ يَنْهِمُونَ الشَّهَوَ بِ آن تَيْهِ الْوَاصِّلَا عَظِيمًا

ه پُرِيدُ اللّهُ أَنْ يُحَفِّفَ عَنكُوْ وَحُسُلِقَ ٱلْإِنسَانُ صَيَعْتَ رِيحُد بِنَةَ سِرِيرُ وَرَيْعُ ﴿ وَقَى مِنْ الْمُرْتِدُ وَ فَانْ مَنْ مِنْ الْمُرْتِدُ وَ فَانْ مِنْ الْمُرْتِي

541, Let me paraphrase his verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In it. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to interpase property by economic use (traffic and trades), recalling Chris's parable of the Talents (Matt. xxv. 14-0), where the servants who had increased their matters wealth were promoted and the servant form the servants who had increased their matters wealth were promoted and the servant form the servants who had proposed to the servant form the servant of 
Among yourselves in vanities:
But let there be amongst you
Traffic and trade
By mutual good-will:
Nor kill (or destroy)
Yourselves: for verily
God hath been to you
Most Merciful!

- 30. If any do that In rancour and injustice,— Soon shall We cast them Into the Fire: and easy it is for God.
- 31. If ye (but) eschew
  The most beinous
  Of the things
  Which ye are forbidden to do,
  We shall expel
  Out of you
  All the evil in you,
  And admit you to a Gate
  Of great honour.
- 32. And in no wise covet 34

  Those things in which God
  Hath bestowed His gifts
  More freely on some of you
  Than on others: to men
  Is allotted what they earn;
  And to women what they earn:
  But ask God of His bounty.
  For God hath full knowledge
  Of all things.
- 33. To (benefit) every one, We have appointed Sharers and heirs 343 To property left

بَيْنِكُرُ بِٱلْبَاعِلِّ لِآلَا أَنْ تَكُوْنَ يَجْدَرَةً عَن تَرَاضِ مِنكُمُّ قَلَا لِفَتْنُكُواْ أَنفُسَكُمُّ إِذَا لَنَهُ كَانَ كِمُ نَحْبًا

وَمَن مَيْمَالُ دَالِكَ عُدْوَناً وَظٰلُمَا
 وَمَن صَلْهِ وَالَمَّا
 وَمَانَ دَالِكَ عَلَى اللهِ يَسِيدًا
 (٥) إن تَجْنَيْنُ وَاكْمَالُ اللهِ يَسِيدًا
 (٥) إن تَجْنَيْنُ وَاكْمَالُ اللهِ وَاللهِ عَلَيْهُ
 رُحْمَالُ عَلَيْم اللهِ عَلَيْم اللهِ عَلَيْه اللهِ وَاللهِ عَلَيْهِ
 رُحْمَالُ عَلَيْم اللهِ عَلَيْم اللهُ عَلَيْم اللهِ عَلَيْمُ اللهِ عَلَيْمُ اللهِ عَلَيْمُ اللهِ عَلَيْم  اللهِ عَلَيْمِ اللهِ عَلَيْم اللهِ عَلَيْمُ اللهِ عَلَيْمِ اللهِ عَلَيْمِ اللهِ عَلَيْمُ اللهِ عَلَيْمِ اللّهِ عَلَيْمِ اللّهِ عَل

و وَلَا نَمْنَنُواْ مَا فَضَلَ اللهُ يعدِ مُضَكُدُ عَلَ مَعْقَ الْإِحَالِ فَصِيبُ مِثَا اَكُنْدَيْنٌ وَسَعُلُوا وَلِلِيْنَاءَ فَصِيبٌ مِّمَا اَكُنْدَيْنٌ وَسَعُلُوا اللهَ مِن فَضَدِيةً إِنَّ اللهَ كَانَ يَكُلِ نَنْمُ وَعَلِيمًا وَ وَلَكُورِ عَمَانًا مُولِي عَمَا فَلَهُ الْوَلِدَانِ عَمَالُكُونُهُ وَلَا يَعْلَى مَمَانًا مُولِي عَمَا قِلْ الْوَلِدَانِ

542. Men and women have gifts from Goo—some greater than others. They seem unequal, but we are assured that Providence has allotted them by a scheme by which people receive what they earn. If this does not appear clear in our sight, let us remember that we have ho full knowledge but God has. We must not be jealous if other people have more than we have—in wealth or position or strength or honour or talent or happiness. Probably things are equalized in the aggregate or in the long run, or equated to needs and merits on a scale which we cannot appealse. If we want more, instead of being jealous or coverous, we should pray to God and place before Him our needs "hough He knows all, and has no need of our prayer, our prayer may reveal to ourselves our shortcomings and enable us to deserve more of God's bounty or make ourselves \$1 for it.

<sup>543.</sup> Mawālī, plural of Mawlā; from the root walā, to be near in place or relationship, to follow.

Mawālī, plural of Mawlā; from the root walā, to be near in place or relationship, to follow.

Marer or partner; these three meanings are implied here; (4) neighboun, or friend, or protector; or client (sliv. 44); (5) lord, or mastef (xw. 76).

By parents and relatives, To those, also, to whom Your right hand was pledged, M. Give their due portion. For truly God is witness To all things.

### SECTION 6.

And maintainers of women,
Because God has given
The one more (strength)
Than the other, and because
They support them
From their means.
Therefore the righteous women
Are devoutly obedient, and guard
In (the husband's) absence
What God would have them
guard. 466
As to those women

As to those women
On whose part ye fear
Disloyalty and ill-conduct,
Admonish them (first), 307
(Next), refuse to share their beds,
(And last) beat them (lightly);
But if they return to obedience,
Seek not against them 188
Means (of annoyance):

والدين الله المناسم عاوم المناسم عاوم المناسم عاوم المناسفة من المناسفة على كل المناسفة المناسفة على المناسفة 
544. When the emigration took place from Mecca to Medina, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Letter, when the Community was solidly established, and relations with those left behind in Alecca were resumed, the rights of blood-relations in Mecca, and the Helper-britten in Aledina were both safe guarded. This is the particular meaning. The more general meaning is amiliar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all.

545. Queuram: one who stands firm in another's business, protects his interests and looks after his dairs; or it may be, standing firm in his own business, managing affairs with a steady purpose. Cf. iv. 135.

\$46. Or the sentence may be rendered: "and protect (the husband's interests) in his absence, as God has protected them." If we take the rendering as in the text, the meaning is: the good wife is obedient and harmonious in her husband's presence, and in his absence guards his reputation and property and her own virtue, as ordained by God. If we take the rendering as in the note, we reach the same result in a different way: the good wrife, in her hisband's absence, emembering how God has given her a sheltered position, does everything to justify that position by guarding her own virtue and his reputation and property.

\$47. In case of family jars four steps are mentioned, to be taken in that order: (1) perhaps verbal associated and order in the support of 
548. Temper, nagging, sarcasm, speaking at each other in other people's presence, reverting to past faults which should be forgeven and forgotten,—all this is forbidden. And the reason given is characteristic of Islam. You must live all your life as in the presence of God, Who is high above us, but Who watches over us. How petty and contemptible will our little squabbles appear in His presence.

For God is Most High, Great (above you all).

35. If ye fear a breach
Between them twain,
Appoint (two) arbiters,
One from his family,
And the other from hers;
1f they wish for peace,
God will cause
Their reconciliation:
For God hath full knowledge,
And is acquainted
With all things.

36. Serve God, and join not 100
Any partners with Him;
And do good—
To parents, kinsfolk,
Orphans, those in need,
Neighbours who are near, 511
Neighbours who are strangers,
The Companion by your side, 132
The way-farer (ye meel),
And what your right hands
Dossess: 535

For God loveth not The arrogant, the vainglorious :-- إِنَّ اللَّهُ كَانَ عَلِمُّ كَانَ عَلِمُّ كَانَ عَلِمُ كَانَ عَلِمُ كَانَ عَلِمُ كَانَ عَلَمُ الْمَائِقُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُهُمُ اللَّهُ عَلَمُهُمُ اللَّهُ عَلَمُهُمُ اللَّهُ عَلَيْهُمُ اللَّهُ اللَّهُ عَلَيْهُمُ عَلَيْهُمُ اللَّهُ عَلَيْهُمُ عَلَيْهُمُ اللَّهُ عَلَيْهُمُ عَلَيْهُمُ اللَّهُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ اللَّهُ عَلَيْهُمُ عَلَيْهُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْ

<sup>549</sup> An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chreateness of the law. The Latin countries recognise this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosyncracies of both parties, and would be able, with God's help to effect a real reconciliation.

<sup>550.</sup> The essence of Islam is to serve God and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour". For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment.

<sup>551.</sup> Neighbours who are near; that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us or in a different sphere allogather.

<sup>552.</sup> The Companion by your side may be your intimate friends and associates, just as the way farer you meet may be a casual acquaintance on your travels.

This last is much wider than the "stranger within your gate."

<sup>553.</sup> If hat your right hands presses: anything that has no civil rights. It includes captives or slaves (where they exist in any form whatever), people in your power, or dumb animals with whom you have to deal. They are all God's creatures and deserve our sympathy and our practical service. (7. Coleridge's "Rime of the Ancient Mariner": "Ho prayeth best who loveth best All things both great and small, Por Itle dear God who loveth out. He made and loveth all."

<sup>554.</sup> Real deeds of service and kindness proceed, not from showing off or from a superior sort of consecusion (Cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before God, of all our fellow-creatures. For in our mutual needs we are equal before God, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view).

- 38. Not those who spend
  Of their substance, to be seen 357
  Of men, but have no faith
  In God and the Last Day:
  If any take the Evil One
  For their intimate,
  What a dreadful intimate he is!
- 39. And what burden
  Were it on them if they
  Had faith in God
  And in the Last Day,
  And they spent
  Out of what God hath
  Given them for sustenance? 1988
  For God hath full
  Knowledge of them.
- 40. God is never unjust
  In the least degree:
  If there is any good (done),
  He doubleth it,
  And giveth from His own
  Presence a great reward.\*\*
- How then if We brought From each People a witness,

وَإِنْهُ وَيَكُمُونَ كَمَا اَنَهُ مُ اللّهُ وَأَعْتَدُهَا اللّهَ وَأَعْتَدُهَا اللّهَ مِنْهُ مُ اللّهُ وَقَائِمُ اللّهُ مِنْكَ مَا اللّهُ مُنْكُمُ اللّهُ مَنْكًا اللّهُ مِنْكًا اللّهُ مِنْكًا اللّهُ مِنْكَ اللّهُ مِنْكُونُ اللّهُ مِنْكُونُ اللّهُ مِنْكُونُ اللّهُ مِنْكُونُ اللّهُ مِنْكُونُ اللّهُ مِنْكُونُ اللّهُ مِنْ كَلِيْمُ لَوْ مَاكُونُ اللّهُ مِنْ كَلِيْكُونُ اللّهُ مِنْ كَلِيْكُونُ اللّهُ مِنْ كَلِيْكُونُ اللّهُ مِنْ كَلِيلُهُ اللّهُ مِنْ كَلِيلُهُ اللّهُ مِنْ كَلِيلُهُ اللّهُ وَاللّهُ وَلِمُ اللّهُ وَاللّهُ وَ

إِنَّ أَلَةً لَا يَعْلَمْ مُنْعَالًا ذَوْ قَالَ تَلْ
 عَسَنَةً يُضَلِعِهُمَا وَيُؤْلِدِ مِن لَدُنْهُ
 أَخِرًا عَظِيمًا

From each People a witness,

SSS Arrogance is one reason why our deeds or love and kindness do not thrive. Another is rardliness or self-shoess. God does not love either the one or the other for they hold proceed from

niggardines or selfashness. God does not love either one or the there, for use the proceed from ungardines or selfashness. God does not love either one or the there, for use the proceed from the process of God, or faith in God. Niggardly is the worldy wise man with not or spand himself in service, but by example and precept prevents others from doing so, as otherwise he would be made odious by comparison, before his fellow-creatures. So he either makes a virtue of his caution, or hides the gifts which have been given him—wealth, position, talent, etc.

<sup>556.</sup> Note how the punishment fits the crime. The aiggard holds other people in contempt, and in doing so, becomes himself contemptible.

<sup>557.</sup> A fault opposed to niggardliness, and equally opposed to true Charity, is to spend lavishly to be seen of men. It is mere hypocrisy; there is no love in it, either for God or for man.

<sup>558</sup> Sustenance: physical, intellectual, spiritual—everything pertaining to life and growth. Our being is from God, and we must therefore spend ourselves freely for God. How can it be a burden? It is merely a response to the demand of our own healthy nature.

<sup>559.</sup> Any little good of our own comes from the purity of our heart. Its results in the world are doubted and multiplied by God's grace and mercy; but an even greater reward comes from His own Presence, His good pleasure, which brings us nearer to Hint

And We brought thee As a witness against These People! 500

42. On that day
Those who reject Faith
And disobey the Apostle.
Will wish that the earth
Were made one with them: \*\*!
But never will they hide
A single fact from God!

وَجِنْ اللَّهُ عَلَىٰ هَنُوْلَآ شَهِيلًا

۞ يُوْمِهِ لِهِ بَوَدُ الدِّينِ كَمْنَرُوا وَعَصَّـُواْ الرَّسُولَ لَوْسُتَوَّىٰ بِـهِمُ الأَيْضُ كَلا يَتِكُمُنُ وَلَدُ اللَّهَ حَدِيثًا

C. 63.-Be clean and pure, and seek not occasions

(v. 43.70) For quibbles, nor go after sorcery
Or false gods. Be faithful
In your trysts, learn obedience,
And settle your quarrels under the guidance
Of God's Apostle. Ever keep away
From hypocrisy and every kind of falsehood.
Then will you be admitted to a glorious Fellowship

With the highest and noblest in the spiritual world.

## SECTION 7.

Your whole body.

If ye are ill,

Or on a journey,

Or one of you cometh

From offices of nature,

يَتَأَيُّهَا الْذِينَ المَشُوالَا لِقَدْرَوْا
 الصّلَوْة وَلَدْنُهُ شُحَدَرَكُ حَمَدَنَ
 تَشَكُوا مَا تَشْوَلُونَ وَلَاجُنُهُ إِلاَّ عَارِيهِ
 سَيس لِي تَخْنَ تَنْدَي لُولًا قان كُدُهُ مَعْهَى
 أَوْمَلُ سَنْمٍ
 أَوْمَلُ سَنْمٍ
 أَوْمَلُ اللَّهِ إِلَيْهِ

<sup>560.</sup> Each Prophet and Leader is a witness for his People and his contemporaries—for those who accept God, and against those who reject Him.

<sup>561.</sup> Those who reject God's message will wish, when their eyes are opened, that they were reduced to dust, for existence itself will be agony to them. They might like to hide in the dust, but nothing is hidden from God. All their past will stand out clear before Him.

<sup>502.</sup> The reference is either to a state of intextication or to a dazed state of mind on account of 5002. The reference is either cause. Or perhaps both are implied. Before the prohibition of intoxecauses of the property of

Or ye have been In contact with women, And ye find no water. Then take for yourselves Clean sand or earth, And rub therewith Your faces and hands. For God doth blot out sins And forgive again and again,

- 44. Is ast thou not turned
  Thy vision to those
  Who were given a portion so
  Of the Book? They traffic
  In error, and wish that ye
  Should lose the right path.
- 45. But God hath full knowledge Of your enemies: God is enough for a Protector, And God is enough for a Helper.
- 46. Of the Jews there are those Who displace words From their (right) places, And say: "We hear And we disobey"; "Mand" "Hear what is not Heard"; and "Ra'sna"; "Mand" their tongues And a slander to Faith. If only they had said: "We hear and we obey"; And "Do hear"; And "Do hear";

أُوْلَنَسْتُمُ النِّسَآءَ فَلَمْ يَجِدُوا مَّاءُ فَنَيَّمَوُا صَعِبَا طَيْبَ فَامْسَوْا بِفِيجُوعِكُمْ وَأَبْدِيكُمْ إِنَّ اللَّهِ كَانَ عَنْوًا عَنْوُرًا

الزّرَ إلى الذّينَ أونوا ضيبًا يَن
 الشّيختاب بَشْ مَوْن الشّلَكلة وَيُريدُون
 أن تَضِلُوا الشّيبل
 وَنَصِلُوا الشّيبل
 وَلَتُهُ أَمْلُم إَنْهَ آلِهِكُمْ وَكَى إِلَّهُ وَلَيْنَا
 وَكَمَا بِاللّهِ نَضِيرً

 أين الذين كادوا بحدوفات المسكيلة عَن تتواصعيد - وتيثولون سيمنا وعصيفا واستمع عَن مسمع ورعا اينا بالسنيميد وطفنا في الذين ولو انهم قالوا سيمنا وأطفتا واستع

<sup>563.</sup> The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing the period of the dry that when washing may be necessary, and an order of the control of the conditions of the conditions of the control of the control of the conditions of the control of the control of the control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This, is called Teversmuna.

<sup>564,</sup> Cf, iii, 23 and n. 366.

<sup>565,</sup> See ii, 93, n. 98. A trick of the lews was to twist words and repressions, so as to ridirule the most solemn teachings of Faith. Wheret hey should have said, "We hear," and whispered, said about, "We hear," and whispered, "What is not heard," by way of ridicule. Where they claimed the attention of the Teacher, they used an ambiguous word apparently harmless, but in their intention disrespectful.

<sup>566,</sup> See ii 104, n. 106, "Rā'inā" if used respectfully in the Arabic way, would have meant "Please attend to us." With a twist of their toaque\_lbey suggested an insulting meaning, such as "O thou that tokest us to pasture!", or in therew, "Our Dad one!"

And "Do look at us": It would have been better For them, and more proper; But God hath cursed them For their Unbelief; and but few Of them will believe

47. People of the Book I
Believe in what We
Have (now) revealed, confirming
What was (already) with you,
Before We change the face and
farme im

Of some (of you) beyond all recognition,

And turn them hindwards, Or curse them as We cursed The Sabbath-breakers,<sup>36</sup> For the decision of God Must be carried out.

- 48. God forgiveth not
  That partyers should be set up
  With Him; but He forgiveth
  Anything else, to whom
  He pleaseth; to set up
  Partners with God
  Is to devise a sin \*\*
  Most heinous indeed.
- 49. Im ast thou not turned
  Thy vision to those
  Who claim sanctity
  For themselves? 570

وَانظُرُهُا لَكَانَ خَيْرًا لَمُنْهُ وَأَقْوَرَ وَلَكِنِ الْمَنْهُ الله يَكْنَدِهِ فَلَا يُؤْمِنُونَ إِلَّا قَلِيكَ ﴿ يَنَا مُنْكَ اللَّهِ مَنَ أُوثُوا الْكِتَبَ المِنْوَا يَمَا مُؤْلِنَا مُسَوِّقًا لِمَا مَنْكَمْ مِنْ فَبْلِ أَن اَوْ لَلْمَنْهُ مُنْ حَمَّمًا لَمَنَا أَضَّمَتِهِ السَّنَا أَضَّمَتِ السَّبْقِ وَكَانَ أَمْرُ الْفَرَمْهُ فُولًا

إِنَّ اللهُ لا يَغْفِرُ أَن لِمُثَوَّلَ بِدِهِ
 وَيَغِفِرُمُ اوْمِنَ وَاللَّ لِنَ يَشَكَّ أَهُ وَمَن
 لَهُمْولُ إِلْهَ مُعَند الْمَتَرَكَ إِلَى الْمَعْمَ عَظِيمًا

﴿ أَلَّا تَرَالُ الْإِنَّ يُزَكُّونَ أَنْشُتُهُمَّ

567. Literally, "before We obliterate some features (or faces) and turn them front to back (or back (or back to front)"; an Arabic Idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man's own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by God with spirtual revealations. If they proved themselves unworthy, they lost their "face" Their eminance would, owing to their own conduct, be turned into degradation. Others would take their-place. The first shall be last and the last shall be first: Malt. Xxx. 30.

568. Cf. ii, 65 and n. 79.

559, just as in a earthly kingdom the worst crims is that of freason, as it cuts at the very existence of the State, so in the spiritual kingdom, the unforgivable sin is that of contumbatious treason against God by pulling ut the state of 
370. The sanctimonious or self-sanctified people are the fairhest from anctity or purity which can only proceed from God. They cannot play with God's Truth and yet go on claiming to be guided and purified or justified by God. Their absenced in itself condemns them: no further proof is needed of their selfshiness and evil.

Nay—but God Doth sanctify Whom He pleaseth. But never will they Fail to receive justice In the least little thing.<sup>591</sup>

50. Behold! how they invent A lie against God! But that by itself Is a manifest sin!

## SECTION 8.

- 51. The ast thou not turned
  Thy vision to those
  Who were given a portion '5'
  Of the Book? They believe
  In Sorcery and Evil, ''
  And say to the Unbelievers
  That they are better guided
  In the (right) way
  Than the Believers!
- 52. They are (men) whom
  God hath cursed:
  And those whom God
  Hath cursed, thou wilt find,
  Have no one to help."
- 53. Have they a share In dominion or power? Behold, they give not a farthing 573 To their fellow-men?

ىلى اللهُ يُزَكِّفِ مَن لَيْفَ آءُ وَلَا يُفْلِمُونَ فِنْهِا

أنظر كَنْ مَن مَفرَون عَلَى اللهِ الْكَذَبُ
 وَنَنَى بهةٍ إِنْكَا مُبِينًا

آلسْرَة اللَّ الَّذِينَ أُوسُوا نَضِيبًا
 مِنَ الْكِتَبُ يُوْمُونَ الْجِنِ وَالْطَلْمُونَ
 وَيَعْوُلُونَ اللَّذِينَ كَمْسَرُوا مَسَوَّلَاً أَهْدَىٰ
 مِنَ الْذِينَ المَمْوا بَيلاً

الْكَلْبُكُ الَّذِينَ لَعَنَهُ وَاللَّهُ وَمَن بَلْعَنِ اللَّهُ وَمَن بَلْعَنِ اللَّهُ فَلَر نَحِدَ لَهُ .
 فَلْن نَحِد لَهُ .
 فَلْن نَحِد لَهُ .

۞ٲٙؗمۡلَكُمُ نَصَيبُ مِنَ ٱلْمُلْكِ فَإِذَا لَا يُؤْثُونَ النَّاسَ نَقِيرًا

<sup>571.</sup> Literally, the small skin in the groove of a date stone, a thing of no value: gatil,

<sup>. 572,</sup> Cf. iii. 23 and n, 366. The phrase also occurs in iv. 44.

<sup>573.</sup> The word I have translated Sørcery is jibt, which may mean divination, sorcery, magic, or any false object of belief or worship, such as an idol. The word I have translated živi (here and in it, 250) is Tagic, which means the evil one, the one who exceeds all bounds, Satan; or it may refer to some idol worshipped by the Pagan Arabs, with whom the Jews of Medina were intriguing against the Holy Aposte. The Jews had taken much to sorcery, magic, divination, and such superstitions.

<sup>574.</sup> The Jews were then seeking the aid of the Mercan Pagans against Muhammad, but so far for getting any help from them, they and the Pagans were both overthrown. That was the immediate occasion, but the words have a perfectly general—a universal—meaning.

<sup>575.</sup> The word I have translated farthing is usely, the growt in a date stone, a thing of no value whatever. Close Stateness and eavy are among the worst forms of selfishness, and appear specially incongrouss in people of power, authority, now the proper support of power and perceive or handless and generative in seeing other people's proposerity or handiness.

- 54. Or do they envy mankind
  For what God hath given them
  Of his bounty? But We
  Had already given the people
  Of Abraham the Book
  And Wisdom, and conferred
  Upon them a great kingdom.<sup>336</sup>
- 55. Some of them believed, And some of them averted Their faces from him: and enough Is Hell for a burning fire.
- 56. Those who reject
  Our Signs, We shall soon
  Cast into the Fire:
  As often as their skins
  Are roasted through,
  We shall change them
  For fresh skins,
  That they may taste
  The Penally: for God
  Is Exalted in Power, Wise.
- 57. But those who believe
  And do deeds of righteousness,
  We shall soon admit to Gardens,
  With rivers flowing beneath,—
  Their eternal home:
  Therein shall they have
  Companions pure and holy:
  We shall admit them
  To shades, cool and ever
  deepening.
- 58. Sod doth command you
  To render back your Trusts
  To those to whom they are due;
  And when ye judge

نَاتُ إِنَّ اللَّهُ كَانَ عَزِيزًا حَكِمًا

<sup>576.</sup> Such as the kingdoms of David and Solomon, for they had international fame.

<sup>577.</sup> Envy is like an internal fire, which is in itself a heli.

<sup>578.</sup> Cf. ii 25 and n. 44.

<sup>579.</sup> The Garden is contrasted with the Fire: the shade is contrasted with the roesting. Evil grows with what it feeds on. So goodness and felicity grow with their practice. The good may be alone to start with, but (unlike evil ones) they get holy. Companions. Just as spiritual agony increases the start with the properties of the start of the

Between man and man,
That ye judge with justice:
Verily how excellent
Is the teaching which He giveth

For God is He Who heareth And seeth all things.

59. O ye who believe!

Obey God, and obey the Apostle,
And those charged
With authority among you. 500
If ye differ in anything
Among yourselves, refer it
To God and His Apostle,
If ye do believe in God
And the Last Day:
That is best, and most suitable
For final determination.

# SECTION 9.

- 60. The state thou not turned Thy vision to those ""
  Who declare that they believe In the revelations
  That have come to thee And to those before thee?
  Their (real) wish is
  To resort together for judgment (In their disputes)
  To the Evil One,
  Though they were ordered
  To reject him.
  But Satan's wish
  Is to lead them astray
  Far away (from the Right).
- 61. When it is said to them:
  "Come to what God hath revealed,

يَنْنَ النَّاسِ أَن تَحْكُمُ الْمُلْمَدُلُّ إِنَّ كَانُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ألمآته نعتنا بقظاك ارب ألله كياز سمعيًّا بع بفكآ أزآر لمألك وكمآ

@ وَإِذَا فِيلَ لَمُنْهُ تَمَاكُواْ إِلَىٰ مَا أَنزَلَ اللَّهُ |

<sup>\$50.</sup> L'flai-durre-those charged with authority or responsibility or decision, or the settlement of afters. All ultimate authority rests in God. Men of God derive their authority from Him. As islam makes no sharp division between sacred and secular affairs, it expects ordinary governments to be imbued with righteousness, and stand in the place of the righteous flam, and we must respert and obey such authority; otherwise there will be no order or discipline. Where, in actual fact, there is a sharp division between law and morality, between secular and religious affairs, as is the case in most countries at the present day, Islam still expects secular authority to be exercised in righteousness, and on that condition, enjoins obselence to such authority.

<sup>581.</sup> The immediate reference was to the Hypocrites (Munäßigin) of Medina, but the words are general, and the evil of hypocrisy has to be deatt with in all ages. The type of these men is what is called Mir. Pacing-both-ways in Bunyan's "Pilgirm's Progress." Such men declare that they are always with the Right, but, calmly intrigue with Evil and Injustice, and even make Injustice their judge if their personal interests are served in that way.

And to the Apostle"; Thou seest the Hypocrites avert Their faces from thee in disgust.

- 62. How then, when they are
  Seized by misfortune,
  Because of the deeds
  Which their hands have sent forth?
  Then they come to thee,
  Swearing by God:
  "We meant no more
  Than good-will and conciliation!"
- 63. Those men,—God knows What is in their hearts; So keep clear of them,<sup>382</sup> But admonish them, And speak to them a word To reach their very souls.
- 64. We sent not an Apostle,
  But to be obeyed, in accordance
  With the Will of God.
  If they had only,
  When they were unjust
  To themselves,
  Come unto thee
  And asked God's forgiveness,
  And the Apostle had asked
  Forgiveness for them,
  They would have found
  God indeed Oft-returning,
  Most Merciful.
- 65. But no, by thy Lord,
  They can have
  No (real) Faith,
  Until they make thee judge
  In all disputes between them,
  And find in their souls
  No resistance against
  Thy decisions, but accept
  Them with the fullest conviction.

وَالَى اَرْتَسُولِ رَأَيْكَ الْمُنْفِقِينَ بَصُدُونَ عَنْكَ صُدُوكًا ۞ فَكَنْفِ إِذَا آصَكِتْهُم مُصِيكَةً يَكَا فَذَ مَنْ أَبْدِيهِهُ شُمَّ مِمَا اللهُ يَمُلِلُونَ بِاللّهِ إِنْ أَرَدُنَ الإِلَّا إِحْسَانًا وَقَوْفِينًا ۞ أَذَا ذَنَ اللّهُ مِنْ مَنْكُ اللّهُ مِنَا فَي

الدائية الذير بسيم الله من في فأو بعد أغافيهم عنه وعظهم
 أو الله خد إلى أنسيه في الأيلة المنطقة وقال أيلة المنطقة وتراك المنطقة والمنطقة والمنطقة والمنطقة والمنطقة والمنطقة والمنطقة والمنطقة والمنطقة والمنطقة والتشكيدة التشكيدة المنطقة 
 آلا وَرَبِنَكَ لَا يُؤْمِنُونَ حَقَّل يُحْتَحِمُولَ فِي الْمَجْرَةِ بَيْهَا مُوْ
 لا يَجِدُوا فِي اَنْفَيْهِ عِدْ مَرَبًا يَشَا
 فَضَيْت وَيُسَالِمُوا لَسَسِلِهَا

<sup>582.</sup> How should hypecrites be treated? To take them into your confidence would of course be foolish. To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypecrity. The man of God keeps clear of their wites, but at the same time, does not hesitate to show them the error of their ways; nor to, put in a word in season, to penetrate their hearts and win them back to God.

<sup>58.3</sup> The test of time Paith is not mere lip profession, but bringing all our doubts and disputes to the one in whom we profess faith. Further, when a decision is given we are not only to accept it, but find in our immost souls no difficulty and no resistance, but on the conviction of our own faith.

66. If We had ordered them
To sacrifice their lives
Or to leave their homes,
Very few of them
Would have done it: 5th
But if they had done
What they were (actually) told,
It would have been best
For them, and would have gone
Farthest to strengthen their (faith);

67. And We should then have Given them from Our Presence A great reward:

68. And We should have Shown them the Straight Way. 883

69. All who obey God
And the Apostle
Are in the company
Of those on whom
Is the Grace of God,—
Of the Prophets (who teach),
The Sincere (lovers of Truth),
The Witnesses (who testify),
And the Righteous (who do good):
Ah! what a beautiful Fellowship!

وَلَوْ أَنَّ كَنْبَ عَنْهِيْ أَلَهُ
 الْفُلُولَ أَنْسُكُمْ أُو الْمُخْمُولُ مِن الْفُلُولُ وَلَيْلٌ مِنْهُمْ وَيَكُمْ مِنْهُمْ وَيَكُمْ مِنْهُمْ وَيَكُمْ مِنْهُمْ وَيَوْلُ مَنْهُمْ وَلَوْلُ أَنْهُمْ مَن الْمُعَلِّمُونَ بِيهِ وَلَوْلُ مَنْهُمْ مَن الْمُعَلِّمُ مِن الْمُعَلِّمُ مِن الْمُعَلِّمُ مِن الْمُعَلِّمِ مَن الْمُعَلِّمُ مَن الْمُعَلِمُ مَن الْمُعَلِمُ مَن الْمُعَلِمُ مَن الْمُعَلِمُ مَن الْمُعَلِمُ اللهِ مَن اللهِ اللهِ وَالْمَدْولُ اللهِ اللهِ وَالْرَسُولُ اللهِ اللهِ وَالْرَسُولُ اللهِ ْمُ اللهِ

584. The highest in faith willingly sacrifice their lives, their homes, and all that they hold clariest, in the cause of God. Those whose faith is not so strong are experted at least to do what a loyal member of any society does, submit his doubts and disputes to the head of the society and cheerfully accept his decision and submit to it. The contrast is between the Hypocrises who will not even do this, and the really devoted men and women who would voluntarily sacrifice their lives.

\$85. Four advantages of obedience to God are mentioned, in the order in which they will appeal to the beginner in faith: (1) his own benefit ("best for them"); (2) strengthening of his faith, as he becomes more and more at home in the spiritual world; (3) revard from God's own Presence, such intense conviction that no further arguments are needed; (4) the Straight Way, in which there is no doubt or difficulty whatever in our practical conduct,

. 586. A passage of the deepest spiritual meaning. Even the humblest man who accepts Paith and does good becomes at once an accepted member of a great and beaufful spiritual Fellowship. It is a company which lives preptually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is by example and precept. That rank in Islam is heliu by Muhamman (1) and 
Such is the Bounty
 From God: and sufficient

 Is it that God knoweth all. 500

© ذَلِكَ ٱلْفَصْلُ مِنَ ٱللَّهِ وَكُونَ بَاللَّهِ عَلِيمًا

C. 64.—Keep together in your noble Brotherhood:

(iv. 71-91.) Share its joys and sorrows: strive

And fight the good fight, and never fear:

For this life is short, and the Hereafter

Eternal. Allow not yourselves to be drawn

Into unbelief and cowardice:

Maintain the Right. Protect yourselves

Against Hypocrites and Deserters,

But oursue them not unrelentingly.

#### SECTION 10.

- 72. There are certainly among you Men who would tarry behind: 100 If a misfortune befalls you, They say: "God did favour us In that we were not Present among them."
- 73. But if good fortune comes to you From God, they would be sure To say—as if there had never been Ties of affection between you and them—
  "Oh! I wish I had been with them; A fine thing should I then Have made of it!"

نَ يَتَأَيُّهَا الَّذِينَ المَنْوا خَدُوا عِدْرَكُمْ فَانْفِرُوا ثَبَافٍ أَوِانْفِرُوا جَيِعَ قَ مَلَنَ مِنْكُمْ فَلَ لَيْبَطِأَنِّ فَالْ فَدَ الْمُسَمَّالَةُ أَصَلَبَتْكُمْ مُضِيكُةٌ قَالَ فَذَ الْمُسَمَّالَةُ عَلَى اذْ لَا أَصَلَكُمْ فَصَلَ مَنْ اللَّهِ عَلَى اذْ لَا أَصَلَكُمْ فَصَلَ مِن اللَّهِ بَعْدُولَنَ كَانَ لَمَ فَصُلُ مِنَ اللَّهِ مَوَدَّةُ يُلِيَكُمْ فَالْوُلَةِ فَوْلًا عَظِيمًا فَوْلًا عَظِيمًا

<sup>587,</sup> If a generous General gives the private soldier the privilege of sitting with his comrades and officers, high and low, in one common Brotherhood, people may perhaps wonder: how may this be? If we are admitted to that Fellowship, we want to know no more. It is enough to us that God knows our humility and our unworthiness, and with His full knowledge admits us to that elorious Fellowship!

SSB. No fight should be undertaken without due preparations and prevautions. When these are taken, we must go beddy forward. "Go forth" is therefore repeated for emphasis. But we must go forth in a collective spirit, and not in a selfsh spirit—either in small parties or all together, as our Leader determines. We must not tarry like the doubter in the next two yerses.

<sup>599.</sup> The doubter detaches himself in thought and action from the community. If the general body has a reverse, he blesses God that he was not among them, instead of being athamed, of himself for desertion. If the general body wins a success, he does not rejoice for the common cause, but only regrets for himself that he was not there to share in the glory and the gain.

<sup>590.</sup> Just a selfish man's thought. Such men are far from being a source of strength to their community. They are no use in a fight, and the next verse by implication discards them,

- 74. The those fight
  In the cause of God
  Who sell the life of this world
  For the Hereafter.\*\*
  To him who fighteth
  In the cause of God,—
  Whether he is slain
  Or gets victory—
  Soon shall We give him
  A reward of great (value).
- 75. And why should ye not Fight in the cause of God And of those who, being weak. Are ill-treated (and oppressed)?—Men, women, and children, Whose cry is: "Our Lord! Reticue us from this town, Whose people are oppressors; Andraise for us from Thee One who will protect; And raise for us from Thee One who will help!" "Mo."
- 76. Those who believe
  Fight in the cause of God,
  And those who reject Faith
  Fight in the cause of Evil:
  So fight ye against the
  Friends 3th of Satan: feeble indeed
  Is the cunning of Satan.

#### SECTION 11.

# 77. Imast thou not turned Thy vision to those

﴿ مَلْيَتَنَدِيْلُ فِي سِيسِلِ اللهِ الذِينَ
 سَرِّعُونَ الدُّنْتِ إِلَا يَرَةً
 وَمَن بَهُنَوْلَ فِي سَرِيسِلِ اللهِ فَهَفْت لَٰ
 أَوْ يَهِ غَلِيهُ فَلَسُوفَ نُـ وُزِيهِ وَ أَبْرًا عَظِيمًا

وَمَا لَكُ لُا ثَنْكِالُونَ فِي سَيِسِلِ اللهِ وَالنَّسَاءُ وَالنَّسَاءُ وَالنَّسَاءُ وَالنِسَاءُ وَالْمِسَاءُ وَالْمِسَاءُ وَالْمِسَاءُ وَالْمِسَاءُ وَالْمِسَاءُ وَالْمَسَاءُ وَالْمَامُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمُسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَامُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسْعُونُ وَالْمُسْاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَامُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَسَاءُ وَالْمَامُ الُوالُمَامُ وَالْمَامُ وَالْمَامُ وَالْمَامُ وَالْمَامُ وَالْمَامُ وَالْمَامُ وَالْ

591. It is not every one,—least of all, poltroons and faint-hearted persons—who is fit to fight in the cause of God. To do so is a privilege, and those who understand the privilege are prepared to scarcine all their interests in this life, and this life itself; for they know that it is the sacrifice of something leating and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are lighting—wir, honour and glory in the sight of God. Note that the only alternatives here are Death or Victory! The true fighter knows no deleat.

<sup>592~</sup>Mustadh'af= one reckoned weak, and therefore ill-treated and oppressed. Cf. iv. 98, and vii. 150.

<sup>593</sup> Even from the human point of view the cause of God is the cause of justice, the cause of the oppressed. In the great persecution, before Mecca was won again, what sorrows, threats, tortures and oppressions, were suffered by those whose faith was unshaken? Muhammad's life and that of his adherents was threatened; they were mocked, assaulted, unsuited and beaten; those within the power of the enemy were put into chains and cast into prison; others were boycorted, and shut out of trade, business, and social intercence; they excluded the property of the prison of the believing slaves, women, and children after the Hijirat. Their cry for a protector and helper from God was answered when Muhammad the Chosen One brought freedom and peace to Mecca again.

<sup>594.</sup> Auliyāa, plural of wall, friend, supporter, protector, patron; from the same root as maulā, for which see iv. 33, 11, 543.

Who were told to hold back 593 Their hands (from fight) But establish regular prayers And spend in regular Charity? When (at length) the order -For fighting was issued to them. Behold! a section of them Feared men as-Or even more than-They should have feared God: They said: "Our Lord! Why hast Thou ordered us To fight? Wouldst Thou not Grant us respite To our (natural) term, " Near (enough)?" Say: "Short Is the enjoyment of this world: The Hereafter is the best For those who do right: Never will ve be Dealt with unjustly In the very least !

اَئِمُمَا تَكُونُوا اِنْدُرِكَكُمُ الْكُوتُ رُكِّسِنَةٌ فِي الْفِرِجِ مُنْسَبَّدُوْ قَان مُنْمُ مُسَنَةٌ يَتُولُوا مَلْوِهِ مِنْ عِند مُنْمُ مُسَنَةٌ يَتُولُوا مَلْوِهِ مِنْ عِند

لدَّ أَنَّ وَلَا تُطَ

78. "Wherever ye are,
Death will find you out,
Even if ye are in towers
Built up strong and high!"

If some good befalls them, They say, "This is from God"; But if evil, they say, "This is from thee" (O Prophet)."

<sup>593.</sup> Before the command for fighting was issued there were some who were impatient, and could scarcely be held back. They wanted fighting from bunnan motives,—pugnacity, the love of plunder, hetred against their enemies, the gaining of personal ends. Fighting from such motives is wrong at all times. When the testing time came, and they had to fight, not for their own hand, but for a Sacred Cause, in which there was much suffering and tittle personal gain, the Hypocrites held back and were afrain.

<sup>596. &</sup>quot;Our natural term of life," they would say, "is short enough; why should we jeopardize it by fighting in which there is no personal gain?" The answer is begun in this verse and continued in the next.

Briefly, the answer is: (1) in any case the pleasures of this world are short; this life is fleeting; the first hing for a righteous man to do is to emancipate hinself from its obsessions; (2) to do your duty is to do right; therefore turn your attention mainly to duty; (3) when duty calls for self-sacrifice, be sure that God's call is never unjust, and never such as to exceed your capacit; and (4) if you fear death, you will not by fear escape death; it will find you out wherever you are; why not face it poldly when duty calls?

<sup>59).</sup> The Hypocrites were inconsistent, and in this reflect unregenerate mankind. If a disaster happens, due to their own folly, they blame somebody else; but if they are fortunate, they claim reflected credit by pretending that Heaven has favoured them because of their own superior ments. The modern critic discards even this pretence, eliminates Heaven altogrether, and claims all credit direct to himself, unless be brings in blind Chance, but that the does mostly to claims all credit direct to himself, unless be brings in blind Chance, but that the does mostly to handly claim credit for good ourselves with a special credit from God. But if we look to the proximate cause of things, our own merit is so small, that we can hardly claim credit for good ourselves with any fairness. In God's hand is all good is 16 50 to the other hand, the proximate cause of our evil is due to some wrong in our own inner selves; for never are we dealt with unjustify in the very least; iv, 77.

Say: "All things are from God."
But what hath come
To these people,
That they fail
To understand
A single fact?

79. Whatever good, (O man!)
Happens to thee. is from God;
But whatever evil happens
To thee, is from thy (own) soul.
And We have sent thee
As an Apostle sen
To (instruct) mankind.
And enough is God
For a witness.

80. He who obeys
The Apostle, obeys God:
But if any turn away,
We have not sent thee
To watch over
Their (evil deeds).\*\*\*

81. They have "Obedience"
On their lips; but
When they leave thee,
A section of them
Meditate all night
On things very different
From what thou tellest them.
But God records
Their nightly (plots):
So keep clear of them,
And put thy trust in God,
And enough is God

فُلْ صُلِّ مِنْ عِنْمَا اللَّهُ فَكَالِ هَمَـٰ فُلُآهِ ٱلْفَسَوْمِ لَا يَكَادُونَ يَشْفَهُونَ حَدِيثًا

مَنَ آ أَسَابَكَ مَن حَسَنَةٍ فَيَن اللَّهُ
 وَمَا آصَابَكَ مِن سَيِّعَةٍ فَيْن تَفْسِكَ وَمَا أَصَابَكَ مِن سَيِّعَةٍ فَيْن تَفْسِكَ وَأَنْسَلَكُ لَكَ لِلنَّاسِ رَسُولًا
 وَكَوْرِبُ لِلنَّاسِ رَسُولًا
 وَكَوْرِبُ لِلنَّاسِ رَسُولًا

مَن يُطِيعِ الرَّسُولَ فَمَنَّ ذَالِمَاعَ اللَّهُ
 وَمَن ثَوَلَىٰ فَسَا أَنْسَلْتَكَ عَلِيْمِ تَخِيطًا

وَيَشْوَلُونَ طَاعَةٌ فَهِ إِذَا بَرَدُوا مِنْ
 عند إنّ
 بَنّتُ طَلْ إِهْلَةٌ مِنْهُ هُ عَنْهُ الْأَوى لَمُولُلُّ
 وَاللّهُ بِكُنْهُ مِنَا بُسِيّرُونُ أَنْ
 وَاللّهُ بِكُنْهُ مِنَا بُسِيّرُونُ أَنْ
 وَقَوْحَتُلُ عَلَى اللّهُ

<sup>.598</sup> To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we float him or pay no heed to him, that our own rebellion brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to God's Messengers, who come for our good, and not for our harm; (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from God, that carries its own authority: "enough is God for a witness."

<sup>590.</sup> The Aprelle was sent to presch, guide, instruct, and show the Way.—not to drive people to good, not to decre all that was sent. That is do d.Gad's Plann, which train as he human Will. The Aposite's duty is therefore to convey the hiessage of Cod, in all the ways of presussion that are open to him. If men perverselv dushey that Message, they are not disobeying find but they are disobeying food. In the same way those who obey the Message are obeying God. They are not obliging the Messagner they are more disobly doing their during the Messagner.

As a disposer of affairs.400

- 82. Do they not consider
  The Qur-an (with care)?
  Had it been from other
  Than God, they would surely
  Have found therein
  Much discrepancy.<sup>601</sup>
- 83. When there comes to them Some matter touching (Public) safety or fear, They divulge it. If they had only referred it To the Apostle, or to those Charged with authority Among them, the proper Investigators would have Tested it from them (direct). Were it not for the Grace And Mercy of God unto you, All but a few of you Would have fallen Into the clutches of Satan. 650
- 84. Michen fight in God's cause—
  Thou art held responsible
  Only for thyself—
  And rouse the Believers.
  It may be that God
  Will restrain the fury

فَتَنْتِلُ فِي سَيِيلِ اللهَ لَا تُحَكَلَّتُ
 إِلَّا تَشْكَ فَ وَمَثِينَ الْمُؤْخِينِ تُنْ عَسَى اللهُ أَن
 بَكْفُ بَتَاسَ

600. If we trust to people who are not true, they are more likely to hinder than to help. But God is Mall-good as well as All-powerful, and all our affairs are best entrusted to His care. He is the best Guardian of all interests.

Therefore we should not trust the lip professions of Hypocrites, but trust in God. Nor should our confidence in God be shaken by any secret plots that enemies hutch against, us. We should take all human precautions against them, but having done so, we should put our trust in God. Who knows the inner working of events better than any human mind can conceive.

601. The unity of the Qur-ān is admittedly greater than that of any other sacred book. And yet how can we account for it except through the unity of God's purpose and design? From a mere human point of view, we should have expected much discrepancy, because (I) the Messenger who promulgated it was not a learned man or philosopher. (2) it was promulgated at vanous times and in various circumstances, and (3) it is addressed to all grades of mankind. Yet, when properly understood, various process it together better than a jig saw puzzle even when arranged without any regard to chronological order. There was just the One Inspirer and the One Inspire.

<sup>602.</sup> In times of war or public panic, thoughtless repetition of gossip is rightly restrained by all effective States. If false, such news may cause needless alarm: if true, it may frightlen the timid and cause some misgivings even to the bravest, because the counterpart of it—the preparations made to meet the danger—is not known. Thoughtless news, true or false, may also encourage the enemy. The proper course is quietly to hand all news direct to those who are in a position to investigate it. They can then sift it and take suitable measures to checkmate the enemy. Not to do so, but to deal with news either thoughtlessly or maliciously, is to fall directly into the snares of Evil.

Of the Unbelievers; For God is the strongest In might and in punishment. 600

- 85. Whoever recommends
  And helps a good cause
  Becomes a partner therein:
  And whoever recommends
  And helps an evil cause,
  Shares in its burden:
  And God hath power
  Over all things.
- 86. Me hen a (courteous) greeting Is offered you, meet it With a greeting still more Courteous, or (at least)
  Of equal courtesy.
  God takes careful account 66A
  Of all things.
- 87. God! There is no god
  But He: of a surety
  He will gather you together
  Against the Day of Judgment,
  About which there is no doubt.
  And whose word can be
  Truer than God's?

SECTION 12.

88. Why should ye be

الْذِينَ كَفَرُواْ وَاللّهُ الشَّدُ بَاْسَكُ وَالْتَدُ تَنْكِيلًا ۞ مَن يَثْفَعُ شَفَاهَةً حَسَنَةً يَكُن لَلْهُ مَصِيبٌ يَنْمَأْ وَمَن بَنْفَعُ شَفَاعَةً سَيْغًةً يَكُن لَلْهُ كِنْلُ مِنْمَةً وَكَانَا لَهُ عَلَىكُلٍ شَمْوْ مُفِيكًا

۞ لَلْهَا حُنِيثُمْ بِخِبَتْمَ فَمَثُواْ بِأَحْسَنَ يَهَمَّا أَوْرُدُ وَهِيَّأً إِنَّا لِلَهُ كَانَ عَلَىٰ كُلِي شَىٰء حَسِيبًا

الله كآلة إلا مُؤْلَّة تَتَكُمْ الله تَوْمِ
 الْهَاتِية لا رَبِّتِ فِيكُ
 وَمَنْ أَضَادُ مِن الله حَدِيثَ

<sup>603.</sup> The courage of Muhammad was as notable as his wisdom, his gentleness, and his trust in God. Pacing learful odds, he often stood alone, and took the whole responsibility on himself. But his example and visible trust in God inspired and roused the Muslims, and also—speaking purely from a human point of view—restianed the fury of his enemies. When we consider that he was God's inspired Messenger, to carry out His Plun, we can seer that nothing can resist that Plan. If the enemy happens to have strength, power, or resources, God's strength, power, and resources are infinitely greater. If the enemy is meditating punishment on the righteous for their righteousness, God's punishment for such wickedness will be infinitely greater and more affector such wickedness will be infinitely greater and more affector.

<sup>604.</sup> In this fleeting world's chances God's providence and justice may not always appear plant to our eyes. But we are asked to believe that if we help and support a good oause, we share in all alls credit and in its eventual victory. And conversely, we cannot support a bad cause without sharing in all its evil consequences. If appearances seem against this faith, let us not be deceived by appearances. For God has power over all things.

<sup>603</sup> The necessary correlative to the command to fight in a good cause is the commanu to cultivate sweetness and cordiality in our manners at all times. For agitting is an exceptional necessity while the sweetness of daily human intercourse is a normal necd. Further, we give kindness and courtey without asking, and return it if possible in even better terms than we received, or at least in equally courteous terms. For we are all creatures of One God, and shall be brought together before thm.

About the Hypocrites? 608 God hath upset them For their (evil) deeds. Would ye guide those Whom God hath thrown Out of the Way? For those Whom God hath thrown Out of the Way, never Shalt thou find the Way.

- 89. They but wish that ye Should reject Faith. As they do, and thus be On the same footing (as they): But take not friends From their ranks Until they flee 800 In the way of God (From what is forbidden). But if they turn renegades, Seize them and slav them Wherever ve find them: And (in any case) take No friends or helpers From their ranks ;--
- 90. Except those who join A group between whom And you there is a treaty 600

أَذُ مَدُولَ أَنْ نَهَدُوا مَنْ أَصَٰكَ اللَّهُ وَمَن يُضِيلُ ٱللَّهُ فَلَن تَعَدَّلُهُ سَبِيلًا

ه و وَزُوا لَهُ تَكُفُ ونَ كَمَّا كَمُوا لَهُ تَكُفُ وا فَكَدُونُ إِنَّ سَوَآءً فَلَا لَقِيَّدُوا مِنْهُمُ أَوْلِيَاةً مَنَىٰ مِهَا مِرُوا فِي سَبِيلِ أَلِلَةً فَإِن لِهَأَوْ أ فَلْأُوجُتُمْ وَأَفْتُلُوهُ حَنْثُ وَلِنَ وَلَا نَصُدُرًا

سُ يَصِيلُونَ إِلَىٰ قَوْدِ بَيْنَكُمْ ا

606. When the desertion of the Hypocrites at Uhud nearly caused a disaster to the Muslim cause there was great feeling among the Muslims of Medina against them. One party wanted to put them to the sword: another to leave them alone. The actual policy pursued avoided both extremes, and was determined by these verses. It was clear that they were a danger to the Muslim community if they was determined by these verses. It was clear that they were a danger to the Muslim community if they were admitted into its counsels, and in any case they were a source of demoralisation. But while every causion was used, no extreme measures were taken against them. On the contrary, they were given a chance of making good. If they made a sacrifice for the cause "fine from what is forbidden," see next verse, their conduct purged their previous cowardice, and their sincerity entitled them to be taken before the contraction of the contraction

and may be treated as a member of the community at war.

On the other hand if he by false pretences comes into the inner counsels merely to betray them, he may rightly be treated as a traitor or deserter and be punished for his treason or desertion; are if he escapes, he can be treated as a traitor or deserter and be punished for his treason or desertion; are if he escapes, he can be treated as an enemy and is entitled to no mercy. He is worse than an enemy; he has claimed to be of you in order to spy on you, and been all the time helping the enemy, 606. Except the exception refers to "seize them and slay them," the death penalty for repeated desertion. Even after such desertion, exemption is granted in two cases. One is where such a tribe (even though outside the pale of Islam) might be trusted to keep the man from fighting against the forces of Islam—in the modern phrase, to disarm him and render him harmless. The second case for exemption is where the man from this own heart desires never to take up arms against Islam, though he does not wish to join, the forces of Islam, to fight against a hostile tribe (perhaps his own) fighting against lalam. But he must make a real approach, giving guarantees of his incertity: In the modern phrase he would be "on parole". But this provision is much milder who have destread from a tray of the provision of the him of the provision of the humanity as well as policy treated them with great lenient.

(Of peace), or those who approach of You with hearts restraining Them from fighting you As well as fighting their own People. If God had pleased, He could have given them Power over you, and they Would have fought you: Therefore if they withdraw Frem you but fight you not, And (instead) send you (Guarantees of) peace, then God Hath opened no way For you (to war against them).

ِ جَآهُ وَكُمْ حَصِرَنَ صُدُودُهُمْ أَن نَائِكُورُ أَنُّ يُقَائِدُواْ فَوْمَهُمُّ وَلَٰ شَآهَ اللَّهُ لِلَّالُمُ عَلَيْكُمْ فَلَقَنْدَاؤُكُمْ فَإِنِ آغَنَزُلُوكُمْ يُنْظِيْوُكُمْ وَالْفَدْ الْإِنْكُرُ الْسَلَمَ نَاجَعَكُ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

91. Others you will find That wish to gain Your confidence as well As that of their people: Every time they are sent back 610 To temptation, they succumb Thereto: if they withdraw not From you nor give you (guarantees) Of peace besides Restraining their hands, Seize them and slay them Wherever ve get them: In their case We have provided you With a clear argument Against them.

شَهَدُون الحَدِن بُرِيدُونَ أَن اللهِ اللهِ اللهُ اللهِ اللهُ ال

C. 65.—The lives of those who believe
(iv. 92-104.) Are sacred: if one is slain
By mistake, full compensation
Should be made. Nor should
A stranger, even in time of war,
Be treated as an enemy, without

<sup>600,</sup> Approach or come: refers not to the physical act of coming, but to the mental attitude: the heart is mentioned for sincerity. When they sincerely promise not to fight against you, do not pursue them. Remember that if they had fought against you, your difficulties would have been increased. Their neutrality itself may be a great advantage to you. So long as you are satisfied that they are sincere and their acts support their declarations of peace with you, you should not consider youseff justified in pursuing them and warring against them.

<sup>.610.</sup> As opposed to the two classes of deserters to whom clemency may be shown, there is a class which is treacherous and dangerous and cannot be left alone. They try to win your confidence, and are all the time in the confidence of the enemy. Every time they get a chance, they secured to the temptation of double-dealing. The best way of dealing with them is to treat them as open enrules. Keep them not in your must. If they give you guarantees of peace and do not actually fight against you, well and good. If not, they are deerers such every fighting in the ranks of the enemy. They have openly given you proof, and you can fairly seize and slay them in war as deterters and chemiss.

The fullest investigation. Live not In places hostile to Islam. If we are able to migrate,-And spacious is God's earth. Devotion and prayer may be Shortened in times of danger. Take every precaution for safety, But be bold and undaunted in fight.

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### SECTION 13.

92. Dever should a Believer Kill a Believer: but (If it so happens) by mistake. 611 (Compensation is due): If one (so) kills a Believer. It is ordained that he Should free a believing slave. And pay compensation To the deceased's family. Unless they remit it freely. If the deceased belonged To a people at war with you. And he was a Believer. The freeing of a believing slave (Is enough). If he belonged To a people with whom Ye have a treaty of mutual Alliance, compensation should Be paid to his family. And a believing slave be freed. For those who find this Beyond their means, (is prescribed) A fast for two months Running: by way of repentance To God: for God hath All knowledge and all wisdom.

611. Life is absolutely sacred in the Islamic Brotherhood. But mistakes will sometimes happen, and happen in the mile at Ubud, when some Muslims were killed (being mistaken for the enemy) by Muslims. There was no guilty intention: therefore there was no murder. But all the same, the family Muslims. There was no guilty intention: therefore there was no murder. But all the same, the lammy of the deceased was entitled to compensation unless they freely remitted it, and in addition it was provided that the unfortunate man who made the mistake should free a believing slave. Thus a deplorable mistake was made the occasion for winning the liberty of a slave who was a Believer for Islam discountenances slavery. The compensation could only be paid if the deceased belonged by the paid if the deceased was a Believer, they note Muslim society. Obviously it could not be paid if, though the deceased was a Believer, his propie social could be paid if, though the deceased was a Believer, his profit of the second was a believer. The profit of the second was a believer, his profit of the second was a believer. The profit of the second was a believer, his profit of the deceased was a believer. The profit of the deceased was a believer that the second was a believer that the second was a believer. The profit of the deceased was a believer that the second was a belie even if his people could be reached, it is not tair to increase the resources of the enemy. If the deceased was himself an enemy at war, obviously the large of war justify his being killed in wafrar deceased was himself an enemy at war, obviously the large of war justify his being killed in wafrar believing slave or to give compensation, he must still thought has no means from which to free a believing slave or to give compensation, he must still thought be given to the deed he has done and sincerely repentant. I take this to apply to all three cases mentioned: that is, where a Believer killed a Believer unitentionally and the deceased (i) belonged to the same community as you, or (2) belonged to the same community as you, or (2) belonged to the same community as you, or (2) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you, or (3) belonged to the same community as you. to a community at war with you, or (3) belonged to a community in alliance with you.

- 93. If a man kills a BelieverIntentionally, his recompense <sup>512</sup>
  Is Hell, to abide therein
  (For ever): and the wrath
  And the curse of God
  Are upon him, and
  A dreadful penalty
  Is prepared for him.
- 94. ve who believe! When we go abroad 613 In the cause of God. Investigate carefully, And say not to any one Who offers you a salutation: "Thou art none of a Believer!" Coveting the perishable goods Of this life: with God Are profits and spoils abundant, Even thus were ye yourselves Before, till God conferred On you His favours: therefore Carefully investigate. For God is well aware Of all that ve do.
- 95. Anot equal are those
  Believers who sit (at home)
  And receive no hurt,
  And those who strive
  And fight in the cause
  Of God with their goods
  And their persons.
  God hath granted
  A grade higher to those
  Who strive and fight

وَمَن بَقْنُ لُ مُؤْمِنَ مُنْعَكِ اللهِ وَمِن بَقْنَ اللهِ اللهِ وَمِن بَقْنَ اللهِ عَذَا بَا اللهِ عَلَا اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهُ اللهِ ال

لا يُسْتَنِي الْقَيْعِدُونَ بَنَ الْوُمْنِينَ
 عَبْرا أُولِي الفَتَرَرِ وَالْجَنْعِدُونَ في سَيِسِلِ
 اللّهِ يأْمُولِيدٌ وَأَلْمُشْعِدٌ فَضَسَلَ اللهُ
 اللّهِ يأْمُولِيدٌ وَأَلْمُشْعِدٌ فَضَسَلَ اللهُ

<sup>612.</sup> What is mentioned here is the punishment in the Hereafter, the spiritual consequences. The legal consequences, enforceable by human society, are mentioned in it. 178, under the rules of Qigs. That is, a life should be taken for a life destroyed, but this should be on a scale of equality: a slagte murder should not commit a whole tribe to a perpetual blood-feed, as in the days of ignorance. But if the heirs of the man slain accept reasonable compensation, this should be accepted, and the taking of a life for a life should be put a stop to. This course leads to the saving of life, and is commanded to men of understanding.

<sup>613.</sup> Go abroad: dharaba=to travel, to go abroad, either for jihād, or for honest trade or other service, which if done with pure motives, counts as service in the causs of God The immediate occasion was in connection with jihād, but the words are general, and can be applied to all crumstances in which a man falls through spiritual pride; he thinks he is nor as other men are, but one of the country of the cou

With their goods and persons
Than to those who sit (at home).
Unto all (in Faith)<sup>642</sup>
Hath God promised good:
But those who strive and fight
Hath He distinguished
Above those who sit (at home)
By a special reward.—

96, Ranks specially bestowed By Him, and Forgiveness And Mercy. For God is Oft-forgiving, Most Merciful.

SECTION 14.

97. Me hen angels take
The souls of those
Who die in sin
Against their souls, 415
They say: "In what (plight)
Were ye?" They reply:
"Weak and oppressed
Were we in the earth."
They say: "Was not
The earth of God
Spacious enough for you
To move yourselves away
(From evil)?" Such men
Will find their abode
In Hell,—What an evil
Refuse!—

عَلَّ ٱلْفَنْعِدِينَ ذَرَجَةً وَكُلًا وَعَـٰذَ اللَّهُ الْمُسْخَلَّ وَضَنَّـلَ اللَّهُ الْجُنُومِـدِينَ عَلَ الْقَنْعِدِينَ أَنِّمًا عَظِيمًا

﴿ وَرَجَلَٰ إِنْكُ وَمَغْفِرَةً وَرَخَلَهُ } وَكَانَ اللَّهُ عَنْوُلَّا زَحِيمًا

 إِذَا الذِّبَن تَوَفَّهُمْ الْمُلْتَبِكَةُ طَلَاتِ
 أَنْسُهُ وَ كَالُوا فِيمَ كُسنةٌ قَالُوا كُنَّا مُسْتَخِمَةً وَالْوَا كَنَا الْمُرْتَقِقُ قَالُتُوا الْمُرْتَقِقُ قَالُتُوا الْمُرْتَقِقُ قَالُتُوا الْمُرْتَقِقُ فَالْمُلِكَ الْمُرْتَقِقَ فَيْهَا فَالْمُلِكِلِكَ مَنْ مَنْ اللّهِ اللّهِ اللّهَ اللّهَ اللّهَ اللّهُ اللّهَ اللّهُ اللّ اللّهُ الللللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ ال

<sup>614.</sup> God's goodness in promised to all people of Faith. But there are degrees among men and women of Faith. There are people with natural inertia: they do the minmum that is required of them, but no more. There are people who are weak in will: they are easily frightened. There are people who are so strong in will and so firm in faith that they rice determined to compare every obstacle, whether in their own physical or other infirmities or in the external world around them. In a time of jindid, when people give their all, and even their lives, for the common cause, they must be a time of jindid, when people give their all, and even their lives, for the common cause, they must be a time of jindid, when people give their all, and even their lives, for the common cause, they must be a time of jindid, when people give their all, and even their lives, for the common cause, they must be a time of jindid and the self-accidence in the cause and carry out mitter duties in aid. The special reward of such self-accidence is high spiritual tank, and special forgiveness and meny, as proceeding from the direct approbation and love of God.

<sup>615.</sup> The immediate occasion for this passage was the question of migration (hijral) from places where Islam was being persecuted and suppressed. Obviously the duty of Muslams was fo leave such places, even if it involved forsaking their homes, and join and strengthen the Muslim community among whom they could live in peace and with whom they could help in fighting the evils around them. But the meaning is weller. Islam does not say: "Rests not evil." On the contrary, it requires bome and units and garaged assainst evil. For such struggle it may be necessary to forsake bome and units and garaged assainst evil. For such struggle it may be necessary to forsake bome and units and suppressible and the such proposed that the suppressible is the suppressible and God's earth is spacious enough for the purpose. "Position" includes not only local position, but moral and material position. For example, we must shun-evil company where we cannot put it down, but organise a position from which we can put it down.

- 98. Except those who are
  (Really) weak and oppressed—
  Men, women, and children—
  Who have no means
  In their power, nor (a guide-post)<sup>616</sup>
  To direct their way.
- 99. For these, there is hope That God will forgive: For God doth blot out (sins) And forgive again and again.
- 100. He who forsakes his home In the cause of God, Finds in the earth Many a refuge, Wide and spacious: Should he die As a refugee from home For God and His Apostle, His reward becomes due And sure with God: And God is Oft-forgiving, Most Merciful.

SECTION 15.

Through the earth,
There is no blame on you
If ye shorten your prayers, 417
For fear the Unbelievers
May attack you:
For the Unbelievers are
Unto you open enemies.

إِنَّا المُسْنَصَعَفِينَ مِنْ النِيَالِ وَالنِسَاءِ
 وَالْمِلْانِ لَا يَسْنَطِيمُونَ جِمَلَةً
 وَلَا يَبْنَدُونَ سَيِيلًا
 وَكَانَ إِنْهُ عَنْ مُؤَلَّ عَنَى اللَّهُ أَن يَسْنُو عَنْهُ مُثَلًا
 وَكَانَ أَلَهُ عَنْ مُؤَلَّ عَنْ اللَّهُ أَن يَسْنُو عَنْهُ مُثَلًا
 وَكَانَ أَلَهُ عَنْ مُؤَلَّ عَنْ اللَّهُ عَنْ مُؤَلًا
 وَكَانَ أَلَهُ عَنْ مُؤَلِّ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللْمُلْحِلْمُ اللْمُلْمِي الْمُنْ الللْمُلْمُ اللْمُلْمِلْمُ اللْمُلْمُ اللْمُلْمُ اللَ

الأنض تلبش في الأنض تلبش
 عَيْنِكُمْ مُجَنَّاحُ أَن تَعْمُرُوا مِنَ الصَّلَىٰ
 إِنْ خِشْمُوا مَيْنَ الْمَشْمُولُ الْذِينَ كَمْتَوَوَّا
 إِنْ خِشْمُوا مَيْنَ عُمْنَ الْفِينَ كَمْتَوَوَّاً
 إِنْ إِنْ خِشْمُوا مِن كَانُوا اللَّهُ عَدُواً يُبْهِنَا

616. If through physical, mental, or moral incapacity, we are unable to fight the good fight, we must rest content with putting up with evil and just guarding ourselves from it. God's gracious Merry will recognise and forgive our weakness if it is real weakness, and not merely an excuse.

<sup>617,</sup> Verse 101 gives permission to shorten congregational prayers when people are on a journey: verses 102-100 ideal with cases when they are in danger at war, in face of the enemy. The shortening of congregational prayers in both cases is further governed as to details by the practice of the Apostle and his Companions. As to fourney, we questions after (1) what constitutes a journey for this prayers? As to (1), its hest to leave the matter to discretion, having regard to all the circumstances of the journey, as in the race of the journeys which excuse a fast; see it. 814, n. 192. The text leaves it to discretion. As to (2), the practice of the Apostle shows that danger is not an essential condition? it is merely mentioned as a possible incident. The Apostle usually shortened the prayers from four Rak atts to two Rak latts in 3shr (midday prayer), 3pr (afternoon prayer) and 13shd (night prayer); Prayer playing three.

102. When thou (O Apostle) Art with them, and standest To lead them in prayer. Let one party of them Stand up (in prayer) with thee. Taking their arms with them : When they finish Their prostrations, let them Take their position in the rear. And let the other party come up Which hath not yet prayed-And let them pray with thee, Taking all precautions. And bearing arms: The Unbelievers wish. If ye were negligent Of your arms and your baggage, To assault you in a single rush. 618 But there is no blame on you If ye but away your arms Because of the inconvenience Of rain or because ye are ill; But take (every) precaution For vourselves. For the

Unbelievers
God hath prepared
A humiliating punishment.

103. When ye pass 618
(Congregational) prayers,
Celebrate God's praises,
Standing, sitting down,
Or lying down on your sides;
But when ye are free
From danger, set up
Regular Prayers:
For such prayers
Are enjoined on Believers
At stated times.

ه واذا كنت فيهم فأقت المؤالسكان المنطقة المنطقة المنطقة منهد مُعك ولينا خُدُوا المنطقة المنطقة منهد ولينا خُدُوا المنطقة من المنطقة وقد الذين تعدروا الو تنفلون عليمة والمنطقة والمنطقة المنطقة المنط

الما المستنب المستانة فتأذكروا
 الله يبتنا وقشوة وتحك بخوية في إذ المستانات مقابلة في إذ المستانات مقابلة في إذ المستانات محات على المشارة المستان على المشويين كيناً

<sup>618.</sup> The congregational prayer in danger in face of the enemy rests on the principle that the congregation should be divided into two parties is one party prays while the other watches the enemy, and then the second party comes upon the face the face that had back 70 face the enemy; either party does only one or two Rak'ats, or about half the face talls back 70 face the enemy; either party does only one or two Rak'ats, or about half the transparence and arms need not be put off except when ruin is likely to cause inconvenience to the water and damage to the arms, or when libers or failing causes the wearer's strength to fail, Details can be varied according to circumstances, as was actually done by the Apostle at different times.

<sup>619.</sup> Two interpretations are possible : (1) "when yo have finished congregational prayers ", or (2) "when (on account of active larger) ye have to pass over congregational prayers altogether,—even the shorter form indicated for times of danger". I prafer the latter, as it accounts better with the following sentence, which allows you to remember God individually in any posture possible during the danger. But when the danger is past, the full prayers should be objected at the stated times.

104. And slacken not
In following up the enemy:
If ye are suffering hardships,
They are suffering similar
Hardships; but ye have
Hope from God, while they <sup>620</sup>
Have none. And God
Io full of knowledge and wisdom.

C, 66.—Beware of treachery, that would use

Inv. 103-126.1 The good and pious for its wicked

Ends: its plots will but recoil

On its own head. The righteous

Have no cause for secrecy, except

In doing good. "Tis evil that

Misleads, deceives, and even dares

Deface fair Nature, as by God

Created. Shun all evil, and be firm

In righteousness and faith in God.

## SECTION 16.

To thee the Book in truth.
That thou mightest judge
Between men, as guided
By God: so be not (used)
As an advocate by those
Who betray their trust:<sup>61</sup>

106. But seek the forgiveness
Of God; for God is
Oft-forgiving, Most Merciful.

إِنَّا أَنْوَلْنَا إِلَيْكَ ٱلْكِتَابِ إِلَّيْ اللَّهِ الْحَيْنِ إِلَيْنِ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ الللَّهُ اللَّهِ الللَّهُ اللَّهِ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللْمُلِمُ الللْمُلْمُ اللَّهُ الللَّهُ الللْمُلْمُ اللللْمُلْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُلِمُ اللْمُلْمُلِمُ اللْمُلْمِلْمُلْمُلْمُلِمُ اللْمُلْمُلِمُ اللْمُلْمُلْمُلِمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُلِمُ اللْمُلْمُ اللْمُلْمُلْمُ ال

620. Religion should be a source of strength and not of weakness in all our affairs. If we have to struggle hard and suffer hardships, those without faith have to do the same, with this difference, that the man of Faith is full of hope in God, whereas the man without Faith has nothing to sustain him.

611. The Commentators explain this passage with reference to the case of Taima ibn Ubairaq, who was nominally a Muslim but really a Hypocrite, and given to all sorts of wicked deeds. He was suspected of Paving stolen a set of armour, and when the trail was hot, he planted the stolen properly into the house of a few, where it was found. The few denied the charge and accused Taima, but the sympathies of the Aluxlin community were with far man on account of his norm interpretation of islam, as "guided by God". Attempts were made to prejudice him and deceive him into using his authority to favour Taim.

The general lesson is that the righteous man is faced with all sorts of subtle wiles: the wicked will try to appeal to his highest sympathies and most honourable molives to decreive him and use him as an instrument for defeating justice. He should be careful and cautious, and seek the help of God for protection against deception and for firmness in dealing the strictest justice without thear of favour. To do otherwise is to bettay a secred trust take trustee must defeat all-attempts made to mislead him.

- 107. Contend not on behalf Of such as betray Their own souls; 622 For God loveth not One given to perfidy And crime;
- 108. They may hide
  (Their crimes) from men,
  But they cannot hide
  (Them) from God, seeing that
  He is in their midst
  When they plot by night,
  In words that He cannot
  Approve: and God
  Doth compass round 600
  All that they do.
- 109. Ah! these are the sort
  Of men on whose behalf
  Ye may contend in this world;
  But who will contend with God
  On their behalf on the Day
  Of Judgment, or who
  Will carry their affairs through?
- 110. If any one does evil
  Or wrongs his own sou<sup>1</sup>
  But afterwards seeks
  God's forgiveness, he will find
  God Oft-forgiving,
  Most Merciful
- 111. And if any one earns 614 Sin, he earns it against

(٤) سورة النساء 215 ٠٠٠ وَلَا تُحَدِّدُ عَنِ ٱلْذَنَةِ أَنْ اللَّهُ لَا فُتُ اللَّهُ لَا فُتُ

<sup>622.</sup> Our souls are a sort of trust with us. We have to guard them against all temptation. Those was unrender to crime or evil betray that trust. We are warned against being deceived into taking their part, induced either by plausible appearances, or by such incentives to partiality as that they belong to our own people or that some link connects them with us, whereas when we are out to do justice, we must not allow any irrelevant considerations to sway us.

<sup>623.</sup> The plots of sinners are known fully to God, and He can fully circumvent them if necessary, according to the fulness of His wisdom. The word used is: Compass them round: muhi; not only does God know all about it, but he is all round it. If the His wisdom He allows it, it is not because He has not complete control over it, but because, having it as it were enclosed in a complete circle, He can use it to further His own Plan. Even out of evil hie can bring good.

<sup>624.</sup> Kasab = 10 earn, to gain, to work for something valuable, to lay up a provision for the future life. We do a day's labour to earn our livelihood: so in a spintual sense, whatever good or will we do in this life, earns us good or evil in the life to come. In verses 110-112 there cases are considered; 191 we do ill and repent, God will forgive; (2 if we do ill and do not repent, thinking that we can hide it, we are wrong; nothing is hidden from God, and we shall suffer the full consequences in the life to come, for we can never evade our personal responsibility or the life that we do ill, great or small, and impute it to another, our original responsibility for the ill remains, but we add to it is omething else; for we tie round our accks the guilt of falschood, which converts even our minor fault into a great sin, and in any case brands us even in this life will shame and ignominy.

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His own soul: for God
Is full of knowledge and wisdom.

112. But if any one earns
A fault or a sin
And throws it on to one
That is innocent,
He carries (on himself)
(Both) a falsehood
And a flagrant sin.

#### SECTION 17.

- To thee and His Mercy,
  A party of them would
  Certainly have plotted
  To lead thee astray,
  But (in fact) they will only
  Lead their own souls astray,
  And to thee they can do
  No harm in the least.
  For God hath sent down
  To thee the Book and Wisdom
  And taught thee what thou
  Knewest not (before):
  And great is the Grace
  Of God unto thee.
- 114. In most of their secret talks
  There is no good: but if
  One exhorts to a deed
  Of charity or justice
  Or conciliation between men, 623
  (Secrecy is permissible):
  To him who does this,
  Seeking the good pleasure
  Of God, We shall soon give
  A reward of the highest (value).

عَنَى نَفْسِوْء وَكَاذَ اللهُ عَلِيمَ حَكِمَ ا ه وَمَن يَكُينِ خَوِلْتَكَةً أَوْ النَّمَا لَهُ مَنْ اللهِ مَن يَكُينِ خَولِتَكَةً أَوْ النَّمَا لَهُ مَنْ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ 
وَلَوْلا فَعَسْلُ اللهِ عَلَيْثُ فَيْمَثُ وَمَهُ مَلَى اللهِ عَلَيْثُ فَيْهُ مُلَمَثُ وَمَا اللهِ عَلَيْثُ فَيْهُ مُلَمَثُ وَمَا يَعْمُلُونَ إِلَّا اللهُ عَلَيْلُ وَمَا يَعْمُلُونَ اللهِ عَلَيْلُ اللهِ اللهِ عَلَيْلُ اللهِ اللهِ عَلَيْلُ اللهِ اللهِ عَلَيْلُ اللهِ عَلَيْلُ اللهِ عَلَيْلُ اللهِ اللهِ عَلَيْلُ اللهِ اللهِ عَلَيْلُ اللهِ عَلَيْلُ اللهِ 

<sup>625.</sup> Usually secrecy is for evil ends, or from questionable motives, or becaus: the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known, he would make himself adous. Islant therefore disapproves of secrecy and loves and enjoins openies in all consultations and doings. But there are three things in which secrecy is permissible, and indeed haudable, provided the motive be purely unsellish, to carn "the good pleasure of God": (1) if you are doing a deed of charity or beneficence, whether in giving material things or in helping in moral, intellectual, or have to think of his feelings; (2) where an unpleasant act of justice or correction has to be done; this should be done, but there is no virtue in publishing it abroad and causing humilation to some parties or adding to their flumilation by publicity; (3) where there is a delicate question of concluding parties to a quarrel; they may be very touchy about publicity but quite amenable to the influence of a man acting in private.

115. If anyone contends with The Apostle even after Guidance has been plainly Conveyed to him, and follows A path other than that Becoming to men of Faith, We shall leave him In the path he has chosen, And land him in Hell,—What an evil refuge!

# SECTION 18.

- 116. Sod forgiveth not
  (The sin of) joining other gods as
  With Him; but He forgiveth
  Whom He pleaseth other sins
  Than this: one who joins
  Other gods with God,
  Hath strayed [ar, far away
  (From the Right).
- 117. (The Pagans), leaving Him, Call but upon female deities: 627 They call but upon Satan The persistent rebel!
- 118. God did curse him, But he said: "I will take Of Thy servants a portion em Marked off;
- 119. " I will mislead them, sand I will create

وَمَن يُنسَى افِي الرَّسَوْلِ مِنْ بَسِّدِ
 مَا تَبَيِّنَ لَهُ الْهَدَىٰ وَيَثْنِع غَيْرَ سَيْسِلِ
 الْمُؤْمِنِينَ كُولُدِهِ مَنا تَوَلَّى
 وَشْنَالِهِ مِنَا تَوَلَّى

﴿ إِنَّ اللَّهُ لَا يَعْشَوْرُ أَنْ يُنْشَرِكَ بِهِ ، وَيَعْفِرُهَا وُونَ دَلِالَ لِنَ يَشَاءُ وَمَن يُشْسِولُ بِاللَّهِ فَقَدْ صَلَّ صَلَالًا يَسِيلًا

﴿ إِن بَدُعُونَ مِن دُونِدِ ۗ إِنَّ إِنَّكَ وَإِن يَدُعُونَ إِنَّا سَنْهِ النَّنَّ مَرِيًا ﴿ لَمَنَهُ اللَّهُ وَقَالَ لِأَغَنِيدَ كَمِنْ عِبَادِكَ نِقِيبًا مَغُرُّهُمناً

@ وَلَاثُنِيدُ لَنَهُ مُ وَلَاثُمَيْدَ يَهُ مُ

 $<sup>626,\,{\</sup>rm CI},\,{\rm iv},\,48$  and n,  $569,\,$  Blasphemy in the spiritual kingdom is like treason in the political kingdom.

<sup>627.</sup> The unity, power, and govidness of God are so manifest in nature and in the human mind when it is in accord with the universal spirit, that only the most abject pervision can account for the sin of spiritual treason. That is natives from pervision and service ideas of sex or perverted ideas of set. The priversion of sex is to suppose that sex rules represent inactives. From it arise such horrible creations of the imagination as fall, the blood-throughout matters. From it arise such horrible revening of the imagination as fall, the blood-throughout matters are the goddess of service in the service of the imagination of the imagination and the properties of the service 
<sup>628.</sup> Safan obtainet God's peurussun to tempt man, and this was implied in such free-will as what grained to man by God. Safan's boad is that the portion of mankind sedured by him will be so corrupted in their nature that they will bear a sor of brand that will mark them off as his own; or that they will be like a portion assigned to himself.

<sup>629.</sup> Satan's deceptions are with false desires, false superstitions, and false fears.

In them false desires; 1 will Order them to slit the ears \*\* Of eattle, and to deface The (fair) nature created \*\* By God." Whoever, Forsaking God, takes Satan For a friend, hath Of a surety suffered

- 120. Satan makes them promises, And creates in them false desires; But Satan's promises Are nothing but deception.
- 121. They (his dupes)
  Will have their dwelling
  In Hell, and from it
  They will find no way
  Of escape.
- 122. But those who believe
  And do deeds of righteousness,—
  We shall soon admit them
  To Gardens, with rivers
  Flowing beneath,—to dwell
  Therein for ever.
  God's promise is the truth,
  And whose word can be
  Truer than God's?
- 123. Dot your desires, nor those 622 Of the People of the Book

قَيْسَ بِأَمَانِيَكُمْ وَلَا آمَانِي أَمْلِ

<sup>630</sup> Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology, magic, and vain beliefs in things that do not exist lead men away from the one true God.

<sup>631.</sup> To deface the (fair) nature created by God; there is both a physical and a spiritual meaning. We see many kinds of defacements practised on men and animals, against their true natures or created the control of superstition, partly on account of substances. Spiritually the case is even worse. How many the means are dwarfed or starved and turned from their original institucts by ctuel superstitions or customs: God created man pure; the Stull One defaces

<sup>632.</sup> Personal responsibility is again and again insisted on as the key-note of Islam. In this are implied faith and right conduct. Faith is no nan external things; it begins with an act of will, but if true and sincern-it affects the whole being on a external things; it here is the side of the conduct. In this it is distinguished from the kind of faith which promises selvation because the conduct. In this it is distinguished from the kind of faith which promises selvation because the selvation because the behavior of a certain case ("Children of Abraham") or a certain casel, you are privileged, and your conduct will be judged by a different standard from that of other men. Whatever you are, if you do evil, you must suffer the consequences, unless God's Mercy comes to your help.

(Can prevail): whoever Works evil, will be Requited accordingly. Nor will he find, besides Gcd, Any protector or helper.

- 124. If any do deeds
  Of righteousness,
  Be they male or female
  And have faith,
  They will enter Heaven,
  And not the least injustice 633
  Will be done to them.
- 125. Who can be better
  In religion than one
  Who submits his whole self
  To God, does good,
  And follows the way
  Of Abraham the true in faith?
  For God did take
  Abraham for a friend.<sup>514</sup>
- 126. But to God belong all things In the heavens and on earth: And He it is that Bnoompasseth all things, 635

الىپ تىكى مىنىت ئىلسۇغالىجىزىد ولايىچىدلەر مەنە ئون اَللە قولىگا قالا ئىخىدىرا ھ وَمَن تَقْمَ لُمْ مِنَ الصّالِحَدْتِ مِن دَحَيْرِ أَوْ أَنْنَى وَهُو مُؤْمِنٌ فَأُولْلَهِكَ يَدْخُلُونَ اَلْمِيْنَةَ وَلَا يُظْلَمُونَ نَضِيرًا

@وَمَنْ الْحَسَنُ وِيتَ أَمِنْ السَّلِمُ وَجَهَارُ لِهُ وَلُمُو مُحْيِثُ وَأَنْتَكَمَ مِلَةً إِنْهُ هِيمَ خَينَاً وَافْتَدَا اللّهُ إِنْهِيمَ خَلِيلًا

@ وَقَيْمِ مَا فِي السَّمَوَاكِ وَمَا فِي ٱلْأَرْضِ وَكَانُ اللهِ يَكُلِ ثَنَىءٍ نُجِيطًا

C. 67.— Justice to women and orphans
(iv. 127-152.) Is part of religion—and the fear
Of God. Stand out firmly
For justice to all, even against
Yourselves or your nearest of kin.
Remain firm in faith, and consort not
With evil or hypocrisy. Be true
In speech, and wound not others:
Nor distinguish between Teachers of Truth,
For God's Truth is one and should be believed.

<sup>633.</sup> Nagir-the groove in a date-stone, a thing of no value whatever. Cf. n. 575 to iv. 53.

<sup>634.</sup> Abraham is distinguished in Muslim theology with the title of "Friend of God". This does not occurse mean that he was anything more than a mortal. But his faith was pure and true, and his conduct was firm and righteous in all circumstances. He was the fountain and origin of the three streams of religious thought, which were afterwards crystallised in the institutions of Moses, Jesus, and Muhammad the Chosen One.

<sup>635.</sup> Muleit. Cf. iv. 108, and n 623."

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SECTION 19

127. Mehev ask thy instruction Concerning the Women Say: God doth Instruct you about them: And (remember) what hath Been rehearsed unto you 65 In the Book, concerning The orphans of women to whom Ye give not the portions Prescribed, and vet whom ve Desire to marry, as also Concerning the children Who are weak and oppressed: 437 That ye stand firm For justice to orphans. There is not a good deed Which ve do, but God · Is well-acquainted therewith.

128. If a wife fears
Cruelty or desertion
On her husband's part,
There is no blame on them
If they arrange
An amicable settlement
Between themselves;
And such settlement is best;

 وَيَسْنَفُونِكَ فِى النِسَآءُ قُلِ اللهُ

يُفْدِكُمْ فِيهِنَ وَمَا يُخْلَى عَلَيْكُمْ فِ

الْهِحَدْنِ فِيسَتِكَ النِسَآءِ الَّذِي

الْمُؤْفُّونُهُنَّ مَا كَنِيَ لَمُنْ وَرَّغَبُولَ أَن الْمُؤْفُّونُهُنَّ مَا كَنِي لَمُنْ وَرَّغَبُولَ أَن تَسْكُوهُولَ اللَّهَ مَن وَالْمُسْلَصَفَهُ عَنِينَ مِنَ الْوِلْدَانِ وَأَن مَنْ خُمْرِ فَإِنَّ اللَّهُ كَانَ بِهِ عَلِيمًا

مِنْ خُمْرِ فَإِنَّ اللَّهُ كَانَ بِهِ عَلِيمًا

> ۞ وَإِن إِنْرَاهُ خَافَ مِنْ بَعْلِياً نَشُونًا أَوَاعُرَاضًا وَكَاخَرُكُ عَلَيْهِمَا أَن شِيلِا بَيْنَهَا سُلُماً وَالشَّلُ خُدُرٌ

<sup>638</sup> Again and again is it impressed on the community of Islam to be just in Their dealings with women, orphans, children, and all whose wakness requires special consideration. The law about widows and orphans, inheritance, dower, and marriage had already been declared in 11, 233, and further instructions are now given on a further reference. The words translated orphans of unamed under think the orphaned children of widows, of whom there were several after the battle of Usud, and whom it was the duty of the community to provide for. But some Continentators take them to mean "female orphans". In any case, because women were orphans or widows, it was not fight portion in deferrence and variety and the provided of the continuation of the c

<sup>637.</sup> Cf. iv. 75, n. 594.

Both widows and orphans are to be helped because they are ordinarily weak, ill-treated, and oppressed In communities which base their orul rights on brute strength, the weaker go to the wall, and public opinion expects nothing else, In Nietzsche's philosophy of the Superman that doctrine is stressed strongly, and some of the militarist nations in our own time seem inclined to support this reversion to our primitive instincts. Even in modern democraters of the saner sort, support this reversion to any primitive instincts. Even in modern democraters of the saner sort, the pastport to power and privilege. It is of minorities to suffer: strength of numbers here becomes the pastport to power and privilege opholding sane mainly views in general, cupins the most oil to the control of the work o

[S. 1V. 128-131.

Even though men's souls Are swayed by greed. 638 But if ye do good And practise self-restraint, God is well-acquainted With all that ye do.

- 129, Ye are never able
  To be fair and just
  As between women,
  Even if it is
  Your ardent desire:
  But turn not away
  (From a woman) altogether,
  So as to leave her (as it were)
  Hanging (in the air).<sup>39</sup>
  If ye come to a friendly
  Understanding, and practise
  Self-restraint, God is
  Oft-forgiving, Most Merciful.
- 130. But if they disagree (And must part), God Will provide abundance For all from His All-reaching bounty: For God is He That careth for all And is Wise
- 131. Mo God belong all things
  In the heavens and on earth.

(})سورة النساء

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وَأُحْفِيْرُكُ ٱلْأَنْفُلُ ٱلثُّغَّ وَإِنْ تُحْسِنُوا وَتَغَفُوا فَإِنَّ اللَّهَ كَانَ بَمَا تَعْلُونَ خَيِيرًا

وَلَن شَنْسَطِيعُوا أَن هَدُلُوا بَيْنَ النِسَاءَ
 وَلَوْ حَضَنْمٌ فَكَ رَبِيلُوا كُلُ النِسْلِ فَنَذَ رُوهَا
 كَالْمَتْلَقَةُ وَل ضُيلُوا وَتَشَعُوا
 وَلَ اللّهُ كَانَ عَمُولًا وَتَشَعُوا

۞ قَانَ بُنَفَتَرَقَا يُغْيِرا لَنَهُ كُلاَ يَن سَعَنِيةً ۦ وَكَانَ اقَهُ وَابِيمًا حَيِّمًا

وَلِيَّهِ مَا فِي ٱلسَّمَ ذَوْدِ وَمَا فِي ٱلْأَرْمِينَ

<sup>(3%</sup> To protect the woman's economic interests, various rules are prescribed for dower in marriage. But the samity of marriage itself is general than any economic interests. Divorce is, of all things permitted, must liabell to God. Therefore if a breach butween husband and wife can be previoted by some economic consuleration, it is better to make that connectson than to imperi the future of the wife, the children, and probably the busband also. Such concessions are permissible, in view of like love of wealth ingrained in unregenerate man, but a recommendation is mude that we should practise self-restraint, and do what we can to come to an amicable settlement without any economic sacrifice on the nast of the woman.

<sup>639.</sup> In this material world there are two principal causes of division between man and wife, mone, and "the other woman" or "the other man". Money was featl with in the last verse, there is the case of "the other woman". Legally more than one wife (up to four) are permissible on the condition that the man can be perfectly fair and just to all. But this is a condition almost impossible to fulfil, in the hope that he might be able to fulfil it, a man puts himself in that impossible to fulfil to only right to insist that he should not distart one but at least fulfil all the outward duties that are incumbent on him in respect of her.

<sup>640.</sup> Notice the refrant; "To God belong all things in the heavens and on earth"; reported three titings, each time with a new application. In the first instance it follows the statement of God's universal providence and love. If two persons, inspite of every sincene desire to love and comfort each ther, fail to achieve that end, and have to separate, God's all-reaching homist never fails, for the is the Lord of all things. In the second instance it is connected with God's Self existence, Self-excellence, and independence of all creatures; all fails commands are for our good, and they are given to all this for the rould destroy any individual or nation and create a new one without any loss to Himself; but He gives a chance to all gain and a gain, and even rewards them beyond their own ambitions.

Verily We have directed
The People of the Book
Before you, and you (O Muslims)
To fear God. But if ye
Deny Him, lo! unto God
Belong all things
In the heavens and on earth,
And God is free
Of all wants, worthy 641
Of all praise.

- 132. Yea, unto God belong All things in the heavens And on earth, and enough Is God to carry through 642 All affairs.
- 133. If it were His Will, He could destroy you, O mankind, and create Another race; for He Hath power this to do.
- 134. If any one desires
  A reward in this life,
  In God's (gift) is the reward
  (Both) of this life
  And of the Hereafter: 643
  For God is He that hearth
  And seeth (all things).

وَلَقَدُّ وَصَّنِيَنَا الَّذِينَ الْوَلْمَا الْكِتَابُ مِن فِئِكُمْ وَائِكُمُّ أَنِ الْقَوْلَ اللَّهُ قَال تَكَفَّرُوا فَإِنَّ لِلْوَمَا فِي السَّمَوْنِ تَصَافِى الْأَرْضِ وَكَالَ اللَّهُ غَيْبًا عِيمُنَا

﴿ وَلِيَّهِ مَا فِي السَّمَلَوْتِ وَمَا فِي اَلْأَرْضِّ وَكُنَّ إِلْمَوْوَكِيكُ

﴿ إِن يَقَأْ يُذْمِينُكُمْ أَيُّهَا النَّاسُ وَقُلْتِ يَاخَرِينَّ وَكَالَ ٱللَّهُ عَلَىٰ ذَٰلِكَ فَدِيرًا

شَنكَان مُرِيدُ قَاتِ الدُّنْيَا
 فَيند الله فَوَابُ الدُّنْيَا وَالْاَحْرَةُ
 وَكَانَ اللَّهُ مَيْمَا المَّيْرِيلُ

<sup>64).</sup> God's existence is absolute existence, it does not depend on any other person or any other thing? And it is worthy of all praise, for it is all-good and comprises every possible excellence. It is necessary to stress this point in order to show that the moral law for man is not a mere matter of transcendental commands, but really rests on the essential needs of mankind steelf. If therefore such schools of thought as Behaviourism proved their theories up to the hill, they do not affect the position of Islam in the least. The highest tehical standards are enjoined by Islam, not as dogmatic importatives, but because they can be shown to follow from the needs of man's nature and the results of man's seprence.

<sup>642.</sup> This refers to the next verse. He does not need us, but we need Him. Our hopes, our happings, our success centre in Him; but He is Self-sufficient. He has the power to supersede us, but His goodness is ever seeking to give us every chance in this world as well as in the Herealter.

<sup>643.</sup> Man-in this life can only see up to the horson of this life. The highest rewards which his wishes or ambitions can conceive of are conceived in the terms of this life. But God can give hum not only these but something infinitely higher,—the rewards of the Hereafter,—which it did not even enter his heart to ask for or his imagination to conceive.

## SECTION 20

- Stand out firmly
  For justice, as witnesses \*\*\*
  To God, even as against
  Yourselves, or your parents,
  Or your kin, and whether
  It be (against) rich or poor: \*\*
  For God can best protect both.
  Follow not the lusts
  (Of your hearts), lest ye
  Swerve, and if ye
  Distort (justice) or decline
  To do justice, verily
  God is well-acquainted
  With all that ye do.
- Believe in God
  And His Apostle,
  And His Apostle,
  And the scripture which He
  Hath sent to His Apostle
  And the scripture which He sent
  To those before (him).\*\*
  Any who denieth God,
  His angels, His Books,
  His Apostles, and the Day
  Of Judgment, hath gone
  Far, far astray.

عَائِمُهُا الدِّينَ اَمْنُوا كُونُوا قَرْمِينَ
 إِلْشِيْ لَمْ كَالَةً فَيْدَ رَانَوْ عَكِنَ الْمُشْيِكُمْ
 أَوْالْوَالِدَيْنِ وَالْأَفْتِينَ إِلَى يَكُنْ عَنِينًا أَوْفَقِيرًا
 أَلْهُ أَوْلًا تَهِيمًا لَمْ تَنْجُمُوا الْمُوَيَّلَ
 أَنْ هَنْدِلُولُ قَانَ نَالُورًا أَوْ تَعْرِضُوا الْمُوَيَّلَ
 كَانَ مِنْ يَمْلُولُ خَبِيرًا

﴿ يَا يُهَا الْذِينَ الْمَنْوَا الْمِنُوا بِاللّهِ وَرَسُولِهِ . وَالْكِحَانِ الْذِى الْذِى نَزَلَ عَلَى رَسُولِهِ . وَالْكِحَانِ الْذِى الْزَلَ مِن فَسُلَّ وَمَن يَكُفُرُ إِلَّهَ وَمَكْلَهِ كِلْهِ . وَكُنْيُهِ . وَرُسُلِهِ ، وَالْبُورِ الْأَيْرِ فَقَدَّ مَنْ لِمَلَاهِ ، وَالْبُورِ الْأَيْرِ فَقَدَّ

<sup>64.</sup> Justice is God's attribute, and to stand firm for justice is to be a witness to God, even if it is detrimental to our own interests (as we conceive them) or the interests of those who are near and dear to us. According to the Latin saying." Let justice be done though heaven should fall."

But Islamic justice is something higher than the formal justice of Roman Law or any other human Law. It is even more penetrative than the subtler justice in the speculations of the Greek philosophers. It searches out the innermost motives, because we are to act as in the presence of God, to whom all-thiggs, acts, and motives are known.

<sup>645.</sup> Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in some protection as a far at their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And the can protect their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And the can protect their interests are their han any man.

<sup>646.</sup> If your belief is by habit or birth or the example of those you love or respect or admire, make that belief more specific and personal to yourself. We must not only have faith, but realise that faith nour impost being. The chief objects of our Faith are 60d, His Apostt and Tiss Revelations. To all these we must give a home in our hearts. The angels we do not see and realise as we seelise 60d, who is nearer to us than the vehicle of our life-blood, and the Day of Judgment is for our future experience, but we must not deay them, or we cut off a part of our sprittual vehicle.

137. Mehose who believe,
Then reject Faith,
Then believe (again)
And (again) reject Faith,
And go on increasing
In Unbelief,—God
Will not forgive them
Nor guide them on the Way.

138. To the Hypocrites give The glad tidings that There is for them (But) a grievous Penalty;—

139. Yea, to those who take
For friends Unbelievers
Rather than Believers:
Is it honour they seek
Among them? Nay,—
All honour is with God. 449

140. Already has He sent you 469
Word in the Book, that when
Ye hear the Signs of God
Held in defiance and ridicule,
Ye are not to sit with them
Unless they turn to a different
Theme: if ye did, ye would be
Like them. For God will
Collect the Hypocrites and those
Who defv Faith—all in Hell:—

﴿ إِنَّ الَّذِينَ اسْنُوا أَرْكُمْنُوا أَرْمَامُنُوا أَرْكُمْرُوا أَرُّرُ ازْدَادُوا كُمْزًا لَّهُ بَكِي اللّهُ لِيتَذِيرَ لِمُنْدُ وَلَا لِيهْذِيهُ مُسْسِيدًا

﴿ ٱلْذِنَ بَغَيْدُونَ الْكَيْدِينَ أَفَلِيَّا ۚ مِن دُونِ الْمُؤْمِينِينَّ أَيَّنَعُونَ عِندَكُمُ ٱلْمِـذَّةَ فَإِنَّ الْفِرْزَ لِلْوَجِيمَّا

وَقَادُ زَنَلَ عَلَيْحَةً فِي الْعِحَتْنِ
 إن إِنَّا سَهْتُمُ الْنِيالَةِ بَكْمَدُ رُبِّهَا
 وَيُسْتَهُمُ أَبِّهَا فَلَا لَقَفُ دُواْ مَعَهُ مُ
 حَمَّ بَغُومُ وَالْ وَحَدِيثِ عَمْرِيَّةً إِنَّكُمْ إِنَّا يَشْتُهُ فِي الْمُنْفِيدِينَ
 عَنْ بَهُمُ أَلْكُ فِي كَلْمُ اللَّهُ عَلَيْمُ عَلَيْمَ عَلَيْمَ اللَّهُ فِينَانَ
 وَالْكَمْوَيْنِ كَ فِي جَهَنَتْ بَحِيمًا

<sup>647.</sup> Those who go on changing sides again and again can have no real Faith at any time. Their motives are mere worldly double-dealing. Flow can they expect God's grace or forgiveness?

Here is a clear warning against those who make-their religion a mere matter of worldly convinience. True religion goes far deeper. It transforms the very nature of man, After that transformation it is as impossible for him to change as it is for light to become darkness.

<sup>648.</sup> If the motive is some advantage, some honour,—the fountain of all good is God. How can it really be expected from those who depy Faith? And if there is some show of worldly honour, what is it worth against the contempt they earn in the spiritual world?

<sup>649.</sup> Cf. vi. 68, an earlier and Meccan verse.

I Where we see or hear Truth held in light eateen, we ought to make our protest and withdraw from such company, not out of aroganice, as if we thought ourselves superior to other people, but one such company, not out of aroganice, as if we thought ourselves superior to other people, but one of the superior of the sup

225

141. (These are) the ones who Wait and watch about you: If ve do gain A victory from God. They say: "Were we not With you? "-but if The Unbelievers gain A success, they say (To them): " Did we not Gain an advantage over you. And did we not guard You from the Believers?" But God will judge Betwixt you on the Day Of ludgment, And never Will God grant To the Unbelievers A way (to triumph) Over the Believers.450

## SECTION 21.

- 142. Mahe Hypocrites-they think They are over-reaching God. But He will over-reach them: When they stand up to prayer, They stand without earnestness, To be seen of men. But little do they hold God in remembrance:
- 143. (They are) distracted in mind Even in the midst of it .-Being (sincerely) for neither One group nor for another. Whom God leaves straying .-Never wilt thou find

نَ بَانَ ذَالَ لا اللهِ مُتَوَلَّا وَلا وَاللهِ وَلا وَلا

<sup>650.</sup> The methods and motives of Hypocrisy are thoroughly unmasked here. It has no principles, but watches for an opportunity to turn any event to its own advantage. If hattle is joined between two inconsistent principles, it has no belief in either, but watches the result. There is unceasing fight two inconsistent principles, it has no belief in either, but watches the result. There is uncessing right between Good and Evil in this world. If the Good seems to win, the hypocrities range themselves on its side with unctuous words, taking a great part of the credit to themselves. Perhaps the balance tips the other way later, and they have to make their peace with Evil. "Oh!" they say arily, "we were the other way later, and they can compute their peace with Evil. "Oh!" they say arily, "we were the other way later, and they can be under the control of t Good must ultimately triumph,

For him the Way. 651

- 144. O ye who oelieve!
  Take not for friends
  Unbelievers rather than
  Believers: do ye wish
  To offer God an open
  Proof against yourselves?
- 145. The Hypocrites will be In the lowest depths Of the Fire: no helper Wilt thou find for them:—
- 146. Except for those who repent,
  Mend (their life), hold fast
  To God, and purify their religion
  As in God's sight: if so
  They will be (numbered) 605
  With the Believers.
  And soon will God
  Grant to the Believers
  A reward of immense value.
- By your punishment, If ye are grateful And ye believe? Nay, it is God That recogniseth 663

147. What can God gain

5 (All good), and knoweth 30 All things. لَهُرْسِيسِكُ ﴿ يَأْيُهَا الَّذِينَ اَلْمُؤْلِلا تَغَيِّدُوْا الْسَكِيغِينِ إِنَّ أَوْلِيكَآءَ مِن دُونِ الْوُقِينِينَّ اَنْرِيهُ وَذَ أَنْ تَجْسَلُوا لِيَّهِ مَلْيَكُمْ سُلُطَنَا شَهْنِياً ﴿ إِنَّ الْنَامُونِةِ مِن فَهِ الدَّلُو الْاَشْقَلِ مِنَ النَّارِ وَلَنْ تَجْيِدَ لَمُشْرَفِيهِ ؟

إِذَا الْمِدَنَ اللّهِ اللّهِ وَأَصْلَحُوا وَاصْلَحَمُوا مِنْ اللّهِ وَالْمَلْمِ وَالْمَلْمِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِلْمِلْمِلْ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللللّهِ الللل

مَا يَنْعَلَ اللهُ بِعَلَاكِمُ إِن شَكَرْتُمْ
 وَيَاسَمُ وَكَانَ اللّهُ شَكِرًا عَلِيها

<sup>651.</sup> If we choose evil duliterately and double our guilt by fraud and deception, we do not deceive God but we deceive ourselves. We deprive ourselves of the Grace of God, and are left straying saws from the Path. In that condition who can guide us or show us the Way? Our true and right instincts become blunded; our fraud makes us unstable in character; when our fellow-men find out our fraud, any advantages we may have gained by the fraud are lost; and we become truly distracted in mind.

<sup>632</sup> Even Hypocrites can obtain forgiveness, on four conditions: (1) sincere repentance, which purifies their mind, (2) amendment of their conduct, which purifies their outer life; (3) steadlastness and devotion to God, which strengthens their faith and protects them from the assaults of evil; and (4) sincerity in their religion, or their whole inner being, which brings them as full members into the goodly Fellowship of Faith.

<sup>. 65.1.</sup> There is no pleasure nor advantage to God in punishing His own creatures, over whom He watches with loying rare. On the contrary He recognises any gond—nowwere little—with He finds in us, and delights to give us a reward beyond all measure. His recognition of us is compared by a bold metaphor to our gratitude to Him for His favours. The epithet Shāfrir is applied to God, she tee, in ii. 188, and other passages. Ia xvi. 121 it is applied to Ahraham: "he showed his gratitude for the favours of God, who choose him and guided him to a Straight Way."

- 148. God loveth not tnat evil Should be noised abroad as In public speech, except Where injustice hath been Done; for God Is He who heareth And knoweth all things.
- 149. Whether ye publish
  A good deed or conceal it
  Or cover evil with pardon,
  Verily God doth blot out
  (Sins) and hath power
  (In the judgment of values).
- 150. Those who deny God
  And His apostles, and (those
  Who) wish to separate
  God from His apostles,
  Saying: "We believe in some
  But reject others":
  And (those who) wish
  To take a course midway,—636
- 151. They are in truth (Equally) Unbelievers:

لا يُخِبُ اللهُ ٱلْمُهَدَّى وَالسَّوهِ مِنَ الْمَهُ وَكَالَ اللهُ السَّحِهِ مِنَ الْمَهُ المُهَدِّى وَكَالَ اللهُ سَيْمًا عَيْدًا عَلَى اللهُ اللهُ اللهُ عَلَيْكًا أَوْ يَغْتَعْوُا عَنْدَ اللهُ حَكَانَ عَنْفُوا أَوْ يَغْتَعُوا عَرَبُ اللهِ عَلَيْكَ اللهَ حَكَانَ عَنْفُوا فَرَيْكُ اللهِ عَنْدُ اللهِ وَرُسُلِهِ عَلَيْكَ اللهِ وَرُسُلِهِ عَلَيْكَ اللهِ وَرُسُلِهِ عَلَيْكُ اللهِ وَرَسُلِهِ عَلَيْكُ اللهِ وَرَسُلِهِ عَلَيْكُ اللهِ اللهِ وَرَسُلِهِ عَلَيْكَ اللهِ وَرَسُلِهِ عَلَيْكَ اللهِ وَرَسُلِهِ عَلَيْكُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ ُ اللهُ ال

651. We can make a public scandal of evil ut many ways. (1). It may be idle sensation-mongering; it often leads to more evil by injutation, as where criminal deeds are glouthed in a cinema, or talked about shamelessly in a novel or drama (2) It may be malicious gossip of a foolish, personal kind; it does no good, but it hurts penpile's feelings. (3) It may be malevolent stander or libel; it is intended deliberately to cause harm to penple's reputation or injure them in other ways, and is rightly punishable under all laws. (4) It may be a public rebuke or correction or remonstrance, without maline. (4), (2), and (3) are absolutely forbidden. (4) may be by a person in authority; in which case the exception applies for all wrong or missine must be corrected openly; to prevent its recuirance. Or (4) may be by a person into twested with authority, but acting either from motives of public spirit, or in order to help some one who has been wronged; here again the exception will apply. But if the motive is different, the exception does not apply. (4) would also include a public complaint by a person who has suffered a wrong; the has every right to seek public redress.

653. Qudfr: I have translated it more fully than most translators. The root qudara not only implies power, ability, strength, but two other ideas which it is difficult to convey in a single word, pit, the act and power of estimating the true value of a thing or persons, as in vi. 91; and the act and power of regulating something so as to bring it into correspondence with something. "Judgment of values" I think sums up these finer slades of meaning. God forgives what is wrong and is able fully to appreciate and judge of the value of our good deeds whether we publish them or conceal tiem.

456. Unbrilef talgs various forms. Three are mentioned here: (1) denial of God and His sevelation to mankind through inspired men; (2) a sort of nominal belief in God and His apostles, but one which is partial, and mixed up with racial pride, which does not allow of the recognition of any apostles beyongli those of a particular race; and (3) a nominal belief in universal revelation but so bedgeder ound, with peculiar doctrines of exclusive salvation, that it practically approaches to a denial of God's universal love and and all Creation. All three amount to Unbelief, for they really denry God's universal love and care.

And We have prepared For Unbelievers a humiliating Punishment.

152. To those who believe In God and His apostles And make no distinction Between any of the apostles, We shall soon give Their (due) rewards:
For God is Oft-forgiving, Most Merciful

وَاعْتَدُنَا الْهِكَنْوِينَ عَلَابٌ شَهِينًا وَالَّذِينَ الْمَنْوا بِاللَّهِ وَيُسُلِو وَ وَلَهُ الْمُنْ وَوَا بَيْنَ أَهُو مِنْهُمْ أُولَائِكَ سَوْفَ الْمُنْ وَوَا بَيْنَ أَهُو مِنْهُمْ أُولَائِكَ سَوْفَ الْمُنْ الْمِنْ أَهُورُكُمْ وَكَالَاكَ مَنْوَقًا

C. 68.—The People of the Book went wrong:

(iv. 153-176.) The Jews in breaking their Covenant,
And slandering Mary and Jesus,
And in their usury and injustice;
And the Christians in raising
Jesus the Apostle to equality
With God. God's revelstion
Is continued in the Qur-an,
Which, comes with manifest proof
And a clear light to those who understand.

#### SECTION 22.

153. PEhe People of the Book Ask thee to cause A book to descend to them From heaven: indeed They asked Moses For an even greater (Miracle), for they said: "Show us God in public." 437 But they were dazed For their presumption, With thunder and lightning. Yet they worshipped the calf Even after Clear Signs Had come to them: Even so We forgave them; And gave Moses manifest Proofs of authority.

يَتْعَلَقُ أَهْمُ الْكِتْبِ أَنْ نُؤَلِ عَلَيْهِ
 يَتَعَلَقُ أَهْمُ الْكِتْبِ أَنْ نُؤَلِ عَلَيْهِ
 إخبر من ذلك تعَالَمْ أَنَا اللهَ جَمْعُ
 مَا يَنْ نَهُ لَا اللهَ جَمْعُ
 الله من تشديما جَآء فَهُ دُ الْتَسْمِئْلُ فَي الْحَسْمُ اللهِ
 الله من تشديما جَآء فَهُ دُ الْسِيمَانُ
 مُتَحَقَرَا عَن دَالِثُ وَمَا لِيَنَا مُوسَىٰ شَلْمَانًا
 يُهِينًا

657, Cf, ii, 55, for the thunder and lightning which dazed those who were presumptuous amough to ask that They should see-God face to face, and ii. 51 and n, 66, for the worship of the golden call.

The lesson is that it is presumptuous on the part of man to judge of spiritual things in terms of material things, or to ask to see God with their material eyes when God is above material forms and is independent of time and space.

- 154. And for their Covenant
  We raised over them
  (The towering height)
  Of Mount (Sinsi); 694
  And (on another occasion)
  We said: "Enter the gate
  With humility"; and (once again)
  We commanded them:
  "Transgress not in the matter
  Of the Sabbath,"
  And We took from them
  A solemn Covenant.
- 155. (They have incurred divine 400 Displeasure): in that they Broke their Covenant;
  That they rejected the Signs Of God; that they slew
  The Messengers in defiance 600 Of right; that they said,
  "Our hearts are the wrappings 601 (Which preserve God's Word; We need no more)";—nay,
  God hath set the seal on their hearts For their blasphemy,
  And little is it they believe;—
- 156. That they rejected Faith; That they uttered against Mary

وَتَعَسَّنَا فَقَهُمُ الطَّنودَ يُعِنْقِعِهُ
 وَعُلْنَا لَمُسُدُهُ وَخُلُوا الْبُنابُ بُعِنًا وَغُلْنا كَمُسُدُ
 لا تَعَدُوا فِ السَّبُّتِ وَلَمُنذَا مِنْهُد صَفَعًا
 قيلغاً

فَيْمَا أَشْفِيهِ مِنْ بَشْنَهُ وَكُفْرِهِ
 مِنَائِتُ اللهِ وَقَوْلِهِ أَلْأَنْكِمَا وَ مَنْ بُرِحَتْ وَوَقَوْلِهِ أَلْأَنْكِمَا وَ مَنْ بُرِحَتْ وَوَقَوْلِهِ أَلْمُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ الللللللللّهُ الللّهُ اللللللللللللّ

@ وَيِحُفِرْهِ وَوَلَيْهِ عَلَى مُهْبَدً

658. In this verse there is a recapitulation of three salient incidents of Jewish refractoriness already referred to in the second Stars viz. (1) the Covenant under the lowering height of Smal, ii. 63: (2) their arrogance where they were commanded humility in entering a town, ii 58; and (3) their transgression of the Sabbath, ii. 63.

659. In verset 155, 156, 157, 160 (latter half), and 161 with parenthetical clauses including those in verses 154-199, and 160 (first half), there is a catalogue of the iniquities of which the Jews were guilty, and for these iniquities we must understand some such words as: "They are under divine displeasure." Each clause of the indictment I have indictated by prefixing the word "that."

660, Cl. iii, 21, and nn. 363 and 364,

661, Cf. ii 88, and n. 92, where the full meaning is explained.

Note the crescendo (heightening effect) in the argument. Their niiquities were: (1) that they broke their Covenant; (2) that they rejected God's guidance as conveyed in His Signs; (3) that they killed God's Messengers and incurred a double guilt, war, that of murder and that of a deliberate defiance of God's law; and (4) that they imagined themselves arroganity self-sufficient, which means a blasphemous closing of their hearts for ever against the admission of God's grace. Then begins another series of iniquities from a different point of view; (1) that they rejected Faith; (3) that they made false charges against a saintly woman like Mary, who was chosen by God to be the mother of Jesus; (3) that they boasted of having killed Jesus when they were victims of their own self-hallucination; (4) that they hindered people from God's way; and (5) that by means of usury, and fraud they oppressed their fellow-men.

A grave false charge; 668

157. That they said (in boast),
"We killed Christ Jesus
The son of Mary,
The Apostle of God";—
But they killed him not,
Nor crucified him, sit
But so it was made
To appear to them,
And those who differ
Therein are full of doubts,
With no (certain) knowledge,
But only conjecture to follow,
For of a surety
They killed him not:—

158. Nay, God raised him up 661 Unto Himself; and God Is Exalted in Power, Wise;—

159. And there is none Of the People of the Book ثِهُ تَلَنَّ عَظِيمُ ﴿ وَوَلِيدِ إِنَّ اَ مَتَلْنَا الْسَيحَ عِيسَى اَبْنِ مَهْدُ دَسُولَ اللّهِ وَمَا هَلَوُهُ وَمَا صَلَهُوهُ وَلَسِينَ شُنِهَ كَثَمُ وَالَّ الذِّنَ اخْتَلَمُوهُ وَلَسِينَ شُنِهَ كَثَمُ وَالَّ الذِّنَ اخْتَلَمُوهُ إِلَّا إِنْهَ الظَّيْ وَمَا مَا كُمُهُ يِهِ مِنْ صِلْمِ إِلَّا إِنْهَ الظَّيْ وَمَا هَلُهُ يَقِيبُ

> ﴿ بَلَ زَفَعَهُ ٱللَّهُ إِلَيْهُ وَكَانَا لَلْتُكَرِّيرُكُوكِيمًا ﴿ وَلَا مِنْ أَصْلِ ٱلْكِنَابِ

<sup>662.</sup> The false charge against Mary was that she was unchaste. Cf. xix. 27-28. Such a charge is bad enough to make against any woman, but to make it against Mary, the mother of Jesus, was to bring into ridicule God's power itself. I slain is specially strong in guarding the reputation of women. Slanderers of women are bound to bring four witnesses in support of their accusations, and if they fail to produce four witnesses, they are 40 be flogged with eighty stripes and debarred for ever from being competent witnesses; xxiv.

<sup>663.</sup> The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed the greater part of his private life, except the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim theologians. The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam. But some of the early Christian sects did not believe that Christ was killed on the Cross. The Basilidans believed that some one else was substituted for him. The Docetæ held that Christ never had a real physical or natural body, but only an apparent or phantom body, and that his Crucifixion was only apparent, not real. The Marcionite Gospel (about A D. 138) denied that Jesus was born, and merely said that he appeared in human form. The Gospel of St. Barnabas supported the theory of substitution on the Cross. The Quranic teaching is that Christ was not crucified nor killed by the fews, notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies; that disputations, doubts, and conjectures on such matters are vain; and that he was taken up to God (see next verse and note).

<sup>664.</sup> There is difference of opinion as to the exact interprelation of this verse. The words are: The Jews did not kill Jesus, but God raised him up (refa@) to Himself. One school bolds that Jesus did not did the usual human death, but still lives in the body in heaven; another holds that he did die (r. 120) but not when he was supposed to be crucified, and that his being "raised up" unto God means that instead of being disgraced as a malefactor, as the Jesus intended, he was on the contrary knonured by God as His Apostle: see also next verse. The same word rafa'a is used in association with honour in connection with Museaff in xciv. 4.

But must believe in him Before his death; 665 And on the Day of Judgment He will be a witness 666 Against them;—

- 160. For the iniquity of the Jews
  We made unlawful for them ser
  Certain (foods) good and
  Wholesome
  Which had been lawful for :
  them;—
  In that they hindered many
  From God's Way:—
- 161. That they took usury,
  Though they were forbidden;
  And that they devoured
  Men's substance wrongfully;
  We have prepared for those
  Among them who reject Faith
  A gievous punishment.

162. But those among them

Who are well-grounded in knowledge,
And the Believers,
Believe in what hath been
Revealed to thee and what was
Revealed before thee:
And (especially) those
Who establish regular prayer
And practise regular charity
And believe in God
And in the Last Day:
To them shall We soon

Give a great reward.

الا تسويمات بي و عبل موسوء وبوره الفيكة يكون عَلَيْمِ شَهِيكًا ﴿ فِظُلْ إِنْ الَذِينَ مَا دُوا تَرْمَنَا عَلَيْهِ وَلَيْبَ لِيكُ لَمُنُهُ وَمِعْمَدِ فِرْعَ سَهِيلِ الْمُوحَذِيمًا

@ وَلَمْفِيدُمُ الِرَسَوْلُ وَقَدْ شُحُوا عَنْهُ وَاَصْلِهِذِ أَمْوَلُ النّاسِ وَإَنْهِلِ وَأَعْدُدُنَا الْصَحْنِوينِ مِنْهُ ءَمَابُ أَلِيكًا

أَيْنِ الْزَيعُونَ فِي الْمِدِيْمِ مِنْهُمُ مَّ الْفِيلُومُ وَلَيْنِ الْإِلَى الْمَلِكُ وَالْفِيلُومُ وَمَا الْمِيلُ الْمِيلُ وَالْفِيلِينُ وَالْفِيلِينَ وَالْفِيلِينَ وَالْفِيلِينَ وَالْفِيلِينَ وَالْفِيلِينَ وَالْفِيلِينَ وَالْمَلِينَ وَالْفِيلُومِ الْمُؤْمِنُ وَالْمُؤْمِنُ الْمُؤْمِنُ وَالْمُؤْمِنُ الْمُؤْمِنُ وَالْمُؤْمِنُ الْمُؤْمِنُ وَالْمُؤْمِنُ الْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنِينَ وَمِنْ الْمُؤْمِنُ وَالْمُؤْمِنِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنِينُ وَالْمُؤْمِنُ مِ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنِ وَالْمُؤْمِنُ وَالْمُؤْمِنِينُ وَالْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِنُ وَالْمُوا

<sup>65).</sup> Before his death. Interpreters are not agreed as to the exact meaning. Those who hold that lesus did not die (see last note) refer the pronoun "his" to Jesus. They say that Jesus is still living in the body and that he will appear just before the Final Day in preparation for the coming of Imitim Mahdi, when the world will be purified of sin and unbellef. There will be a final death before the final Resurrection, but all will have believed before that final death. Others think that "his 'is better referred to "none of the People of the Book", and that the emphatic form "must believe" (12-ya-miransa) denotes more a question of duty than of fact.

<sup>666.</sup> Cf. iv. 41.

<sup>667,</sup> Cf. vi. 146. The ceremonial law of the Jews forbade the eating of the flesh of the camel, rabbit and hare (Leviticus xi. 45), and the fat of oxen, sheep, and goats (Leviticus vii. 23), and was in other respects very strict,

#### SECTION 23.

- 163. Me have sent thee
  Inspiration, as We sent it
  To Noah and the Messengers have a sent Inspiration to Abraham, sent Inspiration to Abraham, sent Isma'il, Isaac, Jacob
  And the Tribes, to Jesus,
  Job, Jonah, Aaron, and Solomon,
  And to David We gave
  The Pealms.
- 164. Of some apostles We have Already told thee the story; Of others we have not;— And to Moses God spoke direct;—
- 165. Apostles who gave good news 61.
  As well as warning,
  That mankind, after (the coming)
  Of the apostles, should have
  No plea against God:
  For God is Exalted in Power,
  Wise,
- 166. But God beareth witness
  That what He hath sent
  Unto thee He hath sent
  From His (own) knowledge, 672

الآ أؤخت آبالك كما أؤخذ آبال في ما أؤخذ آبال الحج و ألينية من مع ندوً و وأؤخيت آبالك و المستحق و أشهر من المنظمة و أفسية من و أفسية و أفسية من و المنظمة و المنظمة المنظمة المنظمة المنظمة و 
688. First we have a general statement: that inspiration was sent to many Messengers, and the inspiration was of the same kind as that sent to the Apostle Muhammad, for God's Message is one. Note that what is spoken of here is inspiration, not necessarily a Book. Every nation or group of people had an apostle: x 47. Some of these apostles have been mentioned by name in the Qur-ân, and some not it iv, 164.

669. Cf. ii. 136 and iii. 84. The list here given is in three groups. (1) The first group, Abraham's family, is the same as in ii. 136 (where see the note) and in ii. 84. (2) Then we have the tragic figures of Jesus, Job and Jonah, whose mission was from a worldly point of view unsuccessful. (3) Then we have Aaron the priest and Solomon the King, both great figures, but each subordinate to another primary figure, vits., Mosse (mentioned in the next verse) and David (mentioned at the end of this verse). David's distinction was the Psaims, which are still extant. Though their present form may possibly be different from the original, and they do undoubtedly include Psaims not written by David, the obliection don'drism much devotional poetry of a high order.

670. God spoke to Moses on Mount Sinai through a cloud; Exad. xxxiv. 5. Hence the title of Moses in Muslim theology : Kalim ulläh: the one to whom God spoke.

671. Every apostle proclaims God's goodness to the righteous and forgiveness to those who repent, (good news), and the Wrath to come for those who reject Faith and live in iniquity (warning). Their mission of warning is a prelude and complement to their mission of good news. No one can then say that he or she did not know.

672. Inspiration, though it is clothed in human language, and shaped to the personality of the inspired one, proceeds from the knowledge of God, and therefore often confains more meaning than the inspired one himself realises.

And the angels bear witness:

But enough is God for a witness.

- 167. Those who reject Faith And keep off (men) From the Way of God, Have verily strayed (ar, Far away from the Path.
- 168. Those who reject Faith And do wrong,—God Will not forgive them Nor guide them To any way—
- 169. Except the way of Hell, To dwell therein for ever. And this to God is easy.<sup>673</sup>
- 170. O mankind I the Apostle
  Hath come to you in truth
  From God: believe in him:
  It is best for you. \*\* But if
  Ye reject Faith, to God
  Belong all things in the heavens
  And on earth: and God
  Is All-knowine. All-wise.
- 171. O People of the Book!

  Commit no excesses 675

  In your religion: nor say

  Of God aught but the truth.

وَكُوْرَ بِهِ أَنَّهِ خُدِهِ أَرُكُمْ مُسكَانَ ذَلِكَ عَلَى أَلَهُ بَسَ والمنا الدائد قله عاوي الدين تتأنسا الكندلا تغثاؤا دىن كُمُّ وَكُو نَفُ لُوا عَلَى اللَّهِ إِلَّا أَكُمُ

673. Easy—not in the sense that God takes any pleasure in any of His creatures going astray. The contrary is the case: for God's Grace recognises all good in us to such an extent that it is compared to gratifude in it. 147; see n 633. We must understand easy in the sense that God is Supreme in knowledge and power; if any forces of rebellion foolishly think that they can evade punishment, they are mistaken. Punishment comes as a matter of course: if is, not a matter of difficulty or exertion on the part of God.

674. Gogs solicitude for us is for our own good, not because He gets any advantage from it. For He is independent of all things, and everything declares His glory and praise.

675. Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with God; in some cases venerates Mary almost, to idolative; attributes a physical son to God ; and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism.

Christ lesus the son of Marv Was (no more than) An anostle of God. And His Word. Which He bestowed on Mary. And a Spirit proceeding From Him: so believe In God and His apostles. Say not "Trinity": desist: 676 It will be better for you: For God is One God: Glory be to Him: (Far Exalted is He) above Having a son. To Him Belong all things in the heavens And on earth. And enough Is God as a Disposer of affairs.

## SECTION 24.

- 172. This disdaineth not
  To serve and worship God,\*\*\*
  Nor do the angels, those
  Nearest (to God):
  Those who disdain
  His worship and are arrogant,—
  He will gather them all
  Together unto Himself \*\*
  To (answer).
- 173. But to those who believe
  And do deeds of righteousness,
  He will give their (due)
  Rewards,—and more,
  Out of His bounty:
  But those who are
  Disdainful and arrogant,
  He will punish

إِنْمَا الْمَسْمِعُ عِبْمَى اَنْ مُنْهَمَ دَسُولُ الْمَوْوَ الْمَسْمَةِ مَ رَسُولُ الْمَوْوَ الْمَسْمَةُ الْمُسْمَةُ الْمَسْمَةُ وَلَمْثُونَةُ وَلَمُسْلِقَةً وَلَمُسْلِقَةً وَلَمُسْلِقَةً الْمَعْوَلَحُسْمُ لَكُمْ لِأَمْمَا اللّهِ اللّهَ اللّهَ النّهُ وَلَهُ اللّهَ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ ا

أَل تَبْنَنَنَكِتُ الْمُسْخُ أَن
 يَكُونَ عَبْدًا يَّوْ وَلَا الْلَكْكُمُ الْمُسْكُمُ الْلَكْكُمُ الْلَكْكُمُ الْلَكْكُمُ الْلَكْكُمُ الْمُسْتَكُمُ وَمُسْتَكَمْ وَمُسْتَكَمْ وَلَهُ وَعَمِماً

و المناكر الذي المنطق وتمكولوا المتدالين في وأبغ المؤورة ويزيدهم في فَعَنْ لِهِ وَكَا الْإِينَ اسْتَنكَمْ وَا وَاسْتَكْ رُواً

<sup>6%.</sup> Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but an apoute, a man with a mission from God, and therefore entitled to honour; (5) a Swid bestowed on blary, for he was created by God's word "Be" (km), and he was; iii. 59; (4) a spirit proceeding from God, but not God; his life and his mission were more limited than in the case of some other apostles, though we must pay equal honour to him rs. a man of God. The doctrines of Trinity, equality with God, and sonship, are repudiated as blasphemics. God is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (wheever worteit) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here, and our giffs work on this explanation.

<sup>677.</sup> Christ often watched and prayed, as a humble worshipper of God; and his agony in the Garden of Gethsemane was full of human dignity, suffering, and self-humiliation (see Matt. xxvi. 36-45).
678. The disdainful and the arrogant are the crew of Satan, who will be gathered together before the Supreme Throne for punishment.

With a grievous penalty; Nor will they find, Besides God, any To protect or help them.

- 174. O mankind! Verily
  There hath come to you
  A convincing proof
  From your Lord:
  For We have sent unto you
  A light (that is) manifest. 619
- 175. Then those who believe In God, and hold fast To Him,—soon will He Admit them to Mercy And Grace from Himself, and guide them to Himself By a straight Way.
- 176. Mehey ask thee
  For a legal decision.
  Say: God directs (thus)
  About those who leave
  No descendants or ascendants
  As heirs. If it is a man sen
  That dies, leaving a sister
  But no child, she shall

فَكَذِنْهُ مَ عَذَابُ أَلِيهًا وَلَا يَجِدُونَ لَمُهُ مِنْ عَذَابُ أَلِيهًا وَلَا يَجِدُونَ لَمُهُ مِنْ دُونِ اللّهِ وَلِيتَ وَلَا نَصِيرًا فَي يَتَابُهُمَ النّاسُ قَدْ جَاءَ كُو مُرْهَنَّ فَي رَبِّ مَا اللّهِ وَاعْتَمُ مُونًا فِي وَاعْتَمُ مُوا وَاللّهِ وَاعْتَمُ مُوا وَاللّهُ فِي رَجْمَة وَنْنَهُ وَصَامِلًا فِي مِنْ اللّهِ وَمِنْ اللّهُ وَمِنْ اللّهُ اللّهُ وَمِنْ اللّهُ اللّهِ وَمِنْ اللّهُ الل

<sup>679.</sup> The Proof and the Light are the Qur-an and the Personality, Life, and Teaching of Muhammad Mustala

<sup>680,</sup> From Himself=From His Presence; see iii. 195 and n. 301. The Mercy and Grace are expressed here as specially flowing from Him.

<sup>681.</sup> This verse supplements the rule of inheritance to the estate of a deceased person who has left as heir neither a descendant or an ascendant. We shall call such a person A, who may be either a male or a female. In iv. 12 (second half), A's case was considered where he had left uterine brothers or sisters. Here A's case is considered where he has left brothers and/or sisters by the father's side, whether the mother was the same or not "Brothers" and "sisters" in this verse must be construed to be such brothers and sisters.

For the sake of clearness I have expanded the tess language of the original in the translation. Let me explain it more concretely in this note. A, and "brother" and "sister" being strictly defined as above, we proceed to consider how A's inheritance would be divided. If A'left a widow or widower, the widow's or widower's share would first be calculated as in the first half of iv. 12; if A left no spouse, this calculation would not be necessary. Then if A left a single "sister," she would have a half share, the remaining half (in so far as it, or a part of it, does not fall to a spouse, if any) going to remother heirs; if a single "stotter," he would have the whole (subject to the spouse's right if there is a spouse); if more than one "brother," they divide the whole (subject to, etc.). If A left two or more "sisters," they give between them two-linids, subject to the spouse's right, if any. If A left a "brother" and "sister," or "brothers" and "sisters," they divide on the basis that each "brothers' share is twice that-of the "sister" (subject to, etc.). In all cases debts, (uneral expense, and legacies (to the amount allowed) have priority as in a, 527.

Have half the inheritance:
If (such a deceased was)
A woman, who left no child,
Her brother takes her inheritance:
If there are two sisters,
They shall have two-thirds
Of the inheritance
(Between them): if there are
Brothers and sisters, (they share),
The male having twice
This share of the female,
Thus doth God make clear
To you (His law), lest
Ye err. And God
Hath knowledge of all things.

نِهْنُ مَنَا شَكِلًا وَهُوَ يَرِنُهُمَا إِن لَمْ بَكُنَ لَمَا وَلَا قَإِن كَانَكَ انْشَكَتْرِنَ فَلَهُمَا النُّلُكَ إِن مِنِمَا تَشَرِّكُ قَانَ كَا فَؤَ النُّلُكَ إِن مِنِهَا تَشَرِّكُ قَالاً كَمُلِلْكُ رَبِّ فَلَوْ الْمِنَّةِ الْأُنْفَ يُشِّلُ يُبَيِّنُ اللَّهُ لَكُ مُلِكًا تَشْهِ فُولًا وَاللَّهُ يُصِيَّلُ اللَّهُ لِكُمْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ



## INTRODUCTION TO SURA V (Maida).

This Sara deals, by way of recapitulation, with the backsliding of the Jews and Christians from their pure religions, to which the coping stone was placed by Islam. It refers particularly to the Christians, and to their solemn Sacrament of the Last Supper, to whose mystic meaning they are declared to have been false.

As a logical corollary to the corruption of the earlier religions of God, the practical precepts of Islam, about food, cleanliness, justice, and fidelity are recapitulated.

The fourth verse contains the memorable declaration: "This day have I perfected your religion for you": which was promulgated in 10 H., during the Apostle's last Pilgrimage to Mecca. Chronologically it was the last verse to be revealed.

Summary,—Beginning with an appeal to fulfil, as sacred, all obligations, human and divine, it points to certain regulations about food, as conducive to a sober and social life, without superstition and without bias or hatted (v. 1-6, and C. 69).

Cleanliness of body, and justice and uprightness of dealing are nearest to Piety (v. 7-12, and C. 70).

If the Jews and the Christians turned back from the Truth and (y)olated their Covenants, they have had their warning (v. 13-29, and C. 71).

The murder of Abel by Cain is the type of the treatment which the just man suffers from the envious. There is punishment from God. The just man must not prieve (v. 30-46, and C. 72).

Muslims must do impartial justice, but must protect their own Brotherhood and their Faith from insult and scorn: they must appreciate piety, humility, and other good points among the Christians (v. 47-89, and C. 73).

They must enjoy with gratitude all that is good and lawful, but guard themselves against excess. Swearing, intoxication, gambling, violation of the Sanctuary, superstitions of all kinds, and false evidence are condemned (v. 90-111, and C. 74).

The miracles of Jesus, and how they were misused by those who bore his name (v. 112-123, and C. 75).

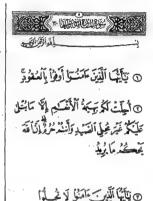
C. 69 .- All obligations are sacred, human (v. 16) Or divine. In the spiritual world We owe duties to God, which must Be fulfilled. But whilst we are In this world of sense, those duties Are by no means isolated From what we owe to ourselves And our fellows in the world Of men. We must respect the laws And customs of the Sacred Mosque And the Sacred Sanctuary. In food our laws are simple : All things good and pure are lawful, We refuse not social intercourse · With men and women,-People of the Book.

Stira V.

Manda, or The Table Spread.

In the name of God, Most Gracious, Most Heroiful,

- 2. Taxwful unto you (for food)
  Are all four-fooded animals.
  With the exceptions named:
  But animals of the chase
  Are forbidden while ye
  Are in the Sacred Precincts
  Or in pilgrim garb:
  For God doth command
  According to His Will and Plan.
- O ye who believe!
   Violate not the sanctity



682. This line has been justly admired for its terseness and comprehensiveness. Obligations: 'gold'; the Arabic word implies so many things that a whole chapter of Commentary can be written on it. First, there are the divine obligations that arise from our spiritual nature and our relation to God. He created us and implanted in us the faculty of knowledge and foresight; besides the intuition and reason which He gave us, He made Nature responsive to our needs, and His Signs in Nature are so many lessons to us in our own inner life; He further sent Messengers and Teachers, for the guidance of our conduct in individual, social, and public life. All these gifts create corresponding obligations which we must fulfil. But in our own human and material life we undertake mutual obligations. express and implied. We make a promise; we enter into a commercial or social contract; we enter into a contract of marriage; we must faithfully fulfil all obligations in all these relationships. Our group or our State enters into a treaty: every individual in that group or State is bound to see that as far as lies in his power, such obligations are faithfully discharged. There are tacit obligations; living in civil society, we must respect its tacit conventions unless they are morally wrong, and in that case we must get out of such society. There are tacit obligations in the characters of host and guest. wayfarer or companion, employer or employed, etc., etc., which every man of Faith must discharge conscientiously. The man who deserts those who need him and goes to pray in a desert is a coward who disregards his obligations. All these obligations are inter-connected. Truth and fidelity are parts of religion in all relations of life.

This verse is numbered separately from the succeeding verses by Haft Uthman and the Fath-ur-Rahman. As it forms a paragraph or chapter by itself, I have followed that numbering throughout this Sūra, thus reluctantly diverging from the numbering in the edition of the Asymans-Himāyat-i-laidm throughout this chapter.

683, See v. 4 below.

684, Cf. v. 97.99. Hunting and the use of game are forbidden "while ye are hurumus," i.e. while ye are (1) in the Sacred Precincts, or (2) in the special pilgrim garb (hram), as to which see n. 212, ii. 196. In most cases the two amount to the same thing. The Sacred Precincts are sanctuary both for man and beast.

685. God's commands are not arbitrary. His Will is the perfect Archetype or Plan of the world.

Everything He wills has regard to His Plan, in which are reflected His perfect wisdom and goodness,

Of the Symbols of God. 66 Nor of the Sacred Month. day Nor of the animals brought For sacrifice, nor the garlands That mark out such animals. Nor the people resorting To the Sacred House. Seeking of the bounty And good pleasure Of their Lord. But when ve are clear Of the Sacred Precincts \*\*\* And of pilgrim garb. Ye may hunt And let not the hatred Of some people In (once) shutting you out Of the Sacred Mosque Lead you to transgression (And hostility on your part). Help ye one another in righteousness and piety. But help ve not one another In sin and rancour: Fear God: for God Is strict in punishment.

Forbidden to you (for food)
 Are: dead meat, blood.

شَعَيْرَ اللهِ وَلا الشَّهْرَ الْكِسَرَاءَ وَلا الشَّهْرَ الْكِسَرَاءَ وَلا النَّهُرَ الْكِسَرَاءَ وَلا الْمُنْدَى وَلاَ عَلَيْنِ الْبَيْنَ وَلَا عَلَيْهُ وَلَا عَلَيْهُ فَاللّهِ مِن رَّبِهِمْ وَوَلِمَ الْمُنْفِدُ وَلَا عَلَيْهُ فَاللّهِ مَن أَنْهُمُ اللّهُ وَلَا يَعْلَيْهُ فَاللّهُ وَلَا يَعْلَيْهُ الْمُنْفِرُ أَن صَلّا لَهُ وَلَا تَعْلَى اللّهِ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَاللّه

٥ مُرِمَّتُ عَلَيْكُرُ ٱلْمُنِّتُهُ وَالدَّهُ

686. Cf. ii 158, where \$afa and Marwa are called "Symbols (nka'str) of God". Here the Symbols are everything connected with the Pilgrimage, vtz. (1) the places (like 8afa and Marwa, or the Ka'ba or 'Arafat, et.c.); (2) the rites and ceremonies prescribed; (3) prohibitions (such as that of hunting, etc.); (4) the times and seasons prescribed. There is spiritual and moral symbolism in all these. See notes on it. 158, ii. 1942.00.

37. The month of pligrimage, or else, collectively, the four sacred months (ix. 30), viz., Rajab (7th), Zul-aji (12th, the month of Pligrimage), and Muharram (the first of the year) In all these months War was probibled. Excepting Rajab the other three months are consecutive.

688. The immunity from attack or interference extended to the animals brought as offerings for sacrifice and the garlands or filter or distinguishing marks which gave them immunity. They were treated as sacred symbols. And of course every protection or immunity was enjoyed by the Pilgrims.

689. This is the state opposite to that described in n. 684, i.e., when ye have left the Secred Precincts, and have doffed the special pilgrim garb, showing your return to ordinary life.

690. See n. 205 to iii, 191, In the sixth year of the Hijra the Pagans, by way of hatred and Muslims were re-established in Mecca, some of them wanted to retailate and exclude the Pagans or in some way to interfere with them in the Pilgrimage. This is condemned. Passing from the immediate event to the general principle, we must not retailate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating fends of hatred and enmity. We may have to fight and por down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness.

The flesh of swine, and that On which hath been invoked The name of other than God; 671 That which hath been Killed by strangling. Or by a violent blow. Or by a headlong fall. Or by being gored to death: That which hath been (partly) Eaten by a wild animal; Unless ye are able To slaughter it (in due form); 692 That which is sacrificed 193 On stone (altars): (Forbidden) also is the division 694 (Of meat) by raffling With arrows: that is implety.

MRhis day have those who Reject Faith given up All hope of your religion: 400 Yet fear them not But fear Me.
This day have I Perfected your religion 600 For you, completed My favour upon you, And have chosen for you islam as your religion.

But if any is forced
By hunger, with no inclination
To transgression, God is
Indeed Oft-forgiving,
Most Merciful

تَخْسَمُ الْخِسَدِرِ وَتَمَّا أَمِمَلَ لِنِسَدِرِ اللهِ يوه وَالْفُسِيغَةُ وَالْوَقُونَةُ وَالْمُسَرِّزَيَّةُ وَالْقِلْمِيَّةُ وَتَا أَكْلَ وَلَمْسُرِّزِيَّةً وَالْفِلْمِيَّةُ وَتِمَا نُبُحُ عَلَى الشَّهُمُ إِنَّا مِنْ الْفَيْمُولُ إِلاَّزَلَيْمَ وَلِيصُمُّ الشَّهُ وَأَن تَسَنَفْمِمُولُ إِلاَّزَلَيْمَ وَلِيصُمُّ فِينْوَقَّ

النُوْمَ يَهِسُ الْدِينَ كَامَتُواْ مِن وينيكُمْ فَكَدَّ فَفَنُومُ مُنْ وَافْفُونُ الْبُوْمَ أَسْتُمَاكُ لَكُرُّ ويسَكُمُ وَأَفْتُكُ مَلِيْصُمُمْ شِسَمِيٰ وَمَنِيسَ لَكُمْ الْإِمْدَاكُمْ وِينَا أَفْرَ إِمْفُولَوْ فِي مُفْسَىٰ فِي مَنْرُ مُغِيَّا يْفِ لِإِمْفُوْ وَإِنَّ اللَّهَ عَمُورٌ مُغِيَّا يْفِ لِإِمْفُوْ وَإِنَّ اللَّهَ عَمُورٌ مَعْيَا يْفِ لِإِمْفُوْ وَإِنَّ اللَّهَ

691. Cf. ii. 173 and in. 173 and 174. The probabition of dead meat, blood, the flesh of swine, and that on which other names than that of God has been invoked, has been there explained.

692. If an animal dies by strangling, or by a violent blow, or a headlong fall, or by being gored to death, or by heing attacked by a wild animal, the presumption is that it becomes carnon, as the ide-blood is congealed before being taken out of the body. But the presumption can be rebutted if the life-blood still flows and the solenn mode of slaughter (gable) in the name of God as a sacrifice is carried out, it becomes lawful as food.

693. This was also an idolatrous rite, different from that in which a sacrifice was devoted to a particular idol or a false god.

694, Gambling of all kinds is forbidden: ii. 291. A sort of lottery or rafile practised by Pagan Arbab been described in n. 241., Division of meat in this way is here forbidden, as it is a form of gambling.

693. So long as Islam was not organised, with its own community and its own laws, the Unbelievers had hoped to wean the Believers from the new Teaching. Now that hope was good, with the complete organisation of Islam.

696. The last verse revealed chronologically, marking the approaching end of Musiafa's ministry in his earthly life.

- 5. They ask thee what is
  Lawful to them (as food). Say: Lawful unto you
  Are (all) things good and pure:
  And what ye have taught
  Your trained hunting animals
  (To catch) in the manner
  Directed to you by God:
  Eat what they catch for you, Sulvey they catch for you for God over it: and fear
  God; for God is swift
  In taking account.
- 5. This day are (all) things
  Good and pure made lawful
  Unto you. The food
  Of the People of the Book on
  Is lawful unto you
  And yours is lawful
  Unto them.
  (Lawful unto you in marriage)
  Are (not only) chaste women
  Who are believers, but
  Chaste women among
  The People of the Book. on

بنقاؤنك كاقا ليما لمدة على المساحة على المساحة على المساحة التاتيب في المساحة على المساحة المساح

697. The previous verse was negative; it defined what was not lawful for food, vis., things gross, or disgusting, or dedicated to superstition. This verse is positive: it defines what is lawful, vis., all things that are good and pure.

688. In the matter of the killing for meat, the general rule is that the name of the true God should be pronounced as a rite in order to call our attention to the fact that we do not take life thoughtfestly but solemnly for food, with the permission of God, to whom we render the life back. The question of hunting is then raised. How can this soletum rite be performed when we send forth trained hawks, trained hounds, or trained cheetahs or other animals trained for the chase? They must necessarily kill at some distance from their masters. Their game is legalised on these conditions: (I) that they are trained to kill, not merely for their own appetite, or out of mere wantonness, but for their master's food; the training implies that something of the solemnity which God has taught us in this matter goes into their action; and G2 we are to pronounce the name of God over the quarry; this is interpreted to mean that the Tabbir should be pronounced when the hawk or dog, etc., is released to the quarry.

699. The question is for food generally, such as is ordinarily "good and pure": in the matter of meat it should be killed with some sort of solemnity analogous to that of the Tabler. The rule of Islam in this respect being analogous to those of the People of the Book. Here is no objection to mutual recognition, as apposed to meat killed by Pagans with superstitious rites. In this respect the Christian rule is the same: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts, xv. 23)." Notice the bracketing of fornication with things unlawful to eat.

700. Islam is not exclusive. Social intercourse, including inter-marriage, is permitted with the People of the Book. A Muslim man may marry a woman from their ranks on the same terms as the would marry a Muslim woman, i.s., he must give her an economic and moral status, and must not be actuated merely by motives of lust or physical desire. A Muslim woman may not marry a mon-Muslim man, because her Muslim status would be affected: the wife ordinarily lates the nationality and status given by her husband's law. A non-Muslim woman marrying a Muslim busband would be expected eventually to accept Islam. Any man or woman, of any race or faith, may, on accepting Islam, freely marry any Muslim woman or man, provided it be from motives of purity and chastity and not of lewdness.

Revealed before your time,—When ye give them
Their due dowers, and desire
Chastity, not lewdness,
Nor secret intrigues.
If any one rejects faith, \*\*\*
Fruitless is his work,
And in the Hereafter
He will be in the ranks
Of those who have lost
(All spiritual good).

ين قتب ليثمر إذا بالمنتمولة انجورهن تخصيفات غير سنطيت قال المجنونية خفات ومن بمخشر بالإنماني فقد حِظ عَلَمُه وَمُو فِ الآيَرَةِ مِنْ الْحَسِينَ

C. 70.—God wishes us to be clean and pure, (v. 7-12.) At prayer and at other times.

But justice and right conduct,

Even in the face of spite and hatred,

Are nearest to Piety and the love

Of God: in Him we put our trust.

# SECTION 2.

7. ve who believe! When ye prepare For prayer, wash 202 Your faces, and your hands (And arms) to the elbows : Rub your heads (with water): And (wash) your feet To the ankles. If ye are in a state Of ceremonial impurity,200 Bathe your whole body. But if ye are ill, Or on a journey, Or one of you cometh From offices of nature, Or ve have been In contact with women, And ye find no water. Then take for yourselves Clean sand or earth,704

<sup>701.</sup> As always, food, cleanliness, social intercourse, marriage and other interests in life, are linked with our duty to God and faith in Him. Duty and faith are for our own benefit, here and in the Hereafter

<sup>702.</sup> These are the essentials of Wudyll, or ablutions preparatory to prayers, viz. (1) to baths the whole face in water, and (2) both hands and arms to the elbows, with (3) a little rubbing of the head with water (as the head is usually protected and comparatively clean), and (4) the bathing of the feet to the ankles. In addition, following the practice of the Apostic, it is usual first to wash the mouth, the throat, and the nose, before proceeding with the face, etc.

<sup>703.</sup> Cf. iv. 43 and n. 563. Ceremonial impurity arises from sex pollution.

<sup>204.</sup> This is Tayammum, or washing with clean sand or earth where water is not available. I take it that this substitute is permissible both for Wudhu and for a full bath, in the circumstances mentioned.

243

And rub therewith Your faces and hands. God doth not wish To place you in a difficulty. But to make you clean. And to complete His favour to you. That we may be grateful.

- 8. And call in remembrance The favour of God Unto you, and His Covenant, 201 Which He ratified With you, when ye said: "We hear and we obey ": And fear God, for God Knoweth well The secrets of your hearts,
- 9. O ve who believe ! Stand out firmly For God, as witnesses 706 To fair dealing, and let not The hatred of others To you make you swerve 700 To wrong and depart from Justice. Be just : that is Next to Piety: and fear God. For God is well-acquainted With all that ye do.
- 10. To those who believe And do deeds of righteousness'. Hath God promised forgiveness And a great reward.

فآنسكه أيبخه يخ وآة ورب والمتنا وافقا القاركات

٥، وَعَلَدُ اللَّهُ ٱلَّذِي ﴿ وَالْمَهُ الَّذِي الْمَنْهُ ا

705. There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Mina, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of feative to the Apostle of God, comparable to the Covenant under Mount Sinai taken in the time of Moses (See Q. ii, 63 and n 78.) The general meaning has been explained in n. 682 to v. 1; man is under a spiritual obligation under an implied Covenant with God; God has given man reason, judgment, the higher faculties of the soul, and even the position of God's vicegerent on earth (ii. 30), and man is bound to serve God faithfully and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul.

<sup>706;</sup> Cf. iv. 135.

<sup>707.</sup> To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law.

244

 Those who reject faith And deny Our Signs Will be Companions Of Hell-fire.

12. O ye who believe!
Call in remembrance
The favour of God
Unto you when
Certain men formed the design
To stretch out
Their hands against you,
But (God) held back
Their hands from you:
So fear God. And on God
Let Believers put
(All) their trust.

C. 71.—If the men who received revelations
(v. 13-29.) Before were false to their trust,
If they broke their agreements
And twisted God's Message from its aim,
If they rebelled against Truth and followed
Their fancies, God's grace was withdrawn
From them and they wandered in the wilderness.

SECTION 3.

13. Sod did aforetime
Take a Covenant from
The Children of Israel, 700
And We appointed twelve
Captains among them.
And God said: "I am
With you: if ye (but)
Establish regular Prayers,

( ) وَلَقَدْ أَخَذَ أَظَدُ أَللَّهُ مِشْنَى كَنِي إِلْسُرَةِ مِلْ
 ( ) وَتَبَشَنَا مِنْهُدُ أَثْنَ صَشَرَ مَنِيجاً وَقَالَ أَللَهُ
 إِلْمُ مَشَكِمٌ لَمِنْ أَقْنَتُهُ الصَّلَقَ

708. In the life-time of the Apostle it happened again and again that the enemies of Islam stretched out their hands against the Apostle, his people, and his teaching. The odds were, from a worldly point of view, in their favour, but their hands were rendered inert and poweriess because they were fighting against the truth of God. So does it happen always, now as it did then. True faith must take heart, and at the same time humbly recognise God's favour and mercy, and be grateful.

709, Cf. ii. 63 and n. 78. "Moses...called for the elders of the people....and all the people answered together and said, 'All that the Lord hath spoken we will do'." (Exod. xix, 7-8.) This was under the towering height of Mount Sinai.

The captains or elders or leaders of the people were selected, one from each of the twelve tribes see ii. 60 and n. 73). For census purposes the names of the delars of the tribes are given in Num. i. 4-16: they are called "every one the head of the house of his fathers". Later, twelve other "heads of the Children of Israel" were selected to spy out the land of Canaan: their names are mentioned in Num. xiii. 1-16. See also, below, v. 22-29 and notes.

Practise regular Charity, Believe in My apostles, Honour and assist them, And loan to God A beautiful loan, <sup>70</sup>
Verily I will wipe out From you your evils, And admit you to Gardens With rivers flowing beneath; But if any of you, after this, Resisteth faith, he hath truly Wandered from the path Of rectitude. <sup>71</sup>

- 14. But because of their breach
  Of their Covenant, We
  Cursed them, "" and made
  Their hearts grow hard:
  They change the words
  From their (right) places
  And forget a good part
  Of the Message that was
  Sent them, nor wilt thou
  Ccase to find them—
  Barring a few—ever
  Bent on (new) deceits: ""
  But forgive them, and overlook?"
  (Their misdeeds): for God
  Loveth those who are kind.
- 15. Rrom those, too, who call Themselves Christians.

وَالْيَنْ عُمُ الْوَكُونَ وَالْمَنْهُ الْمُلْكِلِي وَالْمَنْهُ اللّهُ فَرْضًا وَكُونَ عُمَا اللّهُ فَرْضًا وَكُونَ عَمَا لَمَ اللّهُ فَرْضًا وَكُونَ عَمَا لَمْ اللّهُ فَرْضًا وَلَا يَعْمَلُ اللّهُ فَرْضًا وَلَا يَعْمَلُ اللّهُ اللّهُ وَلَمْ اللّهُ اللّهُ اللّهُ وَلَا يَعْمَلُ اللّهُ اللهُ 
﴿ وَمِنَ ٱلَّذِينَ فَالْوَأَ إِنَّا نَصَنَّرُنَّى

<sup>710.</sup> Cf. il. 245, n. 276. The phrase means "spending in the cause of God." God in His infinite grace looks upon this as a loan, for which He gives a recompense manifold.

<sup>711.</sup> The path of restitude: or the even way: see ii. 108, n. 109.

<sup>712.</sup> Carred them: that means that because of the breach of their Covenant. God withdrew His overflowing Grace from them. The withdrawal of Grace made their hearts grow haid in two ways; (1) they were no longer protected from the assaults of evil, and (2) they became impervious even to the message of forgiveness and mercy which is open to all God's creatures.

<sup>7.13.</sup> Israel, when it lost God's grace as above, began to sin against truth and religion in three ways: (1) they began to misuse Scripture itself, by either taking words out of their right meaning, or applying them to hings for which they were never meant; (2) ind doing so, they conveniently forgot a part of the Message and purpose of God; and (3) they invented new decits to support the old ones.

<sup>714.</sup> Cf. ii. 109 and n. 110, where 3 have explained the different shades of meaning in the words for "forgiveness"

We did take a Covenant, 113
But they forgot a good part
Of the Message that was
Sent them: so We estranged
Them, with enmity and hatred
Between the one and the other,
To the Day of Judgment.
And soon will God 714, show
Them what it is
They have done.

- 16. O People of the Book!
  There hath come to you
  Our Apostle, revealing
  To you much that ye
  Used to hide in the Book,
  And passing over much
  (That is now unnecessary):
- 17. There hath come to you From God a (new) light And a perspicuous Book.—716
- 18. Wherewith God guideth all Who seek His good pleasure To ways of peace and safety, And leadeth them out Of darkness, by His Will, Unto the light,—guideth them To a Path that is Straight.
- 19. In blasphemy indeed
  Are those that say
  That God is Christ
  The son of Mary.
  Say: "Who then
  Hath the least power

التا متك نشا المال التا ذَكُ أَنَّهُ مِنْ هِ مِنْ فَأَغُرُنُنَا بَنْفُتُهُ ٱلْعُسَكَاوَّةً ل الكينك فكذ بَآءَكُمْ. يَسُولُكَا يُسَانُ كَكُمْ كَنْكُمْ يَضَا كُنْتُ تَخْفُونَ مِنَ الْكِئِكِ وَيَعْفُوا عَن كَثِيرٌ @ قَدُ لَهُ مَا قَدُلُهُ مِنْ إِلَهُ كُونُ وَكُذُهُ @ يَبْدِي بِهِ أَلَّهُ مَرْ ِ أَنْبَعُ آبِنُ مَرْتُ مِنْ فَلِي فَنِي مِنْ مُلِكُ

<sup>715.</sup> The Christian Covenant may be taken to be the charge which Jesus gave to his disciples, and which the disciples accepted, to welcome Ahmad (Q. Ixt. 6). Glimpses of this are to be found in the Goopel of St., John even as it exists now (John xv. 26, xv. 7). It is stose who call themselves "Christians" who reject this. True Christians have accepted it. The camily between those who call themselves Christians and the Jews will contiaue till the Last Day.

<sup>715.</sup>A. The change from the rirst Person in the beginning of the verse to the Third Person here alternates the change from the personal relationship of the Covenant, to the impersonal operation of justice at judgment. Cf. xxxv. 9.

<sup>216.</sup> Afables: I wish I could translate by a simpler word than "perspicuous". But "plasi" may mean unadorned, the opposite of beautiful, and this Book is among the most beautiful that it is a privilege of mankind to read. "Clear" would be right as far as it me, or "unambiguous, self-or doct, not involved in mystenes of origin, history, or meaning, one which every one can understand as to the essentials necessary for him, without the intervention of priests or privileged persons." Afable has all these meanings, but it suggests, besides, some quality of a shiming light, by which we are able to make things clear, to distinguish the true from the false. This I think is suggested better by "perspicuous" than by the word "clear". Besides it is hardly good idiom to speak of "a clear Book."

Against God, if His Will Were to destroy Christ The son of Mary, his mother, And all—every one That is on the earth? For to God belongeth The dominion of the heavens And the earth, and all That is between. He createth 711 What He pleaseth. For God Hath power over all things."

20. (Both) the Jews and the

Say: "We are sons
Of God, and His beloved," "
Say: "Why then doth He
Punish you for your sins?
Nay, ye are but men,—
Of the men He hath created :
He forgiveth whom He pleaseth,
And He punisheth whom He

And to God belongeth'"

The dominion of the heavens
And the earth, and all
That is between:
And unto Him
Is the final goal (of all) "

21. O People of the Book!

Now hath come unto you,

Making (things) clear unto you,

Our Apostle, after the break 220

ين الله تنبعًا إذ أراد أن يهولك المسيم انن مُرَّمَّمَ وَالْمَدُّهُ وَمَن فِي الأَرْضِ جَيثًا وَلَهُ مملك التَّمَوُّنِ وَالرَّضِ وَمَا بَيْنِهَمَّا عَلَقُ مَا يَشَاذُ وَاللَّهُ عَلَى كُلِ نَمْعُ وَقَوْرُ

وَقَالِتِ الْهَوْدُ وَالْقَسَلَرَىٰ خَنْ أَشْتُواْ اللهَ
 وَالْجَنْزُةُ أَسُلْ فَلَمْ يَعْدَمُ بِلَّهُ مُرْكُمْ بَلْ
 أَشْدُرَبَشْرٌ بَيْنَ خَلَقَّ بَعْنِيرُ لِنَ بَشَاءُ وَتُعِيدُ ثِنَ بَشَاءُ وَتُعِيدُ ثِن بَشَاءُ وَلَيْمَا لِنَ اللّهَ يَعْدِيرُ
 مَن بَشَاءٌ وَاللّهِ الْمَعِيدُ

﴿ يَأْمُنُلُ الْكِتَابِ قَدْ جَاءَكُو رَسُولُنَا بَيَنِينُ الْكُنْ مِنْ لِلَّا بَيْنِينُ الرَّبُيلِ

<sup>717.</sup> The most honoured of the apostles of God are but men. All power belongs to God, and not to any man. God's creation may take many forms, but because in any particular form it is different from what we see daily around us, it does not cease to be Creation, or to be subject to the power of God. No creature can be God.

<sup>718.</sup> Sons of God: Cf. Job, xxxviii. 7: "When the morning stars sang together, and all the sons of God shouted for joy." In the 29th Psalm, 1st verse, the authorised Translation "O ye mighty" should apparently be "O ye sons of Elm", "El being" a name of God. Cf. also Genesis, vi. 2: "The sons of God saw the daughters of men"

Beloved: Cf. Paalms, cxxvii. 2: "He giveth his beloved sleep."

If used figuratively, these and like words refer to the love of God. Unfortunately, "son" used in a physical sense, or "beloved" in an exclusive sense as it God loved only the Jews, make a mockety of religion.

<sup>719.</sup> This refram in the last verse negatives the idea of sonship, and in this verse negatives the idea of an exclusive "Beloved". In both cases it means that God is independent of physical relationships or exclusive partiality.

<sup>720.</sup> The six hundred years (in round figures) between Christ and Muhammad were truly the dark ages of the world. Religion was corrupted; the standard of morals fell low; many false systems and heresics arose; and there was a break in the succession of apostles until the advent of Muhammad.

In (the series of) our apostles, Lest ye should say: "There came unto us No bringer of glad tidings And no warner (from evil)": But now hath come Unto you a bringer Of glad tidings And God hath power Over all things.

### SECTION 4.

22. Remember Moses said
To his people: "O my People!
Call in remembrance the favour
Of God unto you, when He
Produced prophets among you,"
Made you kings," and gave
You what He had not given
To any other among the peoples."

23. "O my people! enter?"

The holy land which
God hath assigned unto you,
And turn not back
Ignominiously, for then
Will ye be overthrown,
To your own ruin."

أن نَفُولُوا مَا جَاءَنَا مِنْ يَشِيرِ وَلَا نَذِيرٍ فَنَذَ جَاءَكُم بِشِيرٌ وَنَذِيْزٌ وَاللَّهُ عَلَى كَذِلْ شَعْرٍ فَذِيرٌ

آور آذر المركن لِتربيد كيتؤمر اذكرا المستمدة الله عليه كل الديستال ويكر النياة ويستمد المركز النياة المركز التلك عن التعليم عن التعليم المركز المتلك المركز المركز المركز المتلك المركز المركز المتلك المركز الم

يَعْتَوْرِ ادْخُلُوا ٱلْأَرْضَ الْتُدْتَـةَ الِيَ
 يَعْتَوْلُوا مَنْهُ اللهُ ثَكْرُ وَلا تَرْتَدُوا عَلَىٰ الدِّبَالِوَكُرْ
 مَنْقَلِبُولُ خَلِيرِينَ

72]. There was a long line of patriarchs and prophets before Moses, e.g., Abraham, Isaac, Isma'll, Jacob, etc.

722. From the slavery of Egypt the Children of Israel were made free and independent, and thus each man became as it were a king, if only he had obeyed God and followed the lead of Moses.

723. Cf. Exod. xix. 5: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Israel was chosen to be the vehicle of God's message, the highest honour which any nation can receive.

724. We now come to the events detailed in the 11th and 14th chapters of the Book of Numbers in the Old Testament. Read these as Commentary, and examine a good map of the Sinai Peninsula, showing its connections with Egypt on, the west, North-West Arabia on the east, and Palestine on the north-east. We may suppose that Israel crossed from Egypt into the Peninsula somewhere near the northern extremity of the Gulf of Suez. Moses organised and numbered the people, and instituted the Priesthood. They went south about 200 miles to Mount Sinai where the Law was received. Then, perhaps a hundred and fifty miles north, was the desert of Paran, close to the southern borders of Canana. From the camp there twelve men were sent to spy out the land, and they penetrated as far as Hebron, say about 150 miles north of their camp, about 20 miles south of the future Jerusalem. They saw a rich, the south of the camp, and the country, and brought from it pomegranates and figs and a bunch of grapes so heavy that it had to be carried by two men on a staff. They came back and reported that the land was rich, but the men there were too strong for them. The people of Israel had no courage and no faith, and Moses remonstrated with them.

24. They said: "O Moses! In this land are a people Of exceeding strength: ""
Never shall we enter it Until they leave it: If (once) they leave, Then shall we enter."

25. (But) among (their) God-fearing

Were two on whom God had bestowed His grace: 728 They said: "Assault them At the (proper) Gate: When once ye are in, Victory will be yours:

- 26. But on God put your trust If ye have faith."
- 27. They said: "O Moses! While they remain there, Never shall we be able To enter, to the end of time. Go thou, and thy Lord, And fight ye two, While we sit here!" (And watch)."
- 28. He said: "O my Lord! I have power only

قالاً يَـنُونِكَ إِنَّ فِيهَا قَوْمًا جَبَارِينَ
 قالًا لَن تَدْخُلُهَا حَنَى بَخْرَجُوا مِنْسَهَا فَإِن
 يَّرْجُوا مِنْهَا فَإِنْكَ الْمَلِيلُونَ

۞ قَالَ تَجُلَانِ مِنَ الَّذِنَ يَعَافُونَ أَنْمَ آمَّهُ عَلَيْمِهَا أَمُعُلَوا عَلَيْهِمُ الْبَابَ فَإِنَّا مَعَلَمُوهُ مَالِيَّهُ عَلِيْهُونَ

﴿ وَعَلَىٰ اللَّهِ فَلَوَ حَلَمُ اللَّهِ الْمُنْ الْمُنْ الْمُؤْمِدِينَ ﴿ عَالَمُوا يَمْنُوسَنَى إِنَّا لَنْ لَمُذَكِّكَ أَبُنَا مَا مَامُوا فِيهَا ۚ مَاذْهَبْ أَنْ وَرَبُكَ فَعَنْ لِلَّهِ إِنَّا مَهْنَا قَدِيْدُونَ

@ قَالَ رَبِ إِنِّ لَا أَمُلِكُ

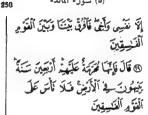
715. The people were not willing to follow the lead of Moses, and were not willing to fight for their "inheritance" in effect they said: "Turn out the enemy first, and then shall enter into possession." In God's Law we must work and strive for what we wish to enjoy.

726. Among those who returned after spying out the land were two men who had faith and courage. They were Joshua, and Caleb. Joshua afterwards succeeded Moses in the leadership after 40 years. These two men pleaded for an immediate entry through the programment of Cate, which I understand to mean, "after taking all due preparations". Cf. Iii. 189 and n. 203. But of course, they said, they must put their trust in God for victory.

727. The advice of Joshua and Caleb, and the proposals of Moers under divine instructions were unpalatable to the crowd, whose prejudices were further inflamed by the other ten men who had gone with Joshua and Caleb. They made an "evil report," and were frightened by the great stature of the Canaanites. The crowd was in open rebellion, was prepared to stone Moses, Aaron, Joshua, and Caleb, and return to Egypt. Their reply to Moses was full of frony, insolence, blasphemy and cowardice. In effect they said: "You talk of your God and all that: go with your God and fight there if you like: we shall sit here and watch."

Over myself and my brother: 728 So separate us from this Rebellious people!"

29. God said: "Therefore Will the land be out Of their reach for forty years: 228 In distraction will they Wander through the land: But sorrow thou not Over these rebellious people.



C. 72.—The jealousy of Cain against Abel, (v. 30-46.) Which led to the murder

Of innocent Abel, is the type
Of the jealousy between the People
Of the Book and their younger brethren
In Islam. Jealousy leads to envy
And murder. Such crimes against
Individuals are often crimes
Against whole peoples. There are
Men who are ready to catch up
Every lie told against a just man.
The just man should not grieve,
For that is their way.

#### SECTION 5.

30. Recite to them the truth 700 Of the story of the two sons 711

٠ \* وَاللَّ عَلَيْهِمْ نَبَّا أَبْفَ

. 728. "Moses and Aaron fell on their faces before all the assembly of the congregation." (Num. viv. 5). According to the words in the Old Testament story, God said: "I will smite them with the pestilence, and disinherit them." (Num. viv. 12). Mosey prayed and interceded. But as we are told here, (a spiritual touch not found in the Jewish story), Moses was careful to separate himself and his brother from the rebellion.

729. The punishment of the rehellion of these stiff-necked people, rebellion that was repeated "these ten times" (Num xiv. 22) and more, was that they were left to wander distractedly hither and thither through the wilderness for forty years. That generation was not to see the Holy Land. All those that were twenty vears old and upwards were to die in the wilderness: "your carcasses shall fall in this wilderness." (Num xiv 29). Only those who were then children would reach the promised land. And so it happened. From the desert of Paran they wandered south, north, and east for forty years. From the head of what is now the Gulf of 'Aqaba, they travelled north, keeping to the east side of the depression of which the Pead Sea and the river Jordan are portions. Forty years afterwards they crossed the Jordan opposite what is now Jericho, but by that time Moses, Aaron, and the whole of the elder generation had died.

730. Literally, "recite to them in truth the story", etc. The point is that the story in Gen. iv. 1-15 is a bare narrative, not including the lessons now to be enforced. The aposite is told now to supply the truth of the matter, the details that will enforce the lessons.

731. The two sons of Adam were Habil (in the English Bible, Abel) and Qābil (in English, Cain). Cain was the elder, and Abel the younger—the righteous and innocent one. Presuming on the right of the elder, Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder. Among the Christians, Cain was the type of the Jew as against Abel the Christian. The Jew tred to kill Jesus and exterminate the Christian. In the same way, as against Muḥammad, the younger brother of the Semitic Iamily. Cain was the type of the Old Testament and New Testament people, who tried to resist and kill Muḥammad and put down his people.

Of Adam. Behold! they each Presented a sacrifice (to God): It was accepted from one, But not from the other. Said the latter: "Be sure I will slay thee." "Surely," Said the former, "God Doth accept of the sacrifice Of those who are righteous.

- 31. "If thou dost stretch thy hand Against me, to slay me, It is not for me to stretch My hand against thee To slay thee: for I do fear God, the Cherisher of the Worlds.
- 32. "For me, I intend to let
  Thee draw on thyself
  My sin as well as thine,"
  For thou wilt be among
  The Companions of the Fire,
  And that is the reward
  Of those who do wrong," 783
- 33. The (selfish) soul of the other Led him to the murder Of his brother: he murdered Him, and became (himself) One of the lost ones.<sup>28</sup>
- 34. Then God sent a raven, Who scratched the ground.

مَاهُم بِلْكِينَ إِذْ مَتَوَا قُرْيَانَ مَنْكُولُ مِنْ أَنْدِينَا وَلَا يَكُولُ مِنْ أَنْدِينَا وَلَا يَنْكُولُ مِنْ أَنْدِينَا وَلَا يَنْكَبَلُ مِنَ الْآخِرَ فَالَ لِلْمَا يَنْفَبَلُ الله مِنْ الْتُنْكِينَ مَا أَنَّا لِللهِ يَنْكُ يَنْكُونُ مِنْ أَنْكُ لِللهِ يَنْكُونُ مِنْ أَنْكُ لِللهِ يَنْكُونُ مِنْ الْمُنْكُونُ وَلَا يُنْكُونُ اللّهُ وَلَا يُنْكُونُ اللّهُ وَلَا يَنْكُونُ اللّهُ وَلَا يُنْكُونُ مِنْ الْمُنْكُونُ اللّهُ وَلَا يُنْكُونُ اللّهُ وَلَا يُنْكُونُ اللّهُ وَلَا يَنْكُونُ اللّهُ وَلَا اللّهُ وَلَا يَنْكُونُ اللّهُ وَلَا لَمْ اللّهُ وَلَا لَكُونُ الْمُؤْلِقُ لَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

هُ مُسْلَزَتَ لَهُ مَنْسُءُ مَثْلُ أَيْدِهِ مُعْتَسَلَمُ
 مَالُمْبَمَ مِنَ الْحَشْدِينَ

@ بَعَثَ أَذَ عُرَابًا يَعْتُ فِ الأَرْضِ

722. My sin as stell as thies. There are two possible interpretations: (1) The obvious one is that the unjust murderer not only carried on himself the burden of his own sin, but also the burden of his victim's sins. The victim, in suffering a ewong or injustice, is forgiven his own sins, and the wrong-doer, having been warned, aggravates his own sin. (3) "My sin" has also been interpreted as "the sin against me in that thou slayest me": in that case "thy sin" may mean either "thy crime in committing a murder," or "thy sin against this for the crime causes real loss to thyself in the Hereafter." See the his st clause of the east verse.

733. Abel's speech is full of meaning. He is innocent and God-fearing. To the threat of death with the control of the control

734. The innocent unselfish pleading of the younger brother had no effect, for the soul of the other was full of pride, selfishness, and jealousy. He committed the murder, but in doing so, ruined his own self.

عَالَ وَمُلْقَ أَعَدُنُ أَنْ أَكُونُ مُثَالًا

To show him how to hide
The shame of his brother."
"Woe is me!" said he;
"Was I not even able
To be as this raven,
And to hide the shame
Of my brother?" Then he became
Full of regrets—789

35. On that account: We ordained For the Children of Israel That if any one slew A person-unless it be For murder or for spreading Mischief in the land-It would be as if He slew the whole people: 137 And if any one saved a life. It would be as if he saved The life of the whole people. Then although there came. To them Our Apostles With Clear Signs, yet, Even after that, many Of them continued to commit Excesses in the land.

36. Mahe punishment of those
Who wage war against God
And His Apostle, and strive
With might and main
For mischief through the land 78
Is: execution, or crucifizion.

مَنَا العَرَابِ فَاوَرِي سُوْة آبِي فَالْلِيمِينَ مِنَ الْنَامِينَ ﴿ مِنْ أَجْلِ ذَلِكَ كَبْنَا عَلَى بَنِي اسْسَرُومِلَ إِنَّهُ مِن فَنَالُ نَفْسًا مِعْلَمِ نَفْسٍ أَوْ مُسَالِ فِ الْأَرْضِ ثُكَمَا أَشِهَا فَنَلَ النَّاسَ جَمِيمًا وَمَنْ أَنْهَا مَا فَتَكَا أَشَهَا الْنَاسَ عَبِيمًا وَلَفَ ذَبِهَا مَنْهُمُ مُعْدَ دَلِكَ فِي

إِنَّمَا جَزَّوْا الدِّينَ بِحَالِمُونَ اللهَ
 رَسَوْلُهُ وَيَنْعَوْنَ لِى الأَرْضِ مَسَادًا
 أَن يُمَالُهُونَ مَسَادًا
 أَن يُمَالُهُونَ

735. Sew-of may mean "corpse", with a suggestion of nakedness and shame in two senses; (1) the sense of being exposed without burial, and (2) the sense of being insulted by being violently deprived by the unwarranted murder, of the soul which inhabited it;—the toul, too, of a brother.

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736. The thought at last came home to the murderer. It was dreadful indeed to slay any one the more so as he was a brother, and an innocent righteous brother! But woss still, the murderer had not even the decency to bury the corpse, and of this simple duty he was reminded by a raveer black bird sustaily held in contempt! His regret was on that account. That was not true repentance.

737. The story of Cam is referred to in a few graphic details in order to tell the story of Israel, leveled against God, slew and insulted righteous men who did them no harm but on the contrary came in all humility. When God withdrew His favour from Israel because of its sins and bestowed it on a brother nation, the jealousy of Israel plunged it deeper into in. To kill or seek to kill an individual because he represents an ideal to kill all who uphold the ideal. On the other hand, to save an individual life in the same circumstances is to save a whole community. What could be stronger condemnation of individual assassination and revenge?

738. For the double crime of treason against the State, combined with treason against God, as shown by over crimes, four alternative pusishments are mentioned, any one of which is to be applied according to circumstances, rie, execution (cutting off of the head), crucifixion, maining, or exile. These were features of the Criminal Law then and for centuries afterwards, except that tortures such as "hanging, drawing, and quartering" in Ragish Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practured in Arabia, and all such tortures were abolished. In any case sincere repentance before it was too late was recognised as a ground for melro.

Or the cutting off of hands And feet from opposite sides, 780 Or exile from the land: That is their disgrace In this world, and A heavy punishment is theirs In the Hereafter;

37. Except for those who repent Before they fall Into your power: In that case, know That God is Oft-forgiving, Most Merciful.

#### SECTION 6.

- 39. As to those who reject Faith,—if they had Everything on earth, And twice repeated, To give as ransom For the penalty of the Day Of Judgment, it would Never be accepted of them. Theirs would be A grievous Penalty.
- 40. Their wish will be To get out of the Fire, But never will they Get out therefrom:

اَوْ نَفَقُطَ أَيْدِعِهُ وَالْنَهُلُهُ مِنْ خِلْكِ
أَوْ لِبَنِقُوا مِنَ الأَرْضُ كَالِكَ لَمُهُمْ مِنْ خِلْكِ
أَوْ لِبَنِقُوا مِنَ الأَرْضُ كَالِكَ لَمُهُمْ خِرْتُكُ
عَطِيمُهُ
﴿ إِلَا الْمِيْرِينَ المَافُوا مِن فَتِهِلِ أَن
مَنْدُولُوا عَلَيْهِمْ فَاعْلُوا أَنَ اللّهَ
مَنْدُولُوا عَلَيْهِمْ فَاعْلُوا أَنْ اللّهَ
مَنْدُولُ اللّهِمِينُهُ
مَا يَنْفُولُ اللّهِمِينَةُ الْمُؤْلِدُونَ اللّهُ
مَا يَنْفُولُ اللّهِمِينَةُ الْمُؤْلِدُونَ اللّهُ
مَنْدُولُ اللّهِمِينَةُ الْمُؤْلِدُونَ اللّهُ
مَنْدُولُونَ اللّهُ اللّهِمِينَا الْمُؤْلِدُونَ مَنْدُولُونَ اللّهُ
مَنْدُولُونَ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ

إذ الذين كفتروا لؤ أن كمه ما في الأزمن حجيماً ومنكه ممكي المفتدوا
 يسيد من عكاب يقيم اليتكني
 ما تُعْيَن منها ولقائد عَذَاب إليه

يُوبِدُونَ أَن يَغْرُبُوا مِن النَادِ
 وَمَنَا مُمْ يَغْرُجِينَ مِنْهَا

<sup>739.</sup> Understood to mean the right hand and the left foot.

<sup>740. &</sup>quot;Togoth here too might be translated "fear of God", but the very next clause shows that "fear of God" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of God" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to God, for we are told to seek ardenly the means by which we may approach Him, and that can only be done by aritying with might and main for His cause.

<sup>741. &</sup>quot;Prosper" in the spiritual sense, for that is all that matters, as the life of this world is brief and fleeting, and of small account as against Eternity.

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Their Penalty will be One that endures.

- 41. As to the thief." Male or female. Cut off his or her hands : A punishment by way Of example, from God. For their crime: And God is Exalted in Power.
- 42. But if the thief repent . After his crime. And amend his conduct. God turneth to him In forgiveness: for God Is Oft-forgiving, Most Merciful.
- 43. Knowest thou not 743 That to God (alone) Belongeth the dominion Of the heavens and the earth? He punisheth whom He pleaseth. And He forgiveth whom He pleaseth:

And God hath power Over all things.

44. Apostle! let not Those grieve thee, who race Each other into Unbelief : \*\*\* (Whether it be) among those Who say "We believe" With their lips but Whose hearts have no faith:

وَلَمُنْهِ عَذَاتُ مُعَتِهُ @وَالْسَارِقُ وَالْسَارِفَةُ فَأَفْطُعُوا

مَا كَتِيمًا خَيْلًا فِمَا كَتِيمًا فَهُ ألله وآلله عنهن عكيه

ٱللَّهَ يَثُونُ عَكَمةً إِنَّ آلِمَةً غَا

﴿ أَلَوْ مَعْمَدُ إِنَّ اللَّهُ لَذُ مُلَّكُ ٱلسَّمَلَوْكِ وَٱلْأَيْمِن يُسَذِّبُ مَن يَئَآةُ وَيَغِيرُ لِمَن سَنَآةً وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَلِيرٌ

ه • تأثُّا أَلِّتُ لَا يَغُولُكُ اللَّهِ لَكُ عُونَ فِي ٱلْكِئْمَ مِنْ ٱلْذَنِّ ءَامَنَا بِأَفْرَهِمِهِ وَلَهُ نُوثِينِ فُلُوبُهُ

<sup>742.</sup> Here we touch upon jurisprudence. The Canon Law jurists are not unanimous as to the value of the property stolen, which would involve the penalty of the cutting off of the hand. The majority hold that petty thefts are exempt from this punishment. The general opinion is that only one hand should be cut off for the first theft, on the principle that "if thy hand or thy foot offend thee, cut them off, and cast them from thee " (Matt. xviii. 8). Apparently in the age of Jesus thieves were crucified (Matt. xxvii. 38),

<sup>743.</sup> Punishment really does not belong to mortals, but to God alone. Only, in order to keep civil society to ether, and protect innocent people from crime, certain principles are laid down on which people and build up their criminal law. But we must always remember that God not only punishes but forgives, and forgiveness is the attribute which is more prominently placed before us. It is not our wisdom that can really define the bounds of forgiveness or punishment, but His Will or Plan, which is the true standard of righteousness and justice,

<sup>744.</sup> Two classes of men are meant, viz., the Hypocrites and the Jews. For both of them Mustafá laboured earnestly and assiduously, and it must have been a cause of great grief and disappointment to him that some among them showed so much insincerity, cunning, and hardness of heart. These are types not yet extinct.

Or it be among the lews .-Men who will listen To any lie,-will listen Even to others who have Never so much as come "13 To thee. They change the words From their (right) times 746 And places: they say, " If ye are given this, Take it, but if not, Beware!" If any one's trial Is intended by God, thou hast No authority in the least For him against God. For such-it is not God's will to purify Their hearts. For them There is disgrace In this world, and In the Hereafter A heavy punishment.

45. (They are fond of) listening To falsehood, of devouring." Anything forbidden. If they do come to thee, Either judge between them, Or decline to interfere." If thou decline, they cannot Hurt thee in the least. If thou judge, judge In equity between them. For God loveth those Who judge in equity.

وَمِنَ الْذِينَ كَمَادُواْ سَتَنْفُونَ لِلْكَوْبِ
سَتَسُونَ لِيَقُومُ سَلَوْنَ لَرَّ بِالْوَلْقُ لِمُرْوِنَ الْكِيْلِمَ مِنْ بَنْدِ مَوَاضِوقِهُ مَ يَوْلُونَ إِنْ الْهِيْشُرُ مُمْنًا فَقْدُوهُ قالَ أَرْ فَوْقَةُ فَاصَدُرُواْ وَمِن مُرِدِ اللّهُ فِيْنَكُرُ فَلَن تَنْلِكَ لَمْ مِنَ اللّهِ شَيْعًا أَوْلَيْكَ لَلْهَا الْوَيْنَ لَرَّ مُرِدِ اللّهُ أَنْ يُعْلِقِهَمْ فَالْوَقِهُمُ فَكَنْدِ فِي الذِّبَ لَمُ

تَفْعُونَ لِلْكَذِبِ آكَنُونَ لِشْمَيْ
 قَانِ مَا مُولِ الْمَعْمَرُ اللّهِ الْمَدْرُولَ اللّهِ الْمَعْمَرِ مَا مُؤْمِدًا أَوْ الْمَعْمِرِ مَا مُؤْمِدًا اللّهِ اللهِ اللّهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الل

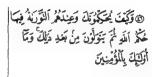
745. There were men among the Jews who were eager to catch up any lie against the Apostle. They had their ears open even to takes from people who had never so much as come near to the Apostle. If we understand "for" instead of "to" before "others" (for the Arabic word would bear both meanings), the sense will be: They are keen listeners or spies for any lies they can catch; and they will act as spies for others (their Rabbis, etc.) who are in the background but to whom they carry false talles.

746. Cf. v. 14. The addition of the words min ba'di here suggests the change of words from their right times as well as places. They did not deal honestly with their Law, and misapplied it, by distorting the meaning. Or it may be that as tale-bearers they distorted the meaning by misrepresenting the context.

747. Decouring anything forbidden: both in a literal and in a figurative sense. In the figurative sense, it would be: the taking of usury or bribes, or taking undue advantage of people's weak position or their own fiduciary powers to add to their own wealth.

748. Where it is merely a trick to catch out the unwary, a just man may honourably decline to interfere in a cause submitted to him, as also in a case where the parties are not honestly desirous of justice, but each hopes that some partiality will be shown to it.

46. But why do they come \*\*
To thee for decision,
When they have (their own)
Law before them?—
Therein is the (plain)
Command of God; yet
Even after that, they would
Turn away. For they
Are not (really)
People of Faith.



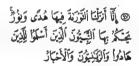
C. 73.—True justice accords with God's Law.

(v. 47-59.) Follow not men's selfah desires,
But God's Will, which was revealed
To Moses and Jesus, and now to Muhammad.
Take not for friends and protectors
Those in whose hearts is a disease,—
To whom religion is a mockery
Or a plaything,—who worship evil.
Proclaim the Truth of God, and be
Not afraid. Eschew their iniquities,
Which were denounced by David
And Jesus. But recognise with justice
Those who are sincere and humble,
Though they may be themselves
Not of your flock, if they witness to Truth.

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## SECTION 7.

47. It was We who revealed The Law (to Moses): therein Was guidance and light. By its standard have been judged The Jews, by the Prophets Who bowed (as in Islam)
To God's Will, by the Rabbis 251
And the Doctors of Law:



240. This is a searching question as to the motive of the Jews in bringing their cases for decision to the Aposite. They came either (1) to ridicule whatever he said, or (2) to deceive him as to facts and snatch a favourable decision which was against equity If their own Law did not suit their selfish interests, they sometimes twisted it. But Muhammad was always inflexible in his fustice.

<sup>750.</sup> Guidance, with reference to conduct; light, with reference to insight into the higher realms of the spirit.

<sup>751.</sup> Rabban may, I think, be rightly translated by the Jewish title of Rabbi for their learned ven. Jewish learning is identified with Rabbincial literature. Abble is, the plural of bibr or babr, by which we may understand Jewish Doctors of Law. Later the term was applied to those of other religions. Query: Is the word connected with the same root as "Hebrew", or "Eber" (Gen. x. 21), the ancestor of the Hebrew race? This seems negatived by the fact that the Arabic root connected with the word "Hebrew" is 'Abar, not flows.

For to them was entrusted
The protection of God's Book,
And they were witnesses thereto:
Therefore fear not men,
But fear Me, and sell not
My Signs for a miserable price.
If any do fail to judge
By (the light of) what God
Hath revealed, they are
(No better than) Unbelievers.

48. We ordained therein for them: 756

"Life for life, eye for eye,
Nose for nose, ear for ear,
Tooth for tooth, and wounds
Equal for equal." But if
Any one remits the retaliation
By way of charity, it is
An act of atonement for himself. 725
And if any fail to judge
By (the light of) what God
Hath revealed, they are
(No better than) wrong-doere. 726

49. And in their footsteps
We sent Jesus the son

يّما آسْفُتُفِظُولُ مِن كِلْكِ اللّهِ فَكَاظُا عَلَيْهِ لَهُ لَمُ اللّهُ فَكَاظُا عَلَيْهِ لَمُ لَهُمُ اللّهُ فَلَا فَا عَلَيْهُ لَا اللّهِ مِنْ اللّهُ عَلَيْهُ وَمَن لَا يَخْدُ مِنّا أَرْتُكُ اللّهُ عَالَمُتُهِا فَكُولُ اللّهُ عَالَمُتُهِا فَكُولُ الْكُلُولُونَ اللّهُ عَالَمُتُهِا فَكُولُ الْكُلُولُونَ اللّهُ عَالَمُتُهَا فَكُولُ الْكُلُولُونَ اللّهُ عَالَمُتُهَا فَكُولُ الْكُلُولُونَ اللّهُ عَالَمُتُهَا فَكُولُ اللّهُ عَالَمُتُهَا فَكُولُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّه

﴿وَكِتَبَتُ عَلَيْهِ فِيهَا أَنْ اَلَنَسْنَ اَلِنَقْسَ وَالْمَانَ اللَّمْنِينَ وَاللَّشَّ اِلأَنْفِ وَالْمُؤْنَ اللَّمُنِ وَاللِيشَ اللِّنِينَ وَالْمُمُونَةِ فِصَاصُ فَمَنْ تَشْدَقُ بِهِ عَلَمُو وَالْمُمُونَةِ الْمُؤْنِ لَمْ يَكُمُ بِمَا أَنزَكَ اللَّهُ مُؤْلِئِكِ مُمْمُ الظّلَامِنَ ﴿ وَقَفْنَا عَلَى الشّهِمِ بِعِيمَ آبُنِ

752. They were living witnesses to the truth of Scripture, and could testify that they had made it knows to the people: Cf. ii. 143, and iv. 135.

733. Two charges are made against the Jews: (1) that even the books which they had, they wristed in meaning, to suit their own purposes, because they feared men rather than God: (2) that what they had was but fragments of the original Law given to Moses, mixed up with a lot of semi-historical and legendary matter, and some fine poetry. The Jawast mentioned in the Qur-an is not the Old Testament as we have it: nor is it even the Pentateuch (the first five books of the Old Testament, containing the Law embedded in a great deal of semi-historical and legendary narrative). See Appendix II, on the Tawast (printed at the end of this SUT).

754. The retaliation is prescribed in three places in the Pentateuch, viz., Exod. xxi 12.43; Leviticus xxiv. 18-21, and Deut. xix. 21. The wording in the three quotations is different, but in none of them is found the additional rider for mercy, as here. Note that in Matt. v. 38, Jesus quotes the Old Law "eye for sys." etc., and modifies it in the direction of forgiveness, but the Quranic injunction is more practical. This appeal for intercy is as between man and man in the spiritual world. Even where the injurted one forgives, the State or Ruler is competent to take such action as is necessary for the preservation of law and order in Society. For crime has a bearing that goes beyond the intensts of the person injuried; the Community is affected: see Q. v. 35.

755. This is not part of the Mosaic Law, but the teaching of Jesus and of Muhammad. Notice how the teaching of Jesus is gradually introduced as leading up to the Quran.

756. The seeming repetitions at the end of verses 47, 48, and 50 are not real repetitions. The significant words in the three cases are: Unbelievers, wrong-doers, and rebellious: and each fits the context. If the Jews tamper with their books they are Unbelievers; if they give false judgments, they are wrong-doers. If the Christians follow not their light, they are rebellious.

Of Mary, confirming
The Law that had come
Before him: We sent him
The Gospel: therein
Was guidance and light, 787
And confirmation of the Law
That had come before him:
A guidance and an admonition
To those who fear God.

- 50. Let the People of the Gospel Judge by what God hath revealed Therein. If any do fail To judge by (the light of) What God hath revealed, They are (no better than) Those who rebe! <sup>259</sup>
- 51. ME thee We sent the Scripture In truth, confirming The scripture that came Before it, and guarding it 28 In safety: so judge Between them by what God hath revealed. And follow not their vain Desires, diverging From the Truth that hath come To thee. To each among you Have We prescribed a Law And an Open Way." If God had so willed, He would have made you ret A single People, but (His

مُرْدَرَ مُصَدْفًا لِمّا بَئِنَ بَدَايِهِ مِنَ الْقَوْرَائَةُ يُمَائِينُهُ الْإِنْجِيلَ فِيهِ مُدَّى وَنُوْرٌ وَمُصَدِّفًا لِمَا بَيْنَ كَدَّيْهِ مِنَ الْتَوْرَانِهِ وَهُدَّى وَمُوْعِظُهُ لِلْنَجَيْنَ

۞ وَلِيَنَكُمْ أَهُلُ الْإِنْجِيلِ عَمَّا أَنزَلَ اللّهُ فِيدٍّ وَمَن لَّذِ تَبِتُكُمْ بِمَا أَنزَلَ اللّهُ فَأَفْلَتَهِكَ هُرُ الْفَنْبِيتُونَ

<sup>757,</sup> Guidance and light; see n. 750 above. For the meaning of the Gospel (Injil), see Appendix III, "On the Injil", (printed at the end of this Sura).

<sup>758.</sup> See n. 756 above.

<sup>739.</sup> After the corruption of the older revelations, the Que-an comes with a twofold purpose: (1) to confirm the true and original Message, and (2) to guard it. or act as a check to its interpretation. For example, if people seek statisation in a spirit of revenge, it holds forth mercy. If they glibly mask their cowardice or sentimentalism by empty talk of "turning the other cheek," it tests them by the practical test of forgiveness and mercy.

<sup>760.</sup> Law: shirat=rules of practical conduct. Open Way: Affishāf=the finer things which are above the law, but which are yet available to every one, like a sort of open highway. The light in verses 47 and 49 above, I understand to be something in the still higher regions of the spirit, which is common to mankind, though laws and rules may take different forms among different Peoples.

<sup>761.</sup> By origin mankind were a single people or nation: iv 1, and ii, 213. That being so, God could have kept us all alake, with one language, one kind of disposition, and one set of physical conditions (including climate) to live in. But in His wisdom, He gives us diversity in these things, not only at any given time, but in different periods and ages. This tests our capacity for Unity ("Nadadiniay) still more; and accentuates the need of Unity and Islam.

Plan is) to test you in what He hath given you: so strive As in a race in all virtues. The goal of you all is to God; It is He that will show you The truth of the matters In which ye dispute; ""

- 52. And this (He commands):
  Judge thou between them
  By what God hath revealed,
  And follow not their vain
  Desires, but beware of them
  Lest they beguile thee
  From any of that (teaching)
  Which God hath sent down
  To thee. And if they turn
  Away, be assured that
  For some of their crimes
  It is God's purpose to punish
  Them. And truly most men
  Are rebellious.
- 53. Do they then seek after
  A judgment of (the Days \*\*
  Of) Ignorance? But who,
  For a people whose faith
  Is assured, can give
  Better judgment than God?

SECTION 8.

وَلِكِن لِيَتَافَقُدُ فِي مَا عَنْكُمُّ فَٱسْتَهِمُوا الْفَهْرَائِثَ إِلَى اللّهِ مَنْجِعُكُمْ جَمِيعًا فَيْتِيْنُكُمْ عَاكْشُهُ فِيهِ تَضْالِمُونَ

أَفْحَثُمُ ٱلْمُنْعِلِيّة يَبْنُونَ وَمَنْ
 أَخْسَنُ مِنَ اللّهِ حُكْمًا لِقَوْمٍ ثُوفِؤُنَ

آيَانَهُا الذِينَ المَثْولُ لا اللَّهَ مُؤْلُ
 الْبَهُونَةِ وَالشَّمَازَيْ أُولِيَآةٌ بَسْمُتُ مُ الْفَهَارُةِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّالَةُ الللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللَّهُ ا

762. As our true goal is God, the things that seem different to us from different points of view, will untastly be reconciled in Him. Einstein is right in plumbing the depths of Relativity in the world of physical science. It points more and more to the need of Unity in God in the societual world.

<sup>763.</sup> The Days of Ignorance were the days of tribalism, feuds, and selfish accentuation of differences in man. Those days are really not yet over. It is the mission of Islam to take us away from that false mental attitude, towards the true attitude of Unity. If our Faith is certain (and not merely a matter of words), God will guide us to that Unity.

<sup>764.</sup> That is, look not to them for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Apostle, and in after ages again and again. He who associates with them and shares their counsels must be counted as of them. The frimmer loses whichever way the wheel of fortune turns.

Amongst you that turns to them (For friendship) is of them.
Verily God guideth not
A people unjust.

- 55. Those in whose hearts \*\*\*

  Is a disease—thou seest
  How eagerly they run about
  Amongst them, saying:

  "We do fear lest a change
  Of fortune bring us disaster."
  Ah! perhaps God will give
  (Thee) victory, or a decision
  According to His Will.
  Then will they repent
  Of the thoughts which they secretly
  Harboured in their hearts.
- 56. And those who believe
  Will say: "Are these
  The men who swore
  Their strongest oaths by God,
  That they were with you?" "M
  All that they do
  Will be in vain,
  And they will fall
  Into (nothing but) ruin,
- 57. ye who believe! If any from among you Turn back from his Faith, Soon will God produce A people whom He will love As they will love Him,—Lowly with the Believers, Mighty against the Rejecters, Fighting in the Way of God, And never afraid Of the reproaches

بَتُوَكِّمُ مِنْكُمْ فَإِنَّهُ مِنْهُمٌّ إِنَّ آللَهُ لَا يَبْدِي الْفَوْرَ الظَّلِلِينَ

لَّذَى الَّذِينَ فِي مُلْوَيمِ مَّهُنْ الْهِ لَهْ اللَّهِ اللَّهُ اللْ اللَّهُ اللْمُنْفَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْفَالِمُ اللَّهُ اللَّهُ اللَّهُ

۞ رَقِعُوكُ الْذِينَ اَسُنَى أَمْلَوْلَاهَ الْذِينَ أَنْسَمُوا بِاللّهِ جَمْلَة أَيْمُنِيغُ لِلْهَٰنُر لَمَتَكُمُّ عَمِلَكَ آعَمُكُهُمُ فَاضْجَوْا خُدِينَ

﴿ يَأَيُّهُمُ اللَّهِ وَلا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلا اللَّهُ وَلَا اللْمُؤْمِنِ اللَّهُ وَلَا الللْمُؤْمِنِ اللَّهُ وَلَا الللْمُؤْمِنَا اللَّهُ اللَّهُ وَلَا اللْمُؤْمِنِ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنِينَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِقُومُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِقُومُ اللَّهُ اللَّهُ اللْمُؤْمِنِيْمُ الللْمُؤْمِنِ اللْمُؤْمِقُومُ اللْمُؤْمِقُومُ اللْمُؤْمِقُومُ الللْمُؤْمِقُومُ اللَّهُ الل

765, Cf. ii. 10,

<sup>766.</sup> The Hypocrites, while matters were doubtful, pretended to be with Muslims, but were in league with their enemies. When matters came, to a decision and God granied victory to Islam, their position was awkward. They were not only discoved by the Muslims, but the Muslims could well say in reproach to their enemies: "Are these the men who swore friendship for you? What was their friendship worth to you? Where are they now?"

Of such as find fault, 700
That is the Grace of God,
Which He will bestow
On whom He pleaseth,
And God encompasseth all,
And He knoweth all things.

- 53. Your (real) friends are
  (No less than) God,
  His Apostle, and the (Fellowship
  Of) Believers,—those who
  Establish regular prayers
  And regular charity,
  And they bow
  Down humbly (in worship).
- 59. As to those who turn
  (For friendship) to God,
  His Apostle, and the (Fellowship
  Of) Believers,—it is
  The Fellowship of God
  That must certainly triumph.

## SECTION 9.

60. ve who believe!

Take not for friends

And protectors those

Who take your religion

For a mockery or sport,—

Whether among those

Who received the Scripture

Before you, or among those

ذَلِكَ فَشَكُ اللّهَ نُقِيْعِهِ مَن يَنَكَأَةً وَاللّهُ وَرَبِحُ عَلِبُهُ ﴿ إِنَّا وَلِكُمُ اللّهُ وَرَسُولُهُ وَلَوْ وَرَكَ الضَّاوَ الذِّينَ نُفِيمُونَ الصَّلَاةِ -وَوَوْ وَرَكَ الزَّكِكُونَ وَمُعْ رَكُونَ

وَمَن بَوْلً الله وَرَسُولُهُ, وَاللَّذِنَ
 اَمْنُوا فَإِنَّ جِزْبَ الله مُمْ النَّسلِلمُونَ

 تِأَيْمًا الدِّينَ ءَاسُؤُل لا تَقْدُول الَّذِينَ الْقَنْافُل دِيْكُمْ مُرُكًا وَلِيبًا مِنَ الْذِينَ أُونُولُ الْهِجَنْتُ مِن قَبْلِكُمْ

767. As "most men are rebellious" (v. 52), it is inevitable that there should be apostates even from such a religion of reason and common-sense as Islam. But here is a warning to the Muslim body that they should not repeat the history of the Jews, and become so self-astisfed or arrogant as to depart from the spirit of God's teaching. If they do, the loss will be their own. God's bounty is not confined to one group or section of humanity. He can always raise up people who will follow the true spirit of Islam. That spirit is defined in two ways: first in general terms; they will love God and God will love them: and secondly, by specific signs; amongst the Brethren, their attitude will be that of humility, but to wrong-doers they will often no meally-mouthed compromises; they will always strive and fight for truth and right; they will know no fear, either physical, or that more insidious form, which says: "What will people say if we act thus?" "They are too great in mind to be haunted by any such thought. For, as the next verse says, their friends are God, His Apostir, and His people, the people who judge rightly, without fear or favour.

. 768. It is not right that we should be in intimate association with those to whom religion is either a subject of mockery or at best is nothing but a plaything. They may be amused, or they may have other motives for encouraging you. But your association with them will san the earnestness of your Faith, and make you cypical and insincere

Who reject Faith: But fear ve God. If ve have Faith (indeed).

- 61. When ye proclaim Your call to prayer. They take it (but) As mockery and sport: That is because they are A people without understanding.
- 62. Say: " O People of the Book! Do ye disapprove of us For no other reason than That we believe in God. And the revelation That hath come to us And that which came Before (us), and (perhaps) That most of you Are rebellious and disobedient? 11768
- 63. Say: "Shall I point out To you something much worse Than this, (as judged) By the treatment it received From God? Those who Incurred the curse of God And His wrath, those of whom some He transformed into apes and swine, 770

Those who worshipped Evil:-These are (many times) worse In rank, and far more astray From the even Path!"

hen they come to thee. They say: "We believe ":

وَ الْكُنَّارُ أَوْلَنَاتًا مَا لَقَدُمُ اللَّهُ اللَّهُ ال كُنلُهُ هُوُوا وَلَمَا ذَلِكَ أَ

رِي أَمُّا تَنَأَمُمُ الْكَنْكِ مَلْ تَنفِهُونَ مِنَ إِنَّ أَنْ ءَلَمَنَا بِاللَّهِ وَمَمَّا أَنزَلَ وِّمَّا أُنزِلَ مِن قَبْلُ وَأَنَّ آَكَ

هِ مُنا مِنَا أَتَنكُمُ بِكَ مِن ذَلِكَ مَنْ رَبُّ عِنْدُ اللَّهِ مَن لَيْنَادُ اللَّهُ وَغَضَا عَلَيْهِ وَحَيْمًا مِنْفُهُ ٱلْفَدَّدَةَ وَٱلْكَنَافِيرَ وَعَبَدَ الطَّنْهُ فَى أُوْلِيْكَ خَرُّ مُنَّكَانًا وَأَمْنَا عَنْ سَوَاءِ النَّ

و مَاذَا مَانُوكُ قَالِاً مَاكَا

769. There is the most biting irony in this and the next verse. 'You People of the Book! Do you hate us because we believe in God and not only our scripture, but yours also? Perhaps you hate us because we obey and you are in rebellion against God! Why hate us? There are worse things than our obedience and our Faith. Shall I tell you some of them? Our test will be; what treatment God meted out to the things I mention. Who were the people who incurred the curse of God? (See Deut. xi. 28, and xxviii, 15-68; and numerous passages like Hosea viii, 14, and ix 1.). Who provoked God's wrath? (See numerous passages like Deut. i. 34; Matt. iii. 7.) Who forsook God, and worshipped evil? (See Jeremiah, xvi. 11-13.) That is your record. Is that why you hate us?"

770. For apes see Q. ii. 65. For men possessed by devils, and the devils being sent into swine, see Matt, viii, 28-32. Or perhaps both apes and swine are allegorical: those who falsified God's scriptures became lawless like apes, and those who succumbed to filth, gluttony, or gross living

became like swine.

But in fact they enter With a mind against Faith, And they go out With the same. But God knoweth fully All that they hide.

- 65. Many of them dost thou See, racing each other In sin and rancour, And their eating of things<sup>m</sup> Forbidden. Evil indeed Are the things that they do.
- 66. Why do not the Rabbis
  And the doctors of law forbid
  Them from their (habit
  Of) uttering sinful words
  And eating things forbidden?
  Eyil indeed are their works.
- 67. Mehe Jews say: "God's hand?" is tied up." Be their hands Tied up and be they accursed For the (blasphemy) they utter. Nay, both His hands Are widely outstretched: He giveth and spendeth (Of His bounty) as He pleaseth. But the revelation that Cometh to thee from God Increaseth in most of them Their obstinate rebellion." And blasphemy. Amongst them We have placed enmity."

وَقَد ذَخَلُوا بِالْمُغْنِرِ وَمُعْرِقَدُ خَرَجُوا بِبِهِ ۚ وَاللَّهُ أَنْكُمْ بِمَا كَافِزًا يَحْتُمُونَ

وَزَى كَثِيرًا مِنْهُمْ بَشْرِعُونَ فِى الْإِنْدِ وَالْمُؤْدَنِ وَأَكْمُومُ الْشَيْخَ كَمِنْسَ مَا الْمُؤْثَ كَمِنْسَ مَا كَانُولُ شِمَالُونَ
 كَانُولُ شِمَالُونَ

 لَالاً يَنْهَمْهُمْ الْتَلْيَدُنَ وَالْأَحْبَارُ عَن وَلِيمُ الْإِنْمَ وَأَكْلِهِمُ الشَّكَ لَيْشَق مَا كَانُوا يَسْتَعُونَ

وَقَالَتِ الْبَهُورُ بَدُ اللهِ مَشْالُهُ عُلَثْ
 أَيْدِبهِمْ وَلَمُولُ بِمَ قَالُولُ بَلْ بَنَاهُ
 مَبْدُوتِلَانِ بِنَيْنُ حَكِيْنَ يَشَاءً
 وَلَيْزِيدَنَ كِيْمُ مِنْهُمْ مِثَا أُوزِلَ الْبَلِدَ مِن
 وَلَيْزِيدَنَ كِيْمُ مِنْهُمْ وَأَلْفَيْنَا بَيْنَهُمْ
 وَلِيزِيدَنَ مُلْفَيْنَا وَكُفْراً وَأَلْفَيْنَا بَيْنَهُمْ
 الْدَيْنَا بَيْنَهُمْ
 الْدَيْنَا بَيْنَهُمْ

<sup>771.</sup> Eating of things forbidden: may be construed in a literal or a figurative sense. From its juxtaposition with sin and hatred, it is better to construe it in a figurative sense, as referring to their fraudulent misappropriations of other people's property or trust property. "Eating" is used in v. 60 below in the general sense of enjoyment and happiness.

<sup>722.</sup> Cf. v. 13, and ii. 245, for a "beaufful loan to God", and iii. 181, for the biasphemous taunt, "Then God is poor!" It is another form of the taunt to say, "Then God's hands are tied up, He is close-fisted, He does not give!" This blasphemy is repludated. "On the contrary, boundless is God's bounty, and He gives, as it were, with both hands outstretched,—a figure of speech for unbounded liberality."

<sup>773.</sup> Their jealousy—because Mustafā is chosen for God's Message—is so great that it only confirms and strengthens their rebellion and blasphemy.

<sup>724.</sup> Cf. v. 15, where the eternál warring of the Christian sects, among themselves and against the Jews, is referred to. The reference is to the whole of the People of the Book, Jews and Christians,—their internal squabbles and their external disputes, quarrets, and wars.

And hatred till the Day Of Judgment. Every time They kindle the fire of war, God doth extinguish it; But they (ever) strive To do mischief on earth. And God loveth not Those who do mischief. 723

- 68. If only the People of the Book Had believed and been righteous, We should indeed have Blotted out their iniquities And admitted them To Gardens of Bliss.
- 69. If only they had stood fast
  By the Law, the Gospel,
  And all the revelation that was sent
  To them from their Lord,
  They would have enjoyed
  Happiness from every side."
  There is from a mong them
  A party on the right course:
  But many of them
  Follow a course that is evil.

SECTION 10.

70. Apostle! proclaim The (Message) which hath been Sent to thee from thy Lord." If thou didst not, thou وَٱلْبَصْنَآةَ لِلَّ يَرْمِ الْفِينَةُ كُلَّآ الْوَعَدُوا نَارًا لِلْرِشِ الْفَقَالَمَا اللَّهُ وَيَسَعُونَ فِى ٱلْأَرْضِ مَسَادًا وَاقَدُ لَا يُحِبُ الْفُسْدِينَ

﴿ وَلَوْ أَنْ أَمْلَ الْكُلِّبِ ّالْمَثْلِ وَالْفَقَا كُفَّـُونَا عَنْهُمْ سَيَّانِهِمْ وَلَأَدْمُلْنَكُمْ جَكَبَ النِّيمِهِ

وَلَوْ أَنْهُمْ أَفَا مُوا الفَرْرَية وَالْهِنْ لِ
 وَيَّمَا أُولِ إِلَيْهِم بِّن رَوْمِهُمْ لِأَكْمَانًا مِن وَيَقِهُمْ وَيَهْمُ أَمَّدَةً
 وَقِيمٍ وَمِن فَتِي أَرْجُهُهِمَّ مِنْهُمْ أَمَّدَةً
 مُتَنفِيدةٌ وَكِفِيرٌ مِنْهُمْ مَاءً مَا يَشْمَادُنَ

﴿ \* يَنْكُمُنَا ٱلرَّسُولُ بَلِنَعُ مَّا أُثِرَلَ إِلَيْكَ مِن زَيْكُ قاد لَرْ مُنكِلُ

777. Muhammad had many difficulties to contend with, many enemies and dangers to avoid. This is to assure him that his Message was true and from God. His mission must be fulfilled. And he must—as he did—go forward and proclaim that Message and fulfil his mission, trusting to God for protection, and unconcerned if people who had lost all sense of right rejected it or threatened him.

<sup>775.</sup> The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they stir up wars, especially against the innocent, God's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And God loves not mischief or those who do mischief.

<sup>776.</sup> The literal translation of the two lines would be: "They would have eaten from above them and from below their feet." To eat (akala) is a very comprehensive word, and denotes enjoyment generally, physical, social, mental and moral, and spiritual. "To eat what is forbidden" in verses 65 and 66 referred to taking unlawful profit, from osury or trust funds or in other ways. Here "eating" would seem to mean receiving satisfaction or happiness in ordinary life as well as in the spiritual world. "From above them" may refer to heavenly or spiritual satisfaction, and "from below their feet" to earthly satisfaction. But it is better to take the words as a general idiom, and understand "satisfaction or happiness from every side."

Wouldst not have fulfilled And proclaimed His Mission. And God will defend thee From men (who mean mischief). For God guideth not Those who reject Faith.

- 71. Say: "O People of the Book!
  Ye have no ground
  To stand upon unless
  Ye stand fast by the Law,
  The Gospel, and all the revelation
  That has come to you from
  Your Lord," It is the revelation
  That cometh to thee from
  Thy Lord, that increaseth in most
  Of them their obstinate
  Rebellion and blasphemy,
  But sorrow thou not
  Over (these) people without Faith."
- 72. Those who believe (in the Qur-an),
  Those who follow the Jewish
  (scriptures),
  And the Sabians and the
  Christians,—
  Any who believe in God
  And the Last Day,
  And work righteousness,—76
  On them shall be no fear,
  Nor shall they grieve.
- 73. We took the Covenant
  Of the Children of Israel
  And sent thim apostles,
  Every time there came
  To them an apostle
  With what they themselves
  Desired not—some
  (Of these) they called

فَمَا بَلَفَ رِسَالَتُهُ وَاللَّهُ بَعْضِمُكَ مِنَ التَّـاسُّ إِنَّــَالَكَ لَا يَبْدِى الْفَوْرَ الْكُفْرِينَ

هُ قُل تَالَمْ مَل الْوَكَتْ النَّهُ مُرْعَلَ تَنْحَدُ عَلَى تَنْحَدُ وَكُنْ النَّهُ مُرَعَلَى الشَّهُ عَلَى الْمَرْدُ الْمُرْدُلُ النِّهِ فَهِمُ الْمُرْدُلُ النِّهِ مُرْدُلُ النِّهُ النِّهِ النَّهِ النَّهِ النَّهِ النَّهُ النَّهِ النَّهُ النَّالِمُ النَّالِمُ النَّالِ النَّالِمُ النَّالِمُ النَّالِي النَّالِمُ النَّالَةُ النَّالِمُ النَّالِمُ النَّالِمُ الْ

إن الذِّينَ النَّوٰا وَالَذِينَ حَمَادُوا
 وَالْفَيْنُونَ وَالْقَدْيٰرِى مَنْ الْعَرْبِ إِلَيْهِ
 وَالْمَيْرُهِ الْأَيْرِ وَعَسَيل صَلِيمًا فَلَا خَوْفُ،
 عَيْنَهُ وَلَا مُوْرِيَمْنَوْنَ

آفَدُهُ آخَدُهُا مِنسَنَى بَخِتَ إِنسَانَهُمْ الْحَمَّا الْمَنْهُمْ الْحَمَّا اللهِ اللهِ اللهُ الله

<sup>178</sup> In v. 29 Moses was told not to sorrow over a rebellious people. Here Muhammad is told not to sorrow over people without Faith. The second situation is even more trying than the first. Rebellion may be a passing phase. Want of faith is an attitude of mind that is well-nigh hopeless. Yet the Apostic patiently reasoned with them and bore their taunts and insults. If, the argument runs, you do not believe in anything, even in the things that you may be expected to helieve in, how can you receive in Faith God's Message that has come in another form? In fact your jealousy adds to your obstinacy and unbelief.

<sup>779.</sup> Cf. ii. 62. As God's Message is one, Islam recognises true faith in other forms, provided that it be sincere, supported by reason, and backed up by righteous conduct. Note 76 explains who the Sabians were.

كَذَاهُما وَفَرَيْفُنَّا يَقْنُاوُ

Impostors, and some they (Go so far as to) slay.700

- 74. They thought there would be No trial (or punishment);
  So they became blind and deaf; 2nd Yet God (in mercy) turned
  To them; yet again many
  Of them became blind and deaf.
  But God sees well
  All that they do.
- 75. Meney do blaspheme who say:

  "God is Christ the son
  Of Mary" But said Christ: 78

  "O Children of Israel!
  Worship God, my Lord
  And your Lord." Whoever
  Joins other gods with God,—
  God will forbid him
  The Garden, and the Fire
  Will be his abode. There will
  For the wrong-doers
  Be no one to help.
- 76. They do blaspheme who say: God is one of three In a Trinity: for there is No god except One God. If they desix not From their word (of blasphemy), Verily a grievous penalty Will befall the blasphemers Among them.
- 77. Why turn they not to God, And seek His forgiveness? For God is Oft-forgiving, Most Merciful.
- 78. Christ the son of Mary
  Was no more than
  An Apostle; many were
  The apostles that passed away

وَحَسَدُوا أَنَّ تَكُونَ فِنَكُ فَتَمُوا وَمَنَا أَوْ مَكُونَ فِنَكُ فَتَمُوا وَمَثَوَا أَوْ مَكُونَ فِنَكُ فَمَ عَوْل وَمَثَوَا أَوْ مَكُونَ فِنَكُ فَوَاللهُ بَعِينٌ عَالَمُ يَعْمُوا مَنْكُونَ وَاللهُ بَعِينٌ عَالَمُ بَعِينٌ عَالَمُ اللّهُ مَعْوَ لَلْمَاكُونَ اللّهُ عَلَى اللّهُ اللّهُ مَعْوَ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ ال

اَلَكَ يَنْوُمُونَ إِلَى اللّهِ وَيَسَلَغُ فِرُونَهُمْ وَلَكُمْ اللّهِ وَيَسَلَغُ فِرُونَهُمْ وَاللّهُ عَلَيْ وَاللّهُ وَيَسَلّغُ فِرُونَهُمْ وَاللّهُ عَنْوَدٌ وَيَحِيثُمُ وَاللّهُ عَنْوَدٌ وَيَحِيثُمُ وَاللّهُ وَاللّهُ عَنْوَدُ وَيَحْدُمُ اللّهُ وَاللّهُ وَاللّ

تَكَ اللَّيْهِ إِنْ مَنْ مَنْ إِنَّ رَسُولٌ مَنْ
 خَلَتْ مِن فَسِيلِهِ الرُّسُلُ

<sup>780.</sup> Cf. ii. 87, and n 91.

<sup>781.</sup> That is, they turned away their eyes from God's Signs and they turned a deaf ear to God's

<sup>782.</sup> Cf. Matt. iv. 10, where Christ rebukes Satan for desiring the worship of other than God; John xx. 17, where Christ says to Mary Magdalene, "Go unto my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." Cf. also Luke xviii. 19, where Christ rebukes a certain ruler for calling him Good Master: "Why callest thou me good? None is good, save One, that is, God." In Mark xii. 23 Jesus says: "The first of all the commandments st, Hear, O I strael; the Lord our God is One Lord".

Before him. His mother Was a woman of truth."
They had both to eat Their (daily) food.
See how God doth make His Signs clear to them; 7th yet see in what ways
They are deluded Away from the truth!

- 79. Say: "Will ye worship,
  Besides God, something
  Which hath no power either
  To harm or benefit you?
  But God,—He it is
  That heareth and knoweth
  All things."
- 80. Say: "O People of the Book!
  Exceed not in your religion "ss
  The bounds (of what is proper),
  Trespassing beyond the truth,
  Nor follow the vain desires
  Of people who went wrong
  In times gone by,—who misled
  Many, and strayed (themselves)
  From the even Way.

81. SECTION 11.
81. Carrier were pronounced
On those among the Children
Of Israel who rejected Faith,
By the tongue of David the
And of Jesus the son of Mary: the
Because they disobeyed
And persisted in Excesses.

ف ل بَالْهَل الْكِتْبِ لَا تَشْلُوا فَ
 ديب للم فيتر الْحِق وَلا تَشْلِمُوا الْهَوَاءُ قَوْرٍ
 مَنْ ضَافًا مِن قَبْل وَأَمْسَالُوا حَشْلِيا
 وَمَسْلُوا عَن سَوْلَةِ السَّيبِيلِ

لَهِنَ الدَّينَ كَمْنُرُوا مِنْ تَنِي إِنْسَوْمِ لَ
 عَلَىٰ إِنَكِانِ مَانُونَ وَعَيْنَى أَنِ مَنْكِمَرٌ
 دَلِك بِمَا عَصُوا وَكَانُوا نَيْنَدُونَ

763. She never claimed that she was a mother of God, or that her son was God. She was a pious virtuous woman.

784. Note how logically the argument has led up from Jewish back-slidings and want of faith, to blasphemies associated with the names of Jesus and Mary, and in the following verses to the worship of senseless stocks and stones. God is One: His Message is one; yet how people's perversity transforms truth into falsebood, religion into superstition:

785. Excess, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who 'trades' on religion, is known from a sincere, pious, and truly religious man excess means that truth is sometimes concealed or trampled upon, that the fashions of ancestors or contemporaries are copied or overdone, and God's name is dishonoured by blasphemies or the setting up of false gods or fetishes, or that good (or even bad) men are defided and worshipped. The true path is the even, path, the path of rectitude. (-Cf. ii. 108, and v. 13).

786. The Psalms of David have several passages of imprecations against the wicked. Cf. Psalms cix. 17-18; [xxviii. 21-22 ("Therefore the Lord heard this and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation"); Psalms ixxx. 22-28, and Psalms v. [0.

787. C/ Matt. xxiii, 33 ("Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?); also Matt. xii, 34.

- 82. Nor did they (usually)
  Forbid one another 788
  The iniquities which they
  Committed: evil indeed
  Were the deeds which they did.
- 83. Thou seest many of them
  Turning in friendship
  To the Unbelievers.
  Evil indeed are (the works) which
  Their souls have sent forward
  Before them (with the result),
  That God's wrath
  Is on them,
  And in torment
  Will they abide.
- 84. If only they had believed.
  In God, in the Apostle,
  And in what hath been
  Revealed to him, never
  Would they have taken
  Them for friends and protectors,
  But most of them are
  Rebellious wrong-doers.
- 85. Strongest among men in enmity
  To the Believers wilt thou
  Find the Jews and Pagans;
  And nearest among them in love
  To the Believers wilt thou
  Find those who say,
  "We are Christians":
  Because amongst these are
  Men devoted to learning "6"
  And men who have renounced
  The world, and they
- 30 Are not arrogant.

۞كَانْوَا لَا يَنَنَاهَوْنَ عَن مُنكِرٍ فَمَــَـلُوَةً | كِيشْسَ مَــاكَانْوَا يَفْــَعَلُونَ

﴿ وَلَوْ كَا ثَا يُؤْمِنُونَ إِلَّهُ وَالَّذِي وَمَا اللَّهِ وَالَّذِي وَمَا الْمُؤْمِدُ وَلَيْكِمَ وَالَّذِي أُزِلَ إِلَيْهِ مِنَ الْمُخْذُومُمْ أَوْلِيَاءَ وَلَنَكِنَّ كَذِيْكً يَنْهُمْ فَلْسِفُونَ

﴿ لَيْمَاتُ أَشَدُ الْكَاسِ عَدَاوَةً لِلْذِينَ
 أَسْنُوا الْبَهُودُ وَالْذِينَ أَشْ رَكُواً وَلَشِيدَتُ
 أَوْيَهُمْ مَوْدَةً لِلْذِينَ الْمَثُوا الَّذِينَ عَالَوْلِ إِنَّا لَهُمْ مَنْ عَلَيْهِ إِنَّهُمْ عَنْدِيدِنَ
 مَشْمَرُعً ذَلِكَ إِنَّ أَنْ مُنْ لَا يُسْتَكَهُرُونَ
 وَرُهُمُ كَانًا وَأَنْهُمْ لَا يَسْتَكَهُرُونَ

<sup>788.</sup> There are bad men in every community, but if leaders connive at the misdeeds of the commonalty,—and even worse, if leaders themselves share in the misdeeds, as happened with the Pharisees and Scribes against whom Jesus spoke out, then that community is doomed.

<sup>789.</sup> The meaning is not that they merely call themselves Christians, but that they are such sincer Christians that they appreciate Muslim virtues, as did the Abyssinians to whom Muslim refugees went during the persecution in Mecca. They would say: "It is true we are Christians, but we understand your point of view, and we know you are good men." They are Muslims at heart, whatever their label may be

<sup>790.</sup> Quasts: I have translated as "devoted to learning," following the Commentators. It seems to be a foreign word, possibly Abysinian rather than Syrac, as the reletence seems to be to the Abysinian Christians. Their real devotion to learning and the renunciation of the world by the Monastic Orders are contrasted with the hypocrisy and arrogance of the Pharisees and Scribes.

- 86. And when they listen
  To the revelation received
  By the Apostle, thou wilt
  See their eyes overflowing
  With tears, for they
  Recognise the truth:
  They pray: "Our Lord!
  We believe; write us
  Down among the witnesses.
- 87. "What cause can we have Not to believe in God And the truth which has Come to us, seeing that We long for our Lord To admit us to the company Of the righteous?"
- 88. And for this their prayer
  Hath God rewarded them
  With Gardens, with rivers
  Flowing underneath,—their eternal
  Home. Such is the recompense
  Of those who do good.
- 89. But those who reject Faith And belie Our Signs,— They shall be Companions Of Hell-fire.

ويافاً سيمه عُوا مَنَا أُنْوَلَ إِلَى الْرَسُولِ
 وَيَّا أَخْيَالُهُمْ فَقِيضُ مِنَ النَّمْعِ فِنَا عَرْفُوا
 مِنَ الْمُؤَنِّ يَقُولُونَ رَبَّنَا ءَامْتَنَا اللَّمْنُهُمْنَا مَعَ
 الشّاهِدِينَ

﴿ وَمَا لَنَا لَا فَوْمِنُ إِلَّهُ وَمَا جَآءً مَا مِنَّا الْغَغِّ وَتَطْمَعُ أَن يُدْخِلَفَ رَبُّنَا مَعَ الْفَدْوِ الْعَسْلِحِينَ

۞ مَآكِنَهُمُنُهُ أَلَهُ عِمَا مَآلُوا جَشَاتٍ بَمَّى مِن تَحْيِهَا ٱلأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَرَّهُ الْفُرْسِـٰذِينَ

٥ وَالَّذِينَ كَمْرُوا وَكَذَبُوا بِئَا يُنْتِئَ الْمُؤْلِدِينَ الْمُؤْلِدِينَ الْمُؤْلِدِينَ الْمُؤْلِدِينَ ا اُوْلِيْكَ أَضْمَانُ الْمُؤْلِدِينِ

C. 74.—In the physical pleasures of life
(v. 90-111.) The crime is excess: there is no merit
In abstention from things that are good
And lawful. Take no rash vows,
But to solemn oaths be faithful. Shun
As abominations drinking and gambling,
And superstitions of all kinds.
But be reverent to what is sacred
In rites and associations. Not the same
Are things good and things evil.
Learn to distinguish, but pry not
Into questions beyond your ken.
Guard your own souls in truth
And justice, and no harm can befall you.

SECTION 12.

90. ye who believe! Make not unlawfu! تَأَيَّتُ الْإَيْنَ المَنْوالَا تُعَيَّمُوا

The good things which God Hath made lawful for you, But commit no excess; "" For God loveth not Those given to excess,

- Eat of the things which God hath provided for you, Lawful and good; but fear God, in Whom ye believe.
- 92. God will not call you To account for what is Futile in your oaths.791 But He will call you To account for your deliberate Oaths: for expiation, feed Ten indigent persons. On a scale of the average For the food of your families: Or clothe them: or give A slave his freedom. If that is beyond your means. Fast for three days. That is the expiation For the oaths ye have sworn, But keep to your oaths. Thus doth God make clear To you His Signs, that ye May be grateful.

@ وَكُلُوا مِنَا رَزَقَكُ اللهُ حَلَاكَ اللهُ حَلَاكَة

791. In pleasures that are good and lawful the crime is excess. There is no merit merely in abstention or ascericism, though the humility or unselfatness that may go with asceticism may have its value. In v. 85 Christian monks are praised for particular virtues, though here and elsewhere mohasticism is disapproved of. Use God's gifts of all kinds with gratitude, but excess is not approved of by God.

792. Vows of panance or abstention may sometimes be futile, or even stand in the way of a really good or virtuous act. See ii. 224-226, and notes. The general principles established are: (1) take no futile oaths; (2) use not God's name. literally or in intention, to fetter yourself against doing a lawful or good act; (3) keep to your solemn oaths to the utmost of your ability; (4) where you are unable to do so, expiate your failure by feeding or clothing the poor, or obtaining some one's freedom, or if you have not the means, by fasting. This is from a spiritual aspect. If any party suffers damage from your failure, compensation will be due to him, but that would be a question of law or equity.

(Dedication of) stones, <sup>794</sup>
And (divination by) arrows, <sup>795</sup>
Are an abomination,—
Of Satan's handiwork:
Eschew such (abomination),
That ye may prosper.

- 94. Satan's plan is (but)
  To excite enmity and hatred
  Between you, with intoxicants
  And gambing, and hinder you
  From the remembrance
  Of God, and from prayer:
  Will ye not then abstain?
- 95. Obey God, and obey the Apostle, MAnd beware (of evil):
  If ye do turn back,
  Know ye that it is
  Our Apostle's duty
  To proclaim (the Message) The clearest manner.
- 96. On those who believe
  And do deeds of righteousness
  There is no blame
  For what they ate (in the past),
  When they guard themselves
  From evil, and believe,
  And do deeds of righteousness,—
  (Or) again, guard themselves
  From evil and believe,—
  (Or) again, guard themselves
  From evil and do good.

794. Cf. v. 4. The stones there referred to were stone altars or stone columns on which oil was poured for consecration, or slabs on which meal was sacrificed to idols. Any idolatorus or superstitious practices are here condemned. The anable were objects of worship, and were common in Arabia before Islam. See Renan, "History of Israel." Chapter IV. and Corpus Inscriptionsum Semiticarum, Part I. p. 154; Illustrations Nos. 123 and 123 bis are Phoenician columns of that kind, found in Malta.

795. Cf. v. 4. The arrows there referred to were used for the division of meat by a sort of lottery or raffle. But arrows were also used for divination, i.e., for accertaining lucky or unlucky moments, or learning the wishes of the heathen gods, as to whether men should undertake certain actions or not. All superstitions are condemned.

796. We are asked to obey the commands of God (which are always reasonable), instead of following superstitions (which are irrational), or seeking undue stimulation in intoxicants or undue advantage in gambling. To some there may be temporary excitement or pleasure in these, but that is not the way sither of prosperity or piety.

707, Cf. v. 70. Both the worldly and the spiritual aspects of loss are pointed out. Can God's Message do more?

For God loveth those Who do good.798

### SECTION 13.

- 97. Pye who believe! God doth but make a trial of you In a little matter Of game well within reach Of your hands and your lances, That He may test 199 Who feareth Him unseen: Any who transgress Thereafter, will have A grievous penalty.
- 98. O ve who believe! Kill not game While in the Sacred Precincts or in pilgrim garb, too If any of you doth so Intentionally, the compensation Is an offering, brought To the Ka'ba, of a domestic animal Equivalent to the one he killed. "

والملافئ الخداسة

798. There is a subtle symphony in what appears at first sight to be a triple repetition. The relation of such simple regulations as those of food, or game, or the reverence due to a sacred place or sacred institution, has to be explained vis-a-vis man's higher duties. Baidhawl is right in classifying such duties under three heads: those due to God, those due from a man to himself (his self-respect), and those due to other creatures of God. Or perhaps all duties have this threefold aspect. The first may be called Believing or Faith; the second, Guarding ourselves from evil, or Conscience; and the third, doing good or Righteousness. But the simplest physical rules, e.g., those about eating, cleanliness, etc., if they are good, refer also to the higher aspects. If we eat bad food, we hurt ourselves, we cause offence to our neighbours, and we disobey God. If we have faith and righteousness, are we likely to be wanting in conscience? If we have conscience and faith, are we likely to fail in righteousness? If we have conscience and righteousness, what can be their foundation but faith? All three manifest themselves in a willing obedience to God, and love for Him. We realise His love in loving and doing good to His creatures, and our love for Him is meaningless without such good.

799. Literally, "know". Cf. iii. 166, and iii. 154, n. 467. Game is forb'dden in the Sacred Precincts. If we deliberately break that injunction, we have no faith and reverence.

800. See v. 2, and n. 684. The pilgrim garb, Ihram, has been explained in n. 212, ii, 196,

801. For an inadvertent breach of the game rule there is apparently no penalty. Intentional breach will be prevented, if possible, by previous action. If in some case the preventive action is not effective, the penalty is prescribed. The penalty is in three alternatives; an equivalent animal should be brought to the Ka'ba for sacrifice; if so, the meat would be distributed to the poor; or the poor must be fed, with grain or money, according to the value of the animal if one had been sacrificed. or the offender must fast as many days as the number of the poor who would have been fed under the second alternative. Probably the last alternative would only be open if the offender is too poor to afford the first or second, but on this point Commentators are not agreed. The "equivalent animal" in the first alternative would be a domestic animal of similar value or weight in meat or of similar shape (e.g., goat to antelope), as adjudged by two just men on the spot.

The alternatives about the penalty and its remission ("God forgives what is past") or exaction explain the last two lines of the verse; being "Exalted and Lord of Retribution", God can remit or

regulate according to His just laws.

As adjudged by two just men Among you; or by way Of atonement; the feeding Of the indigent; or its Equivalent in fasts: that he May taste of the penalty Of his deed. God Forgives what is past: For repetition God will Exact from him the penalty. For God is Exalted, And Lord of Retribution.

- 99. Lawful to you is the pursuit wo Of water-game and its use For food,—for the benefit Of yourselves and those who Travel; but forbidden is the pursuit of land-game;—As long as ye are In the Sacred Precincts Or in pilgrim garb. And fear God, to Whom Ye shall be gathered back.
- 100. God made the Ka'ba,
  The Sacred House, an asylum
  Of security for men, as
  Also the Sacred Months, the Sacred Months, the Sacred Months, the The animals for offerings,
  And thegarlands that mark them: that ye may know
  That God hath knowledge
  Of what is in the heavens
  And on earth and that God
  Is well acquainted
  With all things. to
- 101. Know ye that God
  Is strict in punishment

تَعَكُمُ بِهِ - نَوَاعَدُ لِي مِنكُمْ هَدْ يَا بَلِغَ الْكَتَبَةِ أَوْصَـهَنَ ثُلَّ مَلَكَا أُمْ سَكِينَ أَوْعَدُلُ وَلِلْكَ مِينِامًا لِيَدُوقَ وَبَالَ أَمْوَ \* عَفَا الْلَهُ عَمَّا سَلَفُ وَمَنْ عَادَ جَننَفِتُمُ اللهُ مِثْفًا وَالْلَهُ عَمَّا سَلَفُ وَمُنْ عَادَ جَننَفِتُمُ اللهُ مِثْفًا وَالْلَهُ عَنْ يُرُدُو الْنِينَسَامِهِ

أيسال السخد متب ألفي
 وتطعامة ومتنعك الكرواليت قارة
 وتحريم علي حضر متب ألفي عا نغضد
 خريم والقدار الله المدى الماي المفارك الله عائدة

• جَمَلَ اللهُ الْسَحَدْبَة الْبَيْتِ الْحَرَامَ
 • جَمَلَ اللهُ الْسَحَدْرَ الْجَرَامَ
 • وَاللّهُ وَيَ وَالْفَلْلَيْدُ ذَيْكِ لِتَسْلُواْ أَنْ لَكَ التَّمْلُواْ أَنْ لَكَ التَّمْلُواْ أَنْ لَيْ اللّهُ وَمِنَا فِي الْأَرْضِ
 • وَأَنْ اللّهُ يَسِحُلُ نَمْيُ عَلِيمُ
 • (ه) المُلكَ أَنْ سِلْ اللّهُ فَلَا لَهُ مَا اللّهُ اللّهُ اللّهُ اللهُ 
<sup>802.</sup> Water game; i.e., game found in water, e.g., water-fowl, fish, etc. "Water" includes sea, river, lake, pond, etc.

<sup>803.</sup> The Sacred or Prohibited Months are explained in n. 209, ii. 194, and n. 687, v. 3.

<sup>801.</sup> See v. 3 and n. 688.

<sup>805</sup> All sorts of people from all parts of the earth gather during the Pilgrimage. They must not think that they are strangers, that nobody knows them, and that they may behave as they like. It is the House of God, and the has supreme knowledge-of all things, of all thoughts, and all motives. As the next verse says, while He is Oft-forgiving, Most Merciful, He is also strict in enforcing respect for His ordinances.

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And that God is Oft-forgiving, Most Merciful.

- 102. The Apostle's duty is But to proclaim (the Message). But God knoweth all That we reveal and we conceal.
- 103. Say: "Not equal are things That are bad and things That are good, even though The abundance of the bad May dazzle thee: \*\*\* So fear God, O ve That understand: That (so) ye may prosper."

## SECTION 14.

- 104. (S) ve who believe ! Ask not questions About things which. If made plain to you, May cause you trouble. But if ye ask about things When the Qur-an is being Revealed, they will be Made plain to you,40 God will forgive those: For God is Oft-forgiving. Most Forbearing.
- 105. Some people before you Did ask such questions, \*\*\*

وَأَنَّ أَمَّةً غَافُورٌ رَّحِيمٌ

ا مَنَاعَلُ الْرَسُولِ إِلَّا ٱلْبَلُخُ وَاللَّهُ بَعْلَمُ مَا نُنْدُورِسُ وَمَا تَكْذُورِسُ @ أُولِ لَا يَسْنَوِى ٱلْخَدِثُ وَٱلطَّذِثُ وَكُوْ أَغِمَتِكُ كُلُوا أَغِمَتِكُ كُلُوا أَغِمَتِكُ كُلُوا أَغِمَتِكُ كُلُوا أَغْمَتِكُ كُلُ فأختشوا أللة يتنأفيل الأنست كتاكيث ثفثيلا بسن

و تَأْمُنَا الَّذِينَ الْمُنْ الْا تَسْفُوا لا تَسْفُوا لا تَسْفُوا لا تَسْفُوا لا تَسْفُوا لا تَسْفُوا لا تُسْفُوا لا تَسْفُوا لا تُسْفُوا لا تُسْفُوا لا تُسْفُوا لا تُسْفُوا لا تُسْفُوا لا تَسْفُوا لا تُسْفُوا لا تَسْفُوا لا تُسْفُوا لا تُلا لا تُسْفُوا لا تُسْفُوا لا تُسْفُوا لا تُسْفُوا لا تُسْفُوا لا عَنْ أَشْسَيَاتَهُ إِن تُبْدَلُكُمْ نَسُنُوكُمْ قَان تَنْعَلُوا عَنْهَا حِيرِ الْمُزَّلِ ٱلْفُ الْهُ ثُنَّدَ لَحَنَّهُ عَنَىٰ اللَّهُ عَنْكًا وَاللَّهُ

ه من سالتاف رين فيلي

806, Cf. ii, 204. People often judge by quantity rather than quality. They are dazzled by numbers: their hearts are captured by what they see everywhere around them. But the man of understanding and discrimination judges by a different standard. He knows that good and bad things are not to be lumped together, and carefully chooses the best, which may be the scarcest, and avoids the bad, though evil may meet him at every step.

808. For example, the merely fractious questions asked of Moses by the fews: ii. 68-71. They showed that they had no faith. When foolish questions are asked, and there is no answer, it also , shakes the faith of the foolish ones.

<sup>807.</sup> Many secrets are wisely hidden from us. If the future were known to us, we need not necessarily be happy. In many cases we should be miserable. If the inner meaning of some of the things we see before our eyes were disclosed to us, it might cause a lot of mischief. God's Message, in so far as it is necessary for shaping our conduct, is plain and open to us. But there are many things too deep for us to understand, either individually or collectively. It would be foolish to pry into them, as some foolish people tried to do in the time of the Apostle. Where a matter is mentioned in the Qur-an, we can reverently ask for its meaning. That is not forbidden. But we should never pass the bounds of (1) our own capacity to understand. (2) the time and occasion when we ask questions, and (3) the part of the Universal Plan which it is God's purpose to reven! to us.

And on that account Lost their faith.

106. It was not God
Who instituted (superstitions \*\*
Like those of) a slit-ear
She-camel, or a she-camel
Let loose for free pasture,
Or idol sacrifices for
Twin-births in animals,
Or stallion-camels
Freed from work:
It is blasphemers
Who Invent a lie
Against God; but most
Of them lack wisdom.

107. When it is said to them:
"Come to what God
Hath revealed; come
To the Apostle":
They say: "Enough for us \*\*O
Are the ways we found
Our fathers following."
What! even though their fathers
Were void of knowledge
And guidance?

108. O ye who believe!
Guard your own souls:
If ye follow (right) guidance,
No hurt can come to you
From those who stray.
The goal of you all
Is to God: it is He
That will show you
The truth of all
That ye do. ""

فَرُّ اصَبَحُلُ بِهَا حَيْدِينَ الله مَا بَسَكُ اللهُ مِنْ بَجِيرُوْ وَلَا سَآبِهُوْ وَلَا وَمِيلَةُ وَلَا حَلْمُ وَلَآكِنَ اللَّهِنَ مَنْهُوْ اَيْفَ زَوْدَ عَلَى الْهُو الْكَذِبُّ وَأَخَذُهُمْ لَا بَعْدُولُنَ

وَلَمَا فِيلَ لَمَا تَسَالُوا إِن مَنَا أَنزَل اللهُ
 وَإِلَّ الرَّيْسُ وَلِي قَالُوا حَسْبَ المَنَا
 وَيَهْ نَبَا عَلِيْهِ مَهَا مَنْ أَوْلُو كَانَ عَابِ آوُنُمْ
 لَا يَشْلُونُ لَكُنْ عَلِيهِ مَنْ اللهِ

 پَنَائِشِ الدِّينَ امْشُوا عَلَيْمُ
 آنشے فَقْر لایفنزک مَن صَلَّ الحق امْندَیْنَدُ اللَّ اللَّهِ مَنْ فِصْلًا حَمِیمًا اَنْدَیْنَدُ اللَّهِ اللَّهِ مَنْ فِصْلًا حَمِیمًا اَنْدِیْنُ فَضْلَم مِنا کُنْدُ اَمْنَدُونَ

<sup>809.</sup> A number of Arab l'agan supersitions are referred to. The Pagan mind, not understanding the hidden secrets of nature, attributed certain phenomena to divine anger and were assailed by supersitious fears which haunted their lives. If a she-camel or other female domestic animal had a large number of young, she (or one of her offspring) had her ear sit and she was dedicated to a god: such an animal was a bakirs. On return in safety from a journey, or in recovery from an illness a she-camel was similarly dedicated and let loose for tree pasture: she was called a sibh. Where an animal bore twins, certain sacrifices or dedications were made to idols: an animals of dedicated was a wayin. A stallion-camel dedicated to the gods by certain rites was a pāis. The particular examples lead to the general truth: that supersitition is due to ignorance, and is degrading to men and dishonouring to food.

<sup>810</sup> Cf. ii. 170. Where an apostle of Truth comes to teach us the better way, it is foolish to say; "What our ancestors did is good enough for us."

<sup>811.</sup> Cf. v. 51. There the unity of God will reconcile different views. The unity of the one Judge will do perfect justice to each one's conduct, however different in form it may have appeared in this world.

When death approaches Any of you, (take) witnesses Among vourselves when making Bequests,-two just men Of your own (brotherhood) Or others from outside If we are journeying Through the earth. And the chance of death Befalls you (thus). If ve doubt (their truth), Detain them both After prayer, and let them both Swear by God: "We wish not in this For any worldly gain. Even though the (beneficiary) Be our near relation: We shall hide not The evidence before God: If we do, then behold! The sin be upon us!" all

110. But if it gets known
That these two were guilty
Of the sin (of perjury),
Let two others stand forth
In their places,—nearest
In kin from among those
Who claim a lawful right: ""
Let them swear by God:
""We affirm that our witness
Is truer than that
Of those two, and that we
Have not trespassed (beyond
The truth): if we did,
Behold I the wrong be
Upon us!"

111. That is most suitable:
That they may give the evidence

يَتَأَيَّهُمَا الذَّينَ المَثُوا لَمُهَادَةُ بَيْنِكُمْ
 إذا حَمَدَرًا الذَّينَ المَثُوا لَمُهَادَةُ بَيْنِكُمْ
 النّانِ ذَوَا صَدْلِي نِسْكُمْ أَوْ الحَرَانِ مِنْ
 عَيْنِكُمُ إِنَّ النَّمُ مَنْرَبُتُهُمْ فِي الْأَرْضِ
 عَلَيْنِكُمْ اللَّهُ مَنْ مَنْدِينَهُ الصَّلَوٰ فَغْنِيمَانِ
 عَنْسِسُونَهُمَ مِنْ مَنْ الصَّلَوٰ فَغْنِيمَانِ
 عَنْسِسُونَهُمَ مَنْ مَنْ مَنْ الصَّلَوٰ فَغْنِيمَانِ
 عَنْسَانَ وَالْوَيْنَ وَلَا تَعْنَمُ مَنْهُ مَنْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ إِنَّا اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْلِيْمُ اللْمُؤْمِنِ اللْمُؤْمِنِي اللْمُؤْمِلُولَا الْمُؤْمِنِ ال

© قان عُمَّرٌ عَلَّ أَنْهَا أَسْتَعَفَّا لِفُكَ فَاحَرَانِ يَوْمُكُنُ مَقَامُهُمَا مِنَّ لِلَّذِينَ اَسْتَغَفَّ عَلَيْهِمُ الْأَوْلِيْنِ فَفِيْسِكَانِ بِاللَّهِ لِنَهِ كَنْهَكَ ثَنَّ آخَقُ مِن مُنْهَكَمْنُهُمَا وَمَا أَعْتَدُيْنَ آلِثَ آلِكَ إِلَّا لَكُلُ الظّلِيدِينَ الظّلِيدِينَ

﴿ ذَاكِ أَدُنَّ أَن يَأْتُوا بِالشَّهَدَةِ

<sup>812.</sup> Ordinarily this oath should be decisive, and the matter must rest here. But if it gets known that the oath was false, other evidence may be taken as in the next verse

<sup>813.</sup> Istahaqqa=Deserved having something (good or evil) attributed to one; hence the alternative meanings; (i) committed or was guilty (of a sin); (2) had or claimed a lawful right (to property). The procedure was followed in an actual case in the Apostle's life-time. A man from Medina died abroud, having made over his goods to two friends, to be delivered to his designated heirs in Medina. They, however, kept back a valuable silver cup. When this was found out, onths were taken from those who knew, and institic was done.

In its true nature and shape, Or else they would fear That other oaths would be Taken after their oaths. But fear God, and listen (To His counsel): for God Guideth not a rebellious people. عَلَى وَيْهِهَا أَوْجَافُوا أَنْ ثُرَةً لِّكُنْ إِبَّعْدَ أَيْمُنِيهِ وَاتَقَوْاللّهُ وَاسْمَوْأُواللهُ لَايَهُ لِايَهُ الْهَوْرَالْنَلِيقِينَ

C. 75.—Jesus did feed his disciples by miracle.
(v. 112-123.)

But he claimed not divinity: he was

A true servant of God, to Whom doth belong

The dominion of the heavens and the earth:

Glory and power are His, and His alone.

### SECTION 15.

- "O Jesus the son of Mary!

  "O Jesus the son of Mary!
  Recount My favour ""

  To thee and to thy mother.
  Behold! I strengthened thee ""

  With the holy spirit,
  So that thou didst speak
  To the people in childhood
  And in maturity."

  Behold! I taught thee
  The Book and Wisdom, ""

  The Law and the Gospel.
  And behold! thou makest ""
  Out of clav, as it were.

\* يُؤرِّ يُمْثَمُ اللهُ الرُّسُل فَيعَوْلُ مَا فَا
 \* يُؤمِّ يَهْمُ اللهُ الرُّمُ اللهُ 

﴿ إِذْ فَالَ اللَّهُ يَغِيسَى ابْنَ مُرْدَ أَذْكُرُ شَيْنِ مَلِينَكَ وَعَلَى وَلِدَ لِلَّهَ إِذْ أَيْدَثُكَ يُرُعِج اللّٰهُ لُوس شُكِحُ النّاسَ فِي اللّٰهِ وَكَمَالًا مَاذْ عَلَىٰكَ الْمُسِكَنَا وَالْمِحْمَالُةُ وَالنَّزِيلَة وَالْإِنْجِيلً لَاذْ تَغَلُّونُهِ وَالْطِينِ

<sup>814.</sup> A scene of the Day of Reckoning is put before us in graphic words, showing the resonability and the limitations of the men of God, sent to preach God's Message to men, with special reference to the Message of Jesus The Mossengers are sent to preach the Truth. What fantastic forms the Message is lakes in men's reactions to it was beyond their knowledge at the time, and beyond their esponsibility.

<sup>615</sup> In a solemn scene before the Court of Judgment, Jesus is asked to recount all the mercies and favours shown to him, so that his followers should become ashamed of their ingratitude in corrupting that Message, when they could have done so much in profiting by its purity and spiritual truth. This argument continues to the end of the Sura.

<sup>816</sup> C/. ii. 87, and iii. 62, n 401.

<sup>817.</sup> Cf. iii. 46, and n. 388,

<sup>818.</sup> Cf. iii. 48.

<sup>819.</sup> Cf. iii, 49. and n. 390.

The figure of a bird, By My leave. And thou breathest into it. And it becometh a hird By My leave. And thou healest those Born blind, and the lepers. By My leave. And behold! thou Bringest forth the dead By My leave. "20 And behold! I did Restrain the Children of Israel From (violence to) thee wi When thou didst show them The Clear Signs. And the unbelievers among them Said: 'This is nothing But evident magic.' 822

114. "And behold! I inspired
The Disciples to have faith
In Me and Mine Apostle:
They said, 'We have faith,
And do thou<sup>63</sup> bear witness
That we bow to God
As Muslims'." "Bes

115. Sehold! the Disciples said:
"O Jesus the son of Mary!
Can thy Lord send down to us
A Table set (with viands)

كَمْتِئَةِ اَلْقَائِمِ إِذِّ نِ أَنْغُ فِيهَا فَنَكُونُ طَـٰذِأَ بِإِذْقُ وَمُنْزِئُ الآمَّةِ وَالْأَرْصَ إِذْقَ قَاذَ فُوْجُ الْوَقَ إِذْقَ قَاذَ كَنَفُ بَنِي المِنْقِيلَ عَنْكَ إِذْ فِي عَنْهُمْ وَالْبَيْسَانِ فَقَـالَ الْذِينَ كَمَنْرُوا مِنْهُمْ وَانْ مَلْلًا إِلَا يُعْرَشُهُمْ يُوْرُ

وَإِذَا أَوْحَيْثُ إِلَىٰ الْحَوَّادِيثَنَ أَنْ مَارِيُوا إِن الْحَارِيثِ أَنْ الْمَارِيُول إِن الْمَارِينَ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّالْمُلْعِلَّالِي اللَّالْمُلْلِمُ اللَّهُ اللَّالِمُ اللَّهُ اللَّالْمُلْمِلْمُ اللَّهِ

إذ قَالَ الْحَوَّارِيونَ بَلِيسِي انْ مَرْتَمَ مَلْ
 يَسْتَعَلِيعُ رَبُّكِ أَن مُنْزَلَ عَلَيْسًا مَآلِدَةً

820. Note how the words "by My leave" are repeated with each miracle to emphasize the fact that they arose, not out of the power or will of Jesus, but by the leave and will and power of God, who is suoreme over lesus as He is over all other mortals.

821. The Jews were seeking to take the life of Jesus long before their final attempt to crucify him: see Luke iv. 28-29. Their attempt to crucify him was also foiled, according to the teaching we have received: O. iv. 157.

822. According to Luke (xi. 15), when Christ performed the miracle of casting out devils, the Jews said he did it through the chief of the devils, i.e., they accused him of black magic. No such miracle of casting out devils is mentioned in the Qur-lan, nor are we asked to believe in demoniacal possession of that kind. But Moses, Jesus, and Muḥammad were all accused of magic rad sorcery, by those who could find no other explanation of God's power.

823. "Thou" refers to Jesus, who is being addressed by his Disciples. Cf. iii. 52.

824. Before or after Muhammad's life on this earth, all who bowed to God's Will were Muslims, and their religion is Islam. Cf. iii. 52, and n. 392.

From heaven?" Said Jesus:
"Fear God, if ye have faith."

- 116. They said: "We only wish
  To eat thereof and satisfy
  Our hearts, and to know
  That thou hast indeed
  Told us the truth; and
  That we ourselves may be
  Witnesses to the miracle."
- "O God our Lord!
  "O God our Lord!
  Send us from heaven
  A Table set (with viands), ""
  That there may be for us—
  For the first and the last of us—
  A solemn festival
  And a Sign from Thee;
  And provide for our sustenance, "
  For Thou art the best
  Sustainer (of our needs)."
- 118. God said: "I will
  Send it down unto you:
  But if any of you
  After that resisteth faith,
  I will punish him
  With a penalty such
  As I have not inflicted
  On any one among

مِن النَّكَآءَ فَالَ الْمُعُوا الْمَدَانِ كُشُنُهُ مُعْطِينَ الْمَدَانُ مُعْطِينَ الْمَدَانُ مُعْطِينَ الْمَدَانُ وَعَلَمْ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّا

﴿ قَالَ اللَّهُ إِنْ مُنَافِكًا عَلَيْكُ مِنْ يَكُونُ بَسْنُهُ مِنْكُرُ فَإِنِّ أَعَذِنْهُمْ عَلَابًا لَآ أَعْذِنْهُمْ الْمُلَّامِنَنَ

g23. The request of the Disciples savours a little of (1) want of faith, (2) too much attention to physical food, and (3) a childish desire for miracles or Signs. All these three can be proved from the Canonical Goppels. (1) Simon Peter, quite early in the story, asked Jesus to depart. From him, as he (Simon) was a sinful man (Luke v. 8). The same Peter afterwards denied his Master three several times shamelessly when the Master was in the power of his enemies. And one of the Dusciples (Judas) actually betrayed Jesus. (2) Even in the Canonical Gospels, so many of the miracles are concerned with food and drink; \$x\$, the turning of the water into wine (John, ii. 1-11); the conversion of five loaves and two small fishes into food for 5000 men (John vi. 5.13), this being the only miracle recorded in all the four Cospels; the miraculous number of fishes caught for food (Luke v. 4-11); the curving of the fig tree because it had no fruit (Malt, Xxi. 18-19); the allegory of eating Christ's fish and drinking his blood (John v. 53-57), (3) Because the Samaritans would not receive Jesus into their village, the Disciples James and John wanted a fire to come down from heaven and consume them (Luke ix. 54).

<sup>826.</sup> The words of the Prayer seem to suggest the Last Supper. Cf. also the vision of Peter in "The Acts of the Apostles", x. 9-16.

<sup>827.</sup> As in Islam, so in Christ's Prayer, sustenance should be taken for both physical and spiritual strength, especially the latter. "Give us this day our daily bread" seems the rendering of a literalist whose attention was fixed too much on bread.

All the peoples." sus

SECTION 16.

And behold! God will sav: "O Jesus the son of Mary! Didst thou say unto men, . Worship me and my mother As gods in derogation of God '?" He will say: "Glory to Thee! Never could I sav What I had no right (To say). Had I said Such a thing, Thou wouldst Indeed have known it. Thou knowest what is In my heart, though I Know not what is In Thine. For Thou Knowest in full

120. "Never said I to them
Aught except what Thou
Didst command me
To say, to wit, 'Worship
God, my Lord and your Lord'; "1
And I was a witness
Over them whilst I dwelt
Amongst them; when thou
Didst take me up
Thou wast the Watcher
Over them, and Thou
Art a witness to all things."11

All that is hidden. 828

121. " If Thou dost punish them, They are Thy servants:

٥ مَا قُلْتُ كُمُنُمُ لِإِ مَنَ أَمْرَتَنِي مِدِيَّ أَلِنَاجُهُمُوا اللَّهُ رَبِّي وَرَكِمُرُ مِتَّكُ ثَلَيْهِ فَنَهِيدًا مَادُنْتُ فِهِمَ فَلِمَا تَوَفَّيْنَ فِي كُنْ مَا النَّالِ فَنِهِ عَلَيْهِمْ وَأَنْ مَلَّا كُلِ نَنْهُمْ فِنْهَا لَهُ

@ إِن تُعَرِّدُ بَهُ مِ فَإِنَّهُ عَالَمُ أَنْ

82B. A forceful allegory. It is a wicked generation that asks for Signs and Miracles. Usually they are not vouchsafed. But where they are, the responsibility of those who ask for them is increased. If, after that, they reject faith, invert lies, and go after false gods or false ideals, their penalty will be worse than that of other people. How this works out practically among those who call themselves Christians is exemplified in such books as the late Mr. W. T. Stead's "If Christ Came to Chicago?"

829. Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Many, though repudiated by the Protestants, was widely spread in the earlier Churches, both in the bast and the West.

830, Cf. v. 75, and n. 782. . .

<sup>831.</sup> Jesus here acknowledges that he was mortal, and that his knowledge was limited like that of a mortal.

If Thou dost forgive them, Thou art the Exalted in power, The Wise." <sup>332</sup>

122. God will say: "This is
A day on which
The truthful will profit
From their truth: theirs
Are Gardens, with rivers
Flowing beneath,—their eternal
Home: God well-pleased
With them, and they with God:
That is the great Salvation,"
(The fulfilment of all desires).

123. To God doth belong the dominion Of the heavens and the earth, And all that is therein, And it is He who hath power Over all things. مَان تَغْيِرْ لَمُنْدُ فَإِنَّكَ أَنْ ٱلْعَيْرِينُ ٱلْحَكِيمُ

﴿ قَالَ اللّهُ مَسْ فَا يَوْدُ يَعَنَى الْصَدْ فِينَ مِسْدُ فُهُ الْمُسْتَحِسُنَتُ مَنْ عَلَى اللّهَ الْإِنْهَ الْمَسْلَدِينَ فِيسَا أَصِكا أَمْنُ وَمِنْ اللّهُ عَهْدُ وَرَصُوْا عَسَنَةً ذَلِكَ الْمَوْلِمُ

الله المثمن المتمون والأرض وما فيون المون وما فيون المثمن وقدين



<sup>832</sup> A Master can justly punish His servants for disobedience; no one can say Him nay, for He.is high above all. But if He chooses to forgive, He in His wisdom sees things that we mortals cannot see. This is the limit of intercession that men of God can make on behalf of singless.

<sup>833.</sup> Fauta—Felicity, happiness, actievement, salvation, the attainment or fulfilment of desires. What a beautiful-definition of salvation or the end of life!—that we should win God's good pleasure and that we should reach the stage at which his good pleasure is all-in-all to us.

### APPENDIX II.

## On the Taurāi (see v. 47, n. 753)

The Taurāt is frequently referred to in the Qur-ān. It is well to have clear ideas as to what it exactly means. Vaguely we may say that it was the Jewish Scripture. It is mentioned with honour as having been, in its purity, a true revelation from God.

To translate it by the words "The Old Testament" is obviously wrong: The "Old Testament" is a Christian term, applied to a body of old Jewish records. The Protestants and the Roman Catholics are not agreed precisely as to the number of records to be included in the canon of the "Old Testament." They use the term in contradistinction to the "New Testament," whose composition we shall discuss in Appendix III.

Nor is it correct to translate Tourat as the "Pentateuch," a Greek term meaning the "Five Books." These are the first five books of the Old Testament, known as Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. They contain a semi-historical and legendary parrative of the history of the world from the Creation to the time of the arrival of the fews in the Promised Land. There are in them some beautiful idvlis but there are also stories of incest, fraud, cruelty, and treachery. not always disapproved. A great part of the Mosaic Law is embodied in this narrative. The books are traditionally ascribed to Moses, but it is certain that they were not written by Moses or in an age either contemporary with Moses or within an appreciable distance of time from Moses. They were in their present form probably compiled some time after the return of the lews from the Babylonian Captivity. The decree of Cyrus permitting such return was in 536 B.C. Some books now included in the Old Testament, such as Haggai, Zechariah, and Malachi were admittedly written after the return from the captivity. Malachi being as late as 420-397 B.C. The compilers of the Pentateuch of course used some ancient material: some of that material is actually named. Egyptian and Chaldwan terms are relics of local colour and contemporary documents.

But there are some ludicrous slips, which show that the compilers did not always understand their material. Modern criticism distinguishes two distinct sources among the documents of different dates used by the editors. For the sake of brevity and convenience they may be called (a) Jehovistic, and (b) Elohistic. Then there are later miscellaneous interpolations. They sometimes overlap and sometimes contradict each other.

Logically speaking, the Book of Joshua, which describes the entry into the Promised Land, should be bracketed with the Pentateuch, and many writers speak of the six books together as the Hexateuch (Greek term for Six Books).

The Apocrypha contain certain Books which are not admitted as Canonical in the English Bible. But the early Christians received them as part of the Jewish Scriptures, and the Council of Trent (A.D. 1545-1563) seems to have recognised the greater part of them as Canonical. The statement in 2 Esdras (about the first century A.D.) that the law was burnt and Ezra (say, about 458-457 B.C.) was inspired to rewrite it, is probably true as to the historical fact that the law was lost, and that what we have now is no earlier than the time of Ezra, and some of it a good deal later.

So far we have spoken of the Christian view of the Old Testament. What is the Jewish view? The Jews divide their Scripture into three parts (1) the Law (Torah), (2) the Prophets (Nebim), and (3) the Writings (Kethubim). The corresponding Arabic words would be: (1) Taurat, (2) Nabiyin, and (3) Kutub. This division was probably current in the time of Jesus. In Luke xxiv. 44 Jesus refers to the Law, the Prophets and the Psalms. In other places (e.e., Matt. vii. 12) Jesus refers to the Law and the Prophets as summing up the whole Scripture. In the Old Testament Book, II. Chronicles xxxiv. 30, the reference to the Book of the Covenant must be to the Torah or the original Law. This is interesting, as the Qur-an frequently refers to the Covenant with reference to the Jews. The modern Christian terms "Old Testament" and "New Testament" are substitutes for the older terms "Old Covenant" and "New Covenant." The Samaritans, who claim to be the real Children of Israel and disavow the Jews as schismatics from their Law of Moses, only recognise the Pentaleuch, of which they have their own version slightly different from that in the Old Testament.

The view of the school of Higher Criticism is radically destructive. According to Renan it is doubtful whether Moses was not a myth. Two versions of Sacred History existed, different in language, style, and spirit, and they were combined together into a narrative in the reign of Hezekiah (B.C. 727-697). This forms the greater part of the Pentateuch as it exists to-day; excluding the greater part of Deuteronomy and Leviticus. In the reign of Josiah about 622 B.C., certain priests and scribes (with Jeremiah the prophet) promulgated a new code, pretending that they had found it in the Temple (II. Kings, xxii. 8). This Law (Torah=Taurat) was the basis of Judaism, the new religion then founded in Palestine. This was further completed by the sacerdotal and Levitical Torak, compiled under the inspiration of Ezekiel, say, about 575 B.C., and contained mainly in the Book of Leviticus, with scattered fragments in Exodus, Numbers, and Joshua. We are entitled to accept the general results of a scientific examination of documents, probabilities, and dates, even though we reject the premise which we believe to be false, vis., that God does not send inspired Books through inspired Prophets. . We believe that Moses existed: that he was an inspired man of God; that he gave a message which was afterwards distorted or lost; that attempts were made by Israel at various times to reconstruct that message; and that the Taurat as we have it is (in view of the statement in 2 Esdras) no earlier than the middle of the fifth century B.C.

The primitive Torah must have been in old Hebrew, but there is no Hebrew manuscript of the Old Testament which can be dated with certainty earlier than, 916 A.D. Hebrew ceased to be a spoken language with the Jews during or after the Captivity, and by the time we come to the period of Jesus, most cultivated Hebrews used the Greek language, and others used Aramaic (including Syriac and Chaldee), Latin, or local dialects. There were also Arabic versions. For historical purposes

the most important versions were the Greek version, known as the Septuagint, and the Latin version, known as the Vulgate. The Septuagint was supposed to have been prepared by 70 or 72 Jews (Latin, septuaginta=seventy) working independently and at different times, the earliest portion dating from about 284 B.C. This version was used by the Jews of Alexandria and the Hellenized Jews who were spread over all parts of the Roman Empire. The Vulgate was a Latin translation made by the celebrated Father of the Christian Church, St. Jerome, from Hebrew, early in the fifth century A.D., superseding the older Latin versions. Neither the Septuagint nor the Vulgate have an absolutely fixed or certain text. The present standard text of the Vulgate as accepted by the Roman Catholic Church was issued by Pope Clement VIII (A.D. 1592-1605).

It will be seen therefore that there is no standard text of the Old Testament in its Hebrew form. The versions differ from each other frequently in minor particulars and sometimes in important particulars. The Pentateuch itself is only a small portion of the Old Testament. It is in narrative form, and includes the laws and regulations associated with the name of Moses, but probably compiled and edited from older sources by Ezra (or Esdras Arabic, 'Uzair) in the 5th century B.C. As Renan remarks in the preface to his History of the People of Israel, the "definite constitution of Judaism" may be dated only from the time of Ezra.. The very early Christians were divided into two parties. One was a Judaizing party, which wished to remain in adherence to the lewish laws and customs while recognising the mission of Jesus. The other, led by Paul, broke away from Jewish customs and traditions. Ultimately Pauline Christianity won. But both parties recognised the Old Testament in its present form (in one or another of its varying versions) as Scripture. It was the merit of Islam that it pointed out that as scripture it was of no value, although it recognised Moses as an inspired apostle and his original Law as having validity in his period until it was superseded. In its criticism of the Jewish position it said in effect: "You have lost your original Law; even what you have now as its substitute, you do not honestly follow; is it not better, now that an inspired Teacher is living among you, that you should follow him rather than quibble over uncertain texts?"

But the Jews in the Apostle's time (and since) went a great deal by the Talmud, or a body of oral exposition, reduced to writing in different Schools of doctors and learned men. "Talmud" in Hebrew is connected with the Arabic rout in Talmās, "disciple" or "student." The Talmudists took the divergent texts of the Old Testament and in interpreting them by a mass of traditional commentary and legendary lare, evolved a standard body of teaching. The Talmudists are of special interest to us, as, in the sixth century A.D., just before the preaching of Islam, they evolved the Massorah, which may be regarded as the body of authoritative Jewish Hadith, to which references are to be found in passages addressed to the lews in the Quran.

The first part of the Talmud is called the Mishna,—a collection of traditions and decisions prepared by the Rabbi Judah about 150 A.D. He summed up the results of a great mass of previous rabbinical writings.

The Mishna is the "Second Law":

Cf. the Arabic Thān-in=second. "It bound heavy burdens, grievous to be borne, and laid them on men's shoulders": Matt. xxiii. 4.

There were also many Targums or paraphrases of the Law among the Jews. "Targum" is connected in root with the Arabic word Tarjama, "he translated." There were many Targums, mostly in Aramaic, and they constituted the teaching of the Law to the masses of the Jewish people.

The correct translation of the Taurāt is therefore "The Law." In its original form it was promulgated by Moses, and is recognised in Islam as having been an inspired Book. But it was lost before Islam was preached. What passed as "The Law" with the Jews in the Apostle's time was the mass of traditional writing which I have tried to review in this Appendix.

Authorities: Encyclopedia Britannica, "Bible"; Helps to the Study of the Bible, Oxford University Press: A. F. Kirkpatrick, Divine Library of the Old Testament; C. E. Hammond, Outlines of Textual Criticism; E. Renan, Itulory of Israel; G. F. Moore, Literature of the Old Testament, and the bibliography theren; (Home Conversity Library); Sic Frederic Kenyon, The Story of the Bible, 1936.

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### APPENDIX III.

On the Initl (see v. 49, n. 757)

Just as the Taurāt is not the Old Testament, or the Pentateuch, as now received by the Jews and Christians, so the Injil mentioned in the Qur-an is certainly not the New Testament, and it is not the four Gospels as now received by the Christian Church, but an original Gospel which was promulgated by Jesus, as the Taurāt was promulgated by Moses and the Qur-an by Mulbammad Muşfafa.

The New Testament as now received consists of (a) four Gospels with varying contents (Matthew, Mark, Luke, and John); and other miscellaneous matter; vis., (b) the Acts of the Apostles (probably written by Luke and purporting to describe the progress of the Christian Church under St. Peter and St. Paul from the supposed Crucifixion of Jesus to about 61 A.D.); (c) twenty-one Letters or Epistles (the majority written by St. Paul to various churches or individuals, but a few written by other Disciples, and of a general nature); and (d) the Book of Revelation or Apocalypse (ascribed to St. John, and containing mystic visions and prophecies, of which it is difficult to understand the meaning).

As Prof. F. C. Burkitt remarks (Canon of the New Testament), it is an odd miscellany. "The four biographies of Jesus Christ .... are not all independent of each other, and neither of them was intended by its writer to form one of a quartette. But they are all put side by side, unharmonised, one of them being actually imperfect at the end, and one being only the first volume of a larger work." All this body of unmethodical literature was casual in its nature. No wonder, because the early Christians expected the end of the world very soon. The four canonical Gospels were only four out of many, and some others besides the four have survived. Each writer just wrote down some odd sayings of the Master that he recollected. Among the miracles described there is only one which is described in all the four Gospels, and others were described and believed in in other Gospels, which are not mentioned in any of the four canonical Gospels. Some of the Epistles contain expositions of doctrine, but this has been interpreted differently by different Churches. There must have been hundreds of such Epistles, and not all the Epistles now received as canonical were always so received or intended to be so received. The Apocalypse also was not the only one in the field. There were others. They were prophecies of "things which must shortly come to pass"; they could not have been meant for long preservation, "for the time is at hand."

When were these four Gospels written? By the end of the second century A.D. they were in existence, but it does not follow that they had been selected by that date to form a canon. They were merely pious productions comparable to Dean Farrar's Life of Christ. There were other Gospels besides. And further, the writers of two of them, Mark and Luke, were not among the Twelve Disciples "called" by Jesus. About the Gospel of St. John there is much controversy as to authorship, date, and even as to whether it was all written by one person. Clement of Rome (about 97 A.D.) and Polycarp (about 112 A.D.) quote sayings of Jesus in a form

different from those found in the present canonical Gospels. Polycarp (Epistle, vii) inveighs much against men " who pervert the sayings of the Lord to their own lusts," and he wants to turn " to the Word handed down to us from the beginning." thus referring to a Book (or a Tradition) much earlier than the four orthodox Gospels. An Epistle of St. Barnabas and an Apocalypse of St. Peter were recognised by Presbyter Clement of Alexandria (flourished about 180 A.D.). The Apocalypse of St. John, which is a part of the present Canon in the West, forms no part of the Peshitta (Syriac) version of the Eastern Christians, which was produced about 411-433 A.D. and which was used by the Nestorian Christians. It is probable that the Peshitta was the version (or an Arabic form of it) used by the Christians in Arabia in the time of the Apostle. The final form of the New Testament canon for the West was fixed in the fourth century A.D. (say, about 367 A.D.) by Athanasius and the Nicene creed. The beautiful Codex Sinaiticus which was acquired for the British Museum in 1934, and is one of the earliest complete manuscripts of the Bible, may be dated about the fourth century. It is written in the Greek language. Fragments of unknown Gospels have also been discovered, which do not agree with the received canonical Gospels:

The Injil (Greek, Evangel = Gospel) spoken of by the Qur-an is not the New Testament. It is not the four Gospels now received as canonical. It is the single Gospel which, Islam teaches, was revealed to Jesus, and which he taught. Fragments of it survive in the received canonical Gospels and in some others, of which traces survive (e.g., the Gospel of Childhood or the Nativity, the Gospel of St. Barnabas, etc.). Muslims are therefore right in respecting the present Bible (New Testament and Old Testament), though they reject the peculiar doctrines taught by orthodox Christianity or Judaism. They claim to be in the true tradition of Abraham, and therefore all that is of value in the older revelations, it is claimed, is incorporated in the teaching of the Last of the Prophets.

In v. 85 we are told that nearest in love to the Believers among the People of the Book are the Christians. I do not agree that this does not apply to modern Christians "because they are practically atheists or freethinkers." I think that Christian thought like the world's thought) has learnt a great deal from the protest of Islam against priest domination, class domination, and sectarianism, and its insistence on making this life pure and beautiful while we are in it. We must stretch a friendly hand to all who are sincere and in sympathy with our ideals.

Authorities: The first two mentioned for Appendix II, and in addition: Prof. F. C. Burkitt, on the Cannon of the New Testament, in Religion, june 1934, the journal of Transactions of the Society for Promoting the Study of Religionies; R. W. Mackay, Rise and Progress of Christiantiy; G. R. S. Mead, The Gespel and the Gespels; B. W. Bacon, Making of the New Testament, with its Bibliography; Sir Frederic Kenyon, The Story of the Rible; R. Hone, The Aperryhal New Testament, London 1830: H. I Bell and T. C. Skeat, Fragments of as Unknown Gespel and other Christian Papyri, bublished by the British Mueum, 1935, See also chapter 15 of Gibbon's Decline and Fall of the Roman Empire, where the genesis of the early churches and sects in the Roman Empire is briefly reviewed.

# INTRODUCTION TO SURA VI (An'am)

This is a Süra of the late Meccan period. The greater part of it was revealed entire. Its place in the traditional order of arrangement is justified by logical considerations. We have already had the spiritual history of mankind, a discussion of the earlier revelations and how they were lost or corrupted, the regulations for the outer life of the new Community, and the points in which the Jews and Christians failed to maintain the central doctrine of Islam—the unity of God. The next step now taken is to expound this doctrine in relation to Pagan Arabia.

Summary.—The nature of God and the method by which he reveals Himself are first expounded, and the weakness of Paganism is exposed (vi. 1-30, and C. 76).

The emptiness of this world's life is contrasted with the evidences of God's wonderful handiwork in all Creation. It is He who holds the keys of the Unseen and the secrets of all that we see (vi. 31-60, and C, 77).

God's working in His world and His constant care and guidance should give a clue to His unity, as it did to Abraham when he argued with those who worshipped false gods (vi. 61-82, and C. 78).

The succession of prophets after Abraham kept God's truth alive, and led up to the Qur-an. How can man fail to understand the majesty and goodriess of God, when he contemplates God's nature and His Messages tomankind? (vi. 83-110, and C. 79).

The obstinate and the rebellious are deceived: they should be avoided. Though they turn for assistance to each other, they will receive due punishment (vi. 111-129, and C. 80).

God's decrees will come to pass, in spite of all the crimes and superstitions of the ungodly (vi. 130-150, and C. 81).

The better course is to follow the straight Way, the Way of God, as directed in the Qur an, with unity and the full dedication of our lives (vi. 151-165, and C. 82).

C. 76.—God did separate Light from Darkness;
(vi.130.) He reigns not only in heaven but also
On earth; Mercy is His Law;
To Him shall we all return
At the end of all things. How can we
Then depart from truth and force lies
Against Him? It is folly to say that there is
Nothing beyond this our present life.

Sora VI.

An'am, or Cattle.

In the name of God, Most Gracious,
Most Merciful.

- 1. Praise be to God,
  Who created the heavens
  And the earth,
  And made the Darkness
  And the Light.
  Yet those who reject Faith
  Hold (others) as equal.
  With their Guardian-Lord.
- 2. He it is Who created the You from clay, and then Decreed a stated term the You from you. And there is In His Presence another Determined term; yet Ye doubt within yourselves!
- 3. And He is God
  In the heavens
  And on earth.
  He knoweth what ye
  Hide, and what ye reveal,
  And He knoweth
  The (recompense) which
  Ye earn (by your deeds).



۞ هُوَ الْذِى خَلَقَكُمْ بِن طِينٍ ثُرَّ فَضَىّ لَجَلَّا وَآجَلُ مُسَدَّى عِندَهُ إِنْزَاكَتُمْ بَشَكَرُونَ

وَهُوَ اللهُ فِي السَّمَلُونِ وَفِي الْأَرْضِّ
 بَسُمُ مُرَاتِكُ وَجَهُ رَكُمْ
 وَيَّسُمُ مُرَاتِكُ مِدَاتِكُ مِنْ

831. Adula has various meanings: (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii. 15; (3) to give compensation or rejaration, or something as equivalent to something else, v. 70; (4) to turn the balance the right way; to give a right disposition, to give a just bias or proportion, lixxiii. 7; (5) to turn the balance the wrong way, to swerve, to show bias, iv. 135

Als. The argument is threefold: (1) God created everything you see and know; how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you; how can you be so ungrateful as to mater something else! (1) Darkness and Light are to help you to distinguish between the true from the false; how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian, theology; Light and Darkness are not conflicting Powers; they are both creatures of the one true God.

BS6 After the general argument, the argument comes to man personally. Can such a miserable creature, created from clay, put himself in opposition to his Creator? And can man forget or doubt that he is here only for a short term of probation? And then, after a period, comes the Day of Account before God.

837. This life is a period of probation. The other term leads up to Judgment,

838 It is folly to suppose that God only reigns in the heavens. He also reigns on earth. He knows all our secret thoughts and motives, and the real worth of all that is behind what we care to show. It is by our derest that He judges us; for our deeds, whether good or evil, we shall get due recompense in due time

- 4. But never did a single One of the Signs Of their Lord reach them, But they turned Away therefrom.
- 5. And now they reject
  The truth when it reaches
  Them: but soon shall they
  Learn the reality of what
  They used to mock at.
- 6. See they not how many Of those before them We did destroy?-Generations We had established On the earth, in strength Such as We have not given To you-for whom We poured out rain From the skies in abundance. And gave (fertile) streams Flowing beneath their (feet): Yet for their sins We destroyed them. And raised in their wake Fresh generations (To succeed them).
- 7. If We had sent
  Unto thee a written
  (Message) on parchment, the A
  So that they could
  Touch it with their hands,
  The Unbelievers would
  Have been sure to say:
  "This is nothing but

﴿ وَمَا تَأْنِيهِ وَنَ اللَّهِ وَنَ اللَّهِ مِنْ اللَّهِ وَلِهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه كَانْوَا عَنْهَا مُعْرِضِينَ

نَعَدَكُذَ بُوا إِلْيَ لَكَ جَاءَ مُمْرٌ مُسَوْقَ
 بِأَيْهِيدَ أَلَبَّـٰ وَأَ مَاكَانُوا بِهِ ، يَسْتَهُرُونَ

الآيرَوَاكِرَ أَخْلَتَ كَا مِن تَبْلِيدِه مِن الرَّيْسِ مَا كَمْ
 أَخْرَن تَسَخَنَعُمْ فِي الأَرْضِ مَا كَمْ
 أَخْرِن تَلْمَ النَّسَمَاءُ عَلَيْهِ مِن النَّسَمَاءُ عَلَيْهِ مِن النَّسَمَاءُ عَلَيْهِ مِن النَّهَ الْمَا لَيْسَمَاءُ عَلَيْهِ مِن النَّهِ عَلَيْهِ مِنْ النَّهِ عَلَيْهِ مِنْ النَّهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَل

© وَلَوْ نَزُلْنَا مَلَئِكَ كِتَبُّا فِي قِرْطَائِين اَلْمَتُوهُ بِأَلْدِينِمُ لَمَالَ الْذِينَ كَتَرْزُوا إِنْ لَمَذَا ۚ إِلَا

839. Now romes the argument from history, looking backwards and forwards, If we are so short-sighted or arrogant as to suppose that we are firmly established on this earth, secure in our privileges, we are reminded of much greater nations in the past, who failed in their duty and were wiped out. In their fate we must road our own fate, if we fail likewise! But those without faith instead of facing facts quarely "turo away therefrom."

839-A. Qiriës, in the Apostle's life, could only mean "parchment," which was commonly used as writing material in Western Asia from the 2nd century B.C. The word was derived from the Greek, Charles (C). Latin, "Charles". Paper, as we know it, made from regs. was first used by the Araba after the conquest of Samarqand in 731 A.D. The Chinese had used it by the 2nd century B.C. The Araba introduced it into Europe it was; used in Greece in the 11th or 12th century, and in Spain through Sielly in the 12th century. The Papyrus, made from an Egyptian reed, was used in Egypt as early as 2500 B.C. It gave place to paper in Egypt in the 10th century.

# Obvious magic 12 000

- 8. They say: "Why is not
  An angel sent down to him?"
  If We did send down
  An angel, the matter
  Would be settled at once,
  And no respite
  Would be granted them. set
- 9. If We had made it
  An angel, We should
  Have sent him as a man,
  And We should certainly
  Have caused them confusion
  In a matter which they have
  Already covered with confusion.
- 10. Mocked were (many)
  Apostles before thee;
  But their scoffers
  Were hemmed in
  By the thing that they mocked.<sup>845</sup>

## SECTION 2.

- Say: "Travel through the earth And see what was the end Of those who rejected Truth"
- Say: "To whom belongeth All that is in the heavens

مِعْهِمِين ۞ وَقَالُوا لَوَلَا أُنِزِلَ عَلِيهِ مَلَكُ وَلَوْ أَنْزَلِنَا مَلَكُ لَفَئِنَى الْأَثْرِأَةُ لَا يُنظُّرُنِنَ

٥ وَلَوْجَهُ لَنَهُ مَلَكَ الْمَثَلَثَةُ رَجُلًا وَلَلْتُ اللَّهِ مِنْ الْمِسُونَ

وَلَمْتُوانسلْمَزِيْ مُرسُلِ نِن مَبْلِكَ خَمَالَ
 إِلَاْنِ مَيْمُ إِن مُعَمِدًا كَانُوا بِدِيمَسْتَمْ وَمُوك

© فَلْسِبُوا فِالْأَرْمِنْ ثُمَّ ٱنظُرُهُا كَيْنَكَانَ عَيْبَهُ ٱلكَكَذِينَ شَهْا لَهُ مَا فَالسَّمَةِ بِنَ

840. The materialists want to see actual physical material things before them, but if such a thing came from an unusual source or expressed things they cannot understand, they give it some name like magic, or superstation, or whatever name is in fashion, and they are not helped at all in attaining faith, because their "bearts are diseased" (fi. 10).

841, Cf. ii. 210. An angel is a heavenly being, a manifestation of God's glory, invisible to men who live gross material lives. Such men are given plenty of respite in which to turn in repentance to God and make themselves worthy of His light. But it their prayer to see an angel were granted, it would do them no good, for they would be destroyed as darkness is destroyed by light.

842. Supposing an angel should appear to their grosser senses, he could only do it in human norm. In that case their present confused notions about spiritual life would be still more confounded. They would say: "We wanted to see an angel, and we have only seen a man!".

843. "The scoffers were mocked by the thing that they mocked" would express epigrammatically part of the sense, but not the whole. "Hemmed in" implies that the logic of events turned the tables, and as a man might be besieged and surrounded by an enemy in war, and would be forced to surrender, so these mockers will find that events would justify Truth, not them. The mockers of gesus,—where were they when Titus destroyed jerusalem? The mockers who drove out Muhammad from Mecca,—what was their plight when Muhammad came back in triumph and they sued for mercy—end he gaves it to farm! A eccording to the Latin proverb, Great is Truth, and must prevail.

And on earth?" Say:
"To God. He hath inscribed
For Himself (the rule of) Mercy.\*\*
That He will gather you
Together for the Day of Judgment,
There is no doubt whatever.
It is they who have lost
Their own souls, that will
Not helieve.

- 13. To him belongeth all
  That dwelleth (or lurketh)<sup>845</sup>
  In the Night and the Day,
  For He is the One
  Who heareth and knoweth
  All things." <sup>846</sup>
- 14. Say: "Shall I take
  For my protector
  Any other than God,
  The Maker of the heavens
  And the earth?
  And He it is that
  Feedeth but is not fed." bo
  Say: "Nay! but I am
  Commanded to be the first
  Of those who bow
  To God (in Islam),
  And be not thou
  Of the company of those
  Who join gods with God."

ٷڵٲڒؙۻؙ۠ڶٳؾٙۊڪؾؘڹڠؙڵ ڡۜڡٚڝڋ ٵڗؘؿڐؙٛڰۼؿؾؘڪڗٳڮؽۯۄٵڵؾؽڎڸ؆ۯڽ ڣۣۼٛٵڵڍٙڽڗؘڂۺۯٵٵۺؙۿۮڣڵٳڰٷۻؙڹ

٥ وَلَهُ مَاسَكَ نَ فِي أَلْتِ لِهَ النَّهَازُ وَهُوَ النَّهَازُ وَهُوَ النَّهَارُ وَهُو النَّهَارُ وَالنّهَارُ وَهُو النَّهَارُ وَهُو النَّهَارُ وَالنَّهَارُ وَهُو النَّهَارُ وَالنَّهَارُ وَالنَّهَارُ وَالنَّهَارُ وَالنَّهَارُ وَالنَّهَارُ وَالنَّهُ النَّالِحُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ النَّهَالِقُولُولُ اللَّهُ اللّ

۞ فْلَاَغَيْرَاتَهَا أَغَيْدُ تُوكِيَّا فَاطِيالَتَمْنُونِ تَوَالْاَنْضُّ وَمُوَغِلِيدُ تَلاَيْطَتَمُ فَلَ لِيَّالُمِنُ أَنْ أَكُونَا وَلَمَثَأَنْسُمُّ تَوَلَاتَكُونَنَ مِنَالْمُنْسِرِينَ

844. History, travel, human experience, all prove the Mercy of God and the law that without it those who reject Truth lend to lose their own souls and destroy themselves.

845. Sahana—(1) to dwell; (2) to rest, to be still, to stop (moving), to lurk; (3) to be quiescent, as a letter which is not moved with a yowel

If we imagine Night and Day to be places, and each to have (dwelling in them) things that are open and things that are concealed, things that move and things that are still, things that are sounded and things that are quiescent, we get some idea of the imagery implied. The mystery of Time (which seems more abstract than Space) is thus explained and illustrated by the idea of Place or Space, which also is a notion and not a concrete thing. But He Who has control of all these things is the one true God

Bib Throughout this section we have a sort of implied dialogue, of which one part is understood from the other part, which is expressed. In verse II, we might have an imaginary objector saying: "Why go back to the past?" The answer is: "Well, travel through the world, and see whether its not true that virtue and godliness exail a nation, and the opposite are causes of unit. Both the past and the present prove this." In verse I2 the objector may say: "Buy you speak of God's power?" The man of God replies; "Yes, but Mercy is God's own attribute, and knowledge and wisdom beyond what man can conceive."

847. Feedelh but is not fed: true both literally and figuratively. To God we owe the satisfaction of all needs, but He is independent of all needs.

15. Say: "I would, if I Disobeyed my Lord, Indeed have fear Of the Penalty Of a Mighty Day,

16. "On that day, if the Penalty Is a verted from any, It is due to God's Mercy; And that would be (Salvation), The obvious fulfilment Of all desire. \*\*

17. "If God touch thee
With affliction, none
Can remove it but He;
If He touch thee with happiness,
He hath power over all things."

18. "He is the Irresistible, (watching)
From above over His worshippers;
And He is the Wise,
Acquainted with all things."

19. Say: "What thing is most
Weighty in evidence?"
Say: "God is witness
Between me and you;
This Qur-an hath been
Revealed to me by inspiration,
That I may warn you
And all whom it reaches.
Can ye possibly bear witness
That besides God there is
Another God?" Say:
"Nay! I cannot bear witness!"
Say: "But in truth
He is the One God.

﴿ قُلْ إِنَّ أَخَافُ إِنْ عَصَيْتُ رَبِّ عَلَابَ يَوْمِ ا

۞ نَن ثِضَمَ فَ عَنْ لُهَ يَوْمَهِ لَوْ هَذَ دَيَمَ أَوْ وَذَالِكَ ٱلْفَسُولُ ٱلْمِيْنُ

قَالَ بَسَسْكَ اللهُ لِمَنْ وَكَلَا
 كَانْ مَسَسْكَ اللهُ لِمِنْ وَكَلَا
 كَانْ مَكَانَ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ا

٥ فَــلَأَىٰ تَنهُ وَأَحْتَهُ لَتُهَادُ أَوْ فَـلِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ الْمُمُومُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُومُ اللَّهُ اللْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللْمُؤْمِنُ اللَّهُ اللْمُؤْمِنُ اللْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللْمُؤْمِنُومُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

848 We continue the implied dislogue suggested in n 846. In verse 14, the objector might say: "But we have other interests in life than religion and God," "No," says the man of God, "My Creator is the one and only Power whose protection I seek; and I strive to be first in the race." In verse 15, the objector suggests: "Enjoy the good things of this life; it is short." The answer is: "The Haraeffert is more real to me, and promises the true fullment of all desire; happiness or affection comes not from the freeling-petitinesses or illusions of this life, but from the power and wisdom of God." In verse 19, the objector makes his final splanb: "What evidence is there for all this?" The reply is: "I know it is true. For God's voice is within me, and my living Teacher awakens that voice; and there is the Book of Inspiration. God is one, and there is no noe other besides."

849. The vulgar worship false gods out of fear that they would harm them or hope that they would confer some benefit on them. These false gods can do neither. All power, all goodness is in the hands of the One True God. All else is prefered or illusion.

And I truly am innocent Of (your blasphemy of) joining Others with Him."

20. Those to whom We have given the Book Know this as they know \*50 Their own sons. Those who have lost Their own souls Refuse therefore to believe.

## SECTION 3.

- 21. We no doth more wrong Than he who inventeth A lie against God Or rejecteth His Signs? But verily the wrong-doers Never shall prosper.
- 22. One day shall We gather Them all together: We Shall say to those Who ascribed partners (to Us): "Where are the partners Whom ve (invented And) talked about?"
- 23. There will then be (left) No subterfuge for them " But to say: " By God Our Lord, we were not Those who joined gods With God."
- 24. Behold! how they lie Against their own souls!

آندست قت لا تُؤمينُونَ

ه أَوْ لَوْتُ مَنْ مُنْ اللَّهُ مِنْ اللَّهُ أَن قَالُ أ

وانظ كن كذواعات أن

<sup>850,</sup> Cf. ii, 146 and n. 151. In both passages the pronoun translated "this" may mean "him" and refer to Muhammad the Apostle of God, as some Commentators think,

<sup>851.</sup> Fitnat has various meanings, from the root idea of "to try, to test, to tempt;" e.g., (1) a trial or temptation, as in ii. 102; (2) trouble, tumult, oppression, persecution, as in ii. 191, 193, 217; (3) discord, as in iii, 7; (4) subterfuge, an answer that amounts to a sedition, and excuse founded on a falsehood, as here. Other shades of meaning will be noticed as they occur,

Those who blasphemed God in imagining false gods will now see the vanity of their imaginations for themselves. What answer can they give now? In their perversity they will deny that they ever entertained the notion of false gods.

But the (lie) which they Invented will leave them \*\*\* In the lurch.

- 25. Of them there are some
  Who (pretend to) listen to thee;
  But We have thrown
  Veils on their hearts,
  So they understand it not, \*\*\*
  And deafness in their ears;
  If they saw every one
  Of the Signs, not they
  Will believe in them;
  In so much that
  When they come to thee,
  They (but) dispite with thee;
  The Unbelievers say;
  "These are nothing
  But tales of the ancients."
  - 26. Others they keep away from it, And themselves they keep away; But they only destroy Their own souls, And they perceive it not.
  - 27. If thou couldst but see
    When they are confronted
    With the Fire!
    They will say:
    "Would that we were
    But sent back!
    Then would we not reject
    The Signs of our Lord,
    But would be amongst those
    Who believe!"
  - 28. Yea, in their own (eyes)
    Will become manifest
    What before they concealed.
    But if they were returned,
    They would certainly relapse
    To the things they were forbidden,

وَمِنْلَعْنَهُم مِنَاكَانُوا بَغْثَرُونَ

وَمِنهُ مِنَ سَنَعَمُ إِلَيْكَ تَعِمَلُنَا
 وَمِنهُ مِنَ سَنَعَمُ إِلَيْكَ تَعِمَلُنَا
 وَالْ وَمُولِمُ وَقَرَأٌ وَان مَمَنَّا اللهِ مَلْكَ اللهِ وَقَرْأٌ وَان مَمَنَّا اللهِ مَلْكَ اللهِ وَمَنْ لَكُلُولُولُ لَا يَمْمُولُ اللّهِ مَنْ اللّهِ اللّهِ اللّهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ ا

وَمُ خَيْنُهُ وَنَ عَنْهُ وَيَنْوَتُ عَنْهُ
 قان يُمُلِكُونَ إِنَّا أَنشُكُمُ
 وَمَا يَنْهُ وُونِ
 وَمَا يَنْهُ وُونِ
 وَمَوْ تَرَيْنَا اذْ وَفِيشُوا عَلَى الشَارِ فَفَ الثَّلَ المِنْفَ الثَّلَ يَئِنَا عُرُنَ وَلَا يُصَالِقُ الْمُؤْمِنِينَ
 وَتَحُونَ مِنَ الْمُؤْمِنِينَ

<sup>852.</sup> The lies which they used to tell have now "wandered" from the channels which they use to occupy, and left the hars in the lurch. In denying the indubitable fact that they took alse gods, they admit the falsity of their notions and thus are practically convicted out of their own mouths.

For they are indeed liars. 853

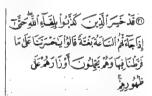
 And they (sometimes) say:
 "There is nothing except Our life on this earth,
 And never shall we be Raised up again."

30. If thou couldst but see
When they are confronted
With their Lord!
He will say:
"Is not this the truth?"
They will say:
"Yea, by our Lord!"
He will say:
"Taste ye then the Penalty,
Because ye rejected Faith."

C. 77.—The life of this world is but empty:
(vi. 31-60.) What is serious is the life hereafter.
The teacher of God's truth is not baulked
By frivolous objections or insults
Or persecution. The wicked will be
Cut off to the last remnant. God's wisdom
Pervades the whole of His Creation,
And in His hands are the keys of the Unseen,
And the secrets of all that we see.

### SECTION 4.

31. Most indeed are they
Who treat it as a falsehood
That they must meet God,—
Until on a sudden
The hour is on them,
And they say: "Ah! we
Unto us that we took
No thought of it";
For they bear their burdens "
On their backs.



<sup>833</sup> Their falsity was not due to want of knowledge, but to perversity and selfishness. In their heart was a disease (ii. 10): therefore neither their understanding, nor their ears, nor their eyes do their proper work. They twist what they see, hear, or are taught, and go deeper and deeper into the mire. The deceptions which they used to practise on other people will, before the Seat of Judgment, become clear in their own eyes.

<sup>854;</sup> Grievous is the burden of sins which the wicked will bear on their backs when they become conscious of them. Some Commentators personity Sins as ugly Demons inding on the backs of men, while the men's Good Deeds become the striong and patient mounts which will carry the men on their backs. If the Good Deeds are few and the Sins many, the man and his Good Deeds will be crushed under the load of the Evil which they carry.

297

(S. vr. 31-35.

And evil indeed are The burdens that they bear?

- 32. What is the life of this world But play and amusement? 135 But best is the Home In the Hereafter, for those Who are righteous. Will ve not then understand?
- 33. We know indeed the grief Which their words do cause thee: It is not thee they reject: It is the Signs of God. Which the wicked contemn.
- 34. Rejected were the Apostles Before thee: with natience And constancy they bore Their rejection and their wrongs. Until Our aid did reach Them: there is none That can alter the Words (And Decrees) of God. Already bast thou received Some account of those, Apostles.
- 35. If their spurning is hard On thy mind, yet if Thou wert able to seek A tunnel in the ground Or a ladder to the skies And bring them a Sign .-(What good?). If it were God's Will, He could Gather them together Unto true guidance:

505655

<sup>855</sup> Play and amusement are for preparing our minds for the serious things of life; in themselves they are not serious. So this life is a preparation for the Eternal Home to which we are going. which is far more important than the ephemeral pleasures which may possibly seduce us in this life.

<sup>856.</sup> There were many Sigus of a divine mission in the Apostle's life and in the Message which he desivered. If these did not convince the Unbelievers, was it not vain to seek a miraculous Sign from the bowels of the earth or by a visible ascent to the skies? If in the Apostle's eagerness to get all to accept his Message, he was hurt at their callousness, active opposition, and persecution of him, he is told that a full knowledge of the working of God's Plan would convince him that impatience was misplaced. This was in the days of persecution before the Hijrat. The history in Medina and after shows how God's truth was ultimately and triumphantly vindicated. Who among the sincere devotees of Muhammad can fail to read vi. 33-35 without tears in his eyes?

So be not thou Amongst those who are swayed By ignorance (and impatience)!

- 36. Those who listen (in truth), sy Be sure, will accept: As to the dead, God will Raise them up; then will they Be turned unto Him.
- 37. Mehey say: "Why is not A Sign sent down To him from his Lord?" Say: "God hath certainly Power to send down a Sign: But most of them Understand not." "But the send that the send tha
- 38. There is not an animal
  (That lives) on the earth,
  Nor a being that flies
  On its wings, but (forms
  Part of) communities like you. 500
  Nothing have we omitted
  From the Book, and they (all)
  Shall be gathered to their Lord
  In the end.
- 39. Those who reject our Signs
  Are deaf and dumb.——

ود حون مرجوبين و الآي تشقيب الآين تيسمون والموق بنه فه مُ الله كنم النه يربعون و و و الموالولا يُؤل ملك و النه يربعون فل اذ الله قاد رُعل الريز الم علية والكي في الكريم لا يشكون و وما ين د البتر في الأرض ولا طليم ميل فرجي الميد من المن المشتران

837. There is a double meaning here. (1) If people listen to truth sincerely and camestly, they must believe; even if the spiritual faculty: is dead, God will by His grace revive it and they will come to Him. if they really try earnestly to understand. (2) The sincere will believe; but those whose hearts are dead will not listen, yet they cannot escape being brought to the Judgment Seat before him.

858. Signs are all around them, but they do not understand. If they want a particular Sign to suit their gross ignorance, they will not be humoured, for they can always pick holes in anything that descends to their level.

859. "Animals living on the earth" include those living in the water,—dahes, reptiles, crustaceans, insects, as well as four-footed beasts. Life on the wing is separately mentioned. "Talin," which is ordinarily translated as "bird," is anything that flies, including mammals like bats. In our pride we may exclude animals from our purview, but they all live a life, social and individual, like ourselves, and all life is subject to the Plan and Will of God. In v. 59 we are told that not a leaf falls but by His Will, and things dry and green are recorded in His Book. In other words they all obey His archetypal Plan, the Book which is also mentioned here. They are all answerable in their several degrees to His Plan ("shall be gathered to their, Lord in the end"). This is not Panthelsm: It is ascribing all life, activity, and existence to the Will and Plan of God.

860. The limited free-will of man makes a little difference. If he sees the Signs but shuts his ears to the true Message, and refuses flike a dumb thing) to speak out the Message which all Nature proclaims then according to the Plan (of his limited free-will) he must suffer and wander, just as, in the opposite case, he will receive grace and salvation.

In the midst of darkness Profound: whom God willeth, He leaveth to wander: Whom He willeth, He placeth On the Way that is Straight.

- 40. Say: "Think ye to yourselves, If there come upon you The Wrath of God, Or the Hour (that ye dread), Would ye then call upon Other than God?—
  (Reply) if ye are truthful!
- 41. "Nay,—On Him would ye Call, and if it be His Will, He would remove (The distress) which occasioned Your call upon Him, And ye would forget (The false gods) which ye Join with Him!"

SECTION 5,

- 42. Sefore thee We sent
  (Apostles) to many nations,
  And We afflicted the nations
  With suffering and adversity,
  That they might learn humility.
- 43. When the suffering reached Them from Us, why then Did they not learn humility? \*\*\* On the contrary their hearts Became hardened, and Satan Made their (sinful) acts Seem alluring to them.
- 44. But when they forgot
  The warning they had received,

فِي الظُّ لِمَانِيُّ مَن يَسْلِ اللَّهُ يُعْسَلِلْهُ وَمَن يَشَالُ

۞ فَمَا أَرَّائِيكُمْ إِنْ أَسْتُكُمْ صَـٰلَاكِ الْعَوَاقُ أَتَضَكُمُ السَّسَاعَةُ أَغَيْرًا لِلْوَتْدُعُونَّ لَمِن كُنشُتْرَمُمُمُ لِدِيقِنَ

بَلْ إِنَّا أُنْمُونَ فَيَكَشِفُ مَا تَدْعُونَ
 لِلْيُولِن شَأَةً وَتَسْمُونَ مَا لَشْرِكُونَ

وَلَمَتْ ذَا نُسَلْنَ إِلَى أَيْ يَن فَبْلِكَ
 وَالْمَذَنِكُمُ بِالْمِسْلَسِ اللهِ وَالْمَذَنَ وَ
 لَعْلَمُهُ مُنْ مَنْ فُولُهُمْ وَلَقَلَ الْمُ الطَيْعَلَنُ مَا حَالًا الْمُؤْلِكِ مَا اللّهُ الطَيْعَلَنُ مَا حَالًا المُؤْلِكِ اللّهُ الطَيْعَلَنُ مَا حَالًا المُؤْلِكِ اللّهُ الطَيْعَلَنُ مَا حَالًا اللّهُ الطَيْعَلَنُ مَا حَالًا اللّهُ الطَيْعَلَىٰ مَا حَالًا المَّا الطَيْعَلَىٰ مَا حَالًا اللّهُ الطَيْعَلَىٰ مَا حَالًا اللهِ اللهُ اللهِ 

@ فَلْمَانْسَوْامَا ذُرْرُوَا بِهِ،

861. Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us. According to the Psains (xciv. 12). "Blessed is the man whom Thou chastenest, O Lord!" Through suffering we learn humility, the antidote to many vices and the fountain of many rittues. But if we take them the wrong way, we grumble and complain: we become faint-hearted; and Satan gets his opportunity to exploit us by outling forward the alluring pleasures of his Vainty Fatan

We opened to them the gates Of all (good) things, Me Until, in the midst. Of their enjoyment Of our gifts, On a sudden, We called Them to account, when lo! They were plunged in despair!

- 45. Of the wrong-doers the last Remnant was cut off. Praise be to God, The Cherisher of the Worlds.<sup>80</sup>
- 46. Say: "Think ye, if God Took away your hearing And your sight, and seafed up Mar Your hearts, who—a god Other than God—could Restore them to you?"

  See how We explain The Signs by various (symbols); Yet they turn aside.
- 47. Say: "Think ye, if
  The Punishment of God
  Comes to you,
  Whether suddenly or openly, by
  Will any be destroyed
  Except those who do wrong?
- .48. We send the apostles
  Only to give good news \*\*\*

通信证 指注证

56! Learning the inner fruth of ourselves and the world presupposes a certain advanced stage of censitiveness and spiritual development. There is a shallower stage, at which prosperity and the good things of life may teach us sympathy and goodness and cheerfulness like that of Mr Cheeribyles a Dickens. In such cases the Message takes root. But there is another type of character which is puffed up in prosperity. For them prosperity is a trial or even a punishment from the higher point of view. They go, deeper and deeper into sin, until they are pulled up of a sudden, and then instead of being contrict they merely become desperate.

863 God's punishment of wrong doers is a measure of justice, to protect the true and righteous from their depredations and mainfain this righteous decrees. It is an aspect of His character which is emphasised by the epithet "Cherisher of the Worlds."

864, Cl. ii 7 and n

865. Suddenly=without warning. Openly=with many warnings, even to the sinners, though they head them not. As to those who understand and read the signs of God, they could always tell that all wrong-doing must eventually have its punishment. But it will affect the wrong-doers, not the righteous. It is justice, not revenge.

866. The Apostles are not sent to cancel man's limited free-will. They are sent to preach and teach,—to preach hope to the repentant ("good news"), and to warn the rebellious of the Wrath to come

And to warn: so those Who believe and mend (Their lives),—upon them Shall be no fear, Nor shall they grieve.

- 49. But those who reject Our Signs,—them Shall punishment touch, For that they ceased not From transgressing.
- 50, Say: "I tell you not That with me Are the Treasures of God, \*\*
  Nor do I know What is hidden;
  Nor do I tell you I am An angel. I but follow What is revealed to me."
  Say: "Can the blind Be held equal to the seeing?" \*\*

## SECTION 6.

51. Sive this warning to those on In whose (hearts) is the fear That they will be brought (To Judgment) before their Lord: Except for Him They will have no protector Nor intercessor: That they may guard (Against evil).

وَهُنَدِينَ فَنْ اَمْنُ وَاصْلَمْ فَالْاحْوَقَ عَلَيْهِمْ وَلَاهُمْ يَعْنَوْنَ ﴿ وَالْذِينَ كَذَبُولَ إِلَيْكَنَا يَسَهُ وَالْمَا الْمَالَا إِمَّا كَافْلَيْمَشْفُونَ وَ الْمَالِمُونَ الْمَالِمُ الْمُؤْلِدُ

 قالااڤرلگۇغىدىخرايئاللىرىلاڭدا ئائىت وَلَا أَثْول كَيْسَى لَائْمَاڭ إِنَّائِيمُ إِنَّامَا ئوخى إِنْ فَالْمَلْ اَلْمَائْمَ عَلَى وَالْبَيْشُ
 أَلَمَدُ تَنْتَكُرُونَ

وَانْذِرْهِ الْذَيْنَ عَنَا اوْزَانَ مِنْ مَثَرْوا إِنَّا رَبِّعِيدُ اللَّهِ مَنْ الْمَثَلِثُ مَنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّ

867. Literally, it might mean that the men of God are not like vulgar soothsayers, who pretend to reveal hidden treasures, or peer into future, or claim to be something of a different nature from men. But the meaning is wider: they deal out God's great (reasures of truth, but the theasures are not theirs, but God's; they have greater insight into the higher things, but that insight is not due to their own wisdom, but to God's inspiration; they are of the same flesh and blood with us, and the sublimity of their words and jeaching arises through God's grace—to them and to those who hear them.

868. Therefore compare not the men of God ("the seeing") with ordinary men ("the blind"). The men, of God, although they be but men, have the higher light with them; therefore do not exact of them petty ephemeral services. Though, they are men, they are not as other men, and are entitled to reverence.

869. There are some men—sinners—who yet believe in Judgment; let them be warned of their personal responsibility to guard against evil; let them not rely upon protectors or intercessors before God; their sinc can only be forgiven by God's own Meccy.

- 52. Send not away those
  Who call on their Lord
  Morning and evening,
  Seeking His Face.
  In naught art thou accountable
  For them, and in naught are they
  Accountable for thee,
  That thou shouldst turn
  Them away, and thus be
  (One) of the unjust.
- 53. Thus did We try
  Some of them by comparison was
  With others, that they
  Should say: "Is it these
  Then that God hath
  Favoured from amongst us?"
  Doth not God know best
  Those who are grateful?
- 54. When those come to thee Who believe in Our Signs, Say: "Peace be on you:"
  Your Lord hath inscribed For Himself (the rule ""
  Of) Mercy: verily,
  If any of you did evil
  In ignorance, and thereafter

<sup>870.</sup> Face: trajn: see il. 112 and n. 114. "Face" is used for God's Grace or Presence, the highest aim of spiritual aspiration.

<sup>87).</sup> Some of the rich and influential Qurashs thought it beneath their dignity to listen to Muhammad's teaching in company with the lowly disciples, who were gathered round him. But he refused to send away these lowly disciples, who were sincres seekers after God. From a worldly point of view they had nothing to gain from Muhammad as he was himself poor, and he had nothing to gain from them as they had no influence. But that was no reason for turning them away; indeed their true sincerity entitled them to precedence over wordly men in the kingdom of God, whose justice was vindicated in Muhammad's daily life in this as in other things. If their sincerity was in any way doubtful, it involved no responsibility for the Preacher.

<sup>872.</sup> Pursue the argument of the last note. The influential people who were not given predence over the poor and humble but sincere disciples, were on their trial as to their spiritual insight. Their templation was to say (and they said it in scorn): We are much greater than they; has God then selected these lowly people for His teaching? But that was so. And God knew best those who were grateful to Him for His guidance.

<sup>873.</sup> The humble who nad sincere faith, were not only not sent away to humour the wealthy: they were honoured and were given a special salutation, which has become the characteristic salutation is islam: "Peace be on you,"—the word peace, "salam" having special affinity with the word "Islam." In words they are given the salutation; in life they are promised Mercy by the special grace of God.

Repented, and amended (His conduct), lo! He is. Oft-forgiving, Most Merciful.

55. Thus do We explain The Signs in detail: That the way of the sinners May be shown up. 875

## SECTION 7.

- 56. Say: \*\* I am forbidden
  To worship those—others
  Than God—whom ye
  Call upon." Say: "I will
  Not follow your vain desires:
  II I did, I would stray
  From the path, and be not
  Of the company of those
  Who receive guidance."
- 57. Say: "For me, I (work)
  On a clear Sign from my Lord,
  But ye reject Him. What ye "
  Would see hastened, is not
  In my power. The Command
  Rests with none but God:
  He declares the Truth,
  And He is the best of judges.".
- 58. Say: "If what ye would see Hastened were in my power, The matter would be settled At once between you and me."

تابَ يِنْ بَعْلِهِ ، وَأَسْلَحَ فَأَنَّهُ عَنْ مُؤَدِّ ذَجِبْ ﴿ وَحَسَدَاكَ مُعْسَلُ الْآيَاتِ وَلِمُسَلَئِينَ سَيَعَلُ الْهِيْعِةِ نَ

875 If the way of the sinners (in jealousy and worldly pride) is shown up, and details are given how to honour the truly sincere, it forms the best illustration of the teaching of God.

876. There are a number of arguments now put forward against the Meccans who refused to believe in God's Message. Each argument is introduced with the word "Say" Here are the first four; (i) I have received Light and will follow it; (2) i prefer my Light to your vain desires (3) your challenge—"if there is a God, why does He not finish the blasphemers at once?"—it is not rem to take up; punjshment rests with God; (4) if it rested with me, it, would be for me to take up your challenge; all I know is that God is not unacquainted with the existence of folly and wickedness, and many other things besides, that no mottal can know; you can see little gimpages of His Plan, and you can be sure that He will not be tardy in calling you to account

- 677. What ye would see hastened: what ye, deniers of God, are so impatient about: the punishment which ye mockingly say does not come to you. Cf. xiii. 6.
- 878. The Messenger of God is not here to settle scores with the wicked. It is not a matter between them and him. It is a matter between them and God; he is only a warner against sin, and a declarer of the scone of salvation.

304

But God knoweth best Those who do wrong."

- 59. With Him are the keys <sup>889</sup>
  Of the Unseen, the treasures
  That none knoweth but He.
  He knoweth whatever there is
  On the earth and in the sea.
  Not a leaf doth fall
  But with His knowledge:
  There is not a grain
  In the darkness (or depths)
  Of the earth, nor anything
  Fresh or dry (green or withered),
  But is (inscribed) in a Record <sup>880</sup>
  Clear (to those who can read).
- 60. It is He Who doth take Your souls by night, And hath knowledge of all That ye have done by day: By day doth He raise You up again; that a term Appointed be fulfilled; In the end unto Him Will be your return; Then will He show you The truth of all That ye did.

رَأُمَّةُ أَعْلَمُ مُلِلظَّالِينَ

وَعَدَهُ مَضَائِحُ الْمَبْتِ لا يَسْلَهُ آ إِلَّا مُعْسَلُهُ آ إِلَّا مُعْسَلُهُ آ إِلَّا مُعْسَلُهُ آ إِلَّا مُعْسَلُهُ آ إِلَّا مُعْرَفًا تَشْفُطُ مِن وَرَقَعَ إِلَّا مُعْسَلِهُ آ وَلَا حَبْتَ فِي فَطُلُسَكِ.
 الْأَرْضِ وَلَا رَعْلٍ وَلَا يَابِس اللَّافِ حَبَسَلٍ مَعْمِينٍ

۞ۅؘڡؙۅؙٳڵٳؘؽؾؾۅ۫ڣۧػڴڔٳڷؾڸۄٙۺؠ۬ڵؠٵۺڗڂڞ ۅٵۺٙٳۮڎؙڗۺۼۼڴڔۿۑۅڸڣڞؿۜڴٲڴٲڴڞڝٞٞڷ۠ ٳڵڹۄڗڹڿۺڴڒؙڎ۫ؠؿؚۼڰؠۼٵڪڹؿؙڎڞۺڵۅؙڽ

C. 78.—God's loving care doth encompass (vi. 61-82). Us round throughout life,
And deliver us from dangers
By land and sea. He is the only
Protector: how can we then

<sup>879.</sup> Mafātiā: Piural of either mifitahwa key, or maftaḥwa treasure. Both meanings are implied, and I have accordingly put both in my translation.

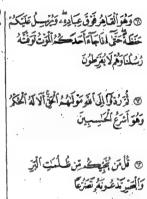
<sup>880</sup> This is the mystic Record, the archetypal Plan, the Eternal Law, according to which everything seen and unseen is ordered and regulated. There is much mystic doctrine here, explained by beautiful metaphors and illustrations. The simplest things in Nature are subject to His Law. The fresh and the withered, the living and the lifeless—nothing is outside the Plan of His Creation.

<sup>881.</sup> As the rest of His Creation is subject to His Law and Plan, so is man's life in every particular and at every moment, awake or asleep. The mystery of Sleep—"the twin brother of death—is called the taking of our soul by Him, with the record of all we have done in our waking moments, and this record sometimes appears to us in confused glimpses in dreams. By day we awaken again to our activities, and so it goes on until we fulfil the term of our lafe appointed for this earth. Then comes the other Sleep (death), with the longer record of our Day (Life); and then, in the end comes the Resurrection and Judgment, at which we see everything clearly and not as in dreams, for that is the final Reality.

Forget Him or run after things That are mere creatures of His, And shall perish,—while He Is the Eternal God, adored By Abraham and all the prophets?

#### SECTION 8.

- 61. Life is the Irresistible, (watching)
  From above over His worshippers,
  And He sets guardians \*\*
  Over you. At length,
  When death approaches
  One of you, Our angels \*\*
  Take his soul, and they
  Never fail in their duty.
- 62. Then are men returned
  Unto God, their Protector,
  The (only) Reality: \*\*
  Is not His the Command?
  And He is the Swiftest
  In taking account,
- 63. Say: \*\*\* Who is it
  That delivereth you
  From the dark recesses
  Of land and sea,
  When ye call upon Him
  In humility



881 Guardiens: most Commentators understand this to mean guardian angels. The idea of guardianship is expressed if a general term. God watches over us and guards us, and provides all kinds of agencies, material, moral, and spiritual, to help our growth and development, keep us from harm, and bring us nearer to our Destiny.

883. Angels: the word used is rusul, the Sent Ones,—the same word as for human Apostles and Messengers sent by God to teach mankind. The agents who come to take our souls at death are accurate in the performance of their duty. They come neither before nor after their appointed time, nor do they do it in any manner other than that fixed by the Command of God.

884. The only Reality: al-hape, the Truth, the only True One. The point is that our illusions of the life of this lower world now vanish, when we are rendered back to God, from Whom we came. And now we find that so far from the results of our actions being delayed, they follow more swiftly than we can express in terms of Time. Here is the answer to the taunt of those who were impatient of the working of God's Plans (vi. 37-38).

883 In continuation of the four heads of argument referred to inn. 876, we have three more heads here in vi. 63 65: (3) your calling upon Him in times of danger shows that in the depths of your hearts you feel His need: (6) God's Providence saves you, and yet you ungratefully run after false gods; (7) it is not only physical calamities that you have to fear; your mutual discords and vengeances are even more destructive, and only faith in God can save you from them.

886. Zulumāt: dark recesses, terrible lurking dangers, as in deserts or mountains, or forests, or seas.

And silent terror: \*\*
'If He only delivers us
From these (dangers),
(We vow) we shall truly
Show our gratitude'.?"

- 64. Say: "It is God
  That delivereth you
  From these and all (other)
  Distresses: and yet
  Ye worship false gods!"
- 65. Say: "He hath power
  To send calamities "
  On you, from above
  And below, or to cover
  You with confusion
  In party strife,
  Giving you a taste
  Of mutual vengeance—
  Each from the other."
  See how We explain
  The Signs by various (symbols); "
  That they may understand.
- 66. But thy people reject
  This, though it is
  The Truth. Say: "Not mine
  Is the responsibility
  For arranging your affairs:"
- 67. For every Message
  Is a limit of time,
  And soon shall ye
  Know it."

رَخْنَبُهُ لَهِنْ أَنْجَنَامِنْ هَلِو َ لَتَكُونَنُّ رِزَالشَاحِينَ

٥ مُلِمَا لَهُ مُعَيِّمُ مِنْهَا وَمِن كُلِ كَرْبِيُّمْ مَنْهَا وَمِن كُلِ كَرْبِيُّمْ مَا اللهِ مَنْهَا وَمِن مُنْهُ الْمُنْفِكُونَ

۞ فُلُ مُوَالْقادِ دُرَعَلَ أَن بَهْتَ مَلَيْكُمْ مَناكِ مِن فَرَقِيكُمْ أَوْمِن تَنِيا أَرْجُوكُمْ اَوْلِيُوكُمْ بِنْكِ كُوْلِيْقَ بِمَشَكُمْ بَأْسَ بَعْقِيْلُ اَطْلُهِ كَيْنَدُ لُمْنَرُوْنَ الْآلِكِ لَمَّا لَهُمْ رَيْمْ قَلُونَ كَيْنَدُ لُمْنَرُوْنَ الْآلِكِ لَمَّا لَهُمْ رَيْمْ قَلُونَ

۞ وَكَذَبُ بِهِ فَوْمُكِ وَهُوَ الْمُثَّ قُلْ لَسَتُ عَلَيْهُمْ بِوَكِيلِ

@ لِكُلِ نَبَلٍ مُسْتَعَقِّ وَسَوْفَ مَثَلُونَ

<sup>887.</sup> There are two readings, but they both ultimately yield the same meaning. (1) Khunyalam, situating, secretly, from the depth of your inner heart, suggesting unspeakable terror. (2) Khunyalam, out of terror of fear or reverence, as in vit. 205.

<sup>888.</sup> Calamities from above and below; such as storms and blizzards, torrential rain, etc., or earthquakes, floods, landslides, etc.

<sup>889.</sup> Cf. vi. 46, where this refrain commences the argument now drawing to a close.

<sup>390</sup> At the date of this revelation, the Apostle's people had as a body not only rejected God's truth, but were persecuting it. The Aspolle's duty was to deliver his Message, which he did. He was not responsible for their conduct. But he told, them plainly that all warnings from God had their time limit, as they would soon find out. And, they did find out, within a very few years. For the leaders of the resistance came to an evil end, and their whole system of fraud and selfshness was destroyed, to make room for the purer Faith of Islam. Apart from that particular application, there is the more general application, for the present time and for all time.

- 68. We hen thou seest men Engaged in vain discourse About Our Signs, turn A way from them unless They turn to a different Theme. If Satan ever Makes thee forget, then After recollection, sit not Thou in the company Of those who do wrong.
- 69. On their account
  No responsibility
  Falls on the righteous,
  But (their duty)
  Is to remind them,
  That they may (learn
  To) fear God.
- 70. Leave alone those Who take their religion To be mere play And amusement, And are deceived By the life of this world. But proclaim (to them) This (truth): that every soul Delivers itself to ruin By its own acts: " It will find for itself No protector or intercessor Except God: if it offered Every ransom, (or Reparation), none Will be accepted: such is (The end of) those who Deliver themselves to ruin By their own acts: They will have for drink (Only) boiling water,

۵ كامًا رَأَيْتَ الْذِينَ يَمُومُنُونَ فِي الْمِينَا
 مَا أَمْنِ مَنْ هُرْ حَنْ كَمُومُولُ فِي حَدِيثِ عَلَيْهُ مَا أَمْنِينَا
 مَا أَمْنِيسَكَ لَنَّ الشَّيْطُونُ فَالَّا فَمَنْدُ بَمِنْدَ
 الذِّحْثَ مَنْ الْفَرْمِ الظَّلْلِينَ

وَمَا عَلَى ٱلذَّينَ يَشَعُونَ مِنْ حِسَالِهِ مِينَ
 الذَّينَ يَشَعُونَ مِنْ حِسَالِهِ مِنْ
 المَّذِينَ وَحُسَى المَعَلَمَةُ مَيْنَعُونَ

وَذِرَالَذِنَ الْغَنْدُوا وِينَا لِمَ لِلَهِ وَمَا وَيَعْلَمُ لِمِهِ الْمَا وَلَوْلُ
 وَعَنَّ الله فَا اللّهِ فَعَلَمُ اللّه فَعَلَمُ وَيَقَلَمُ وَمِنَا وَلَمْ وَمَا اللّه فَعَلَمُ اللّه وَمَا اللّهِ وَمَا اللّه وَمَا اللّهِ وَمَا اللّه وَمِنْ اللّه وَمَا اللّه وَمِنْ اللّه وَمِنْ اللّه وَمِنْ اللّه وَمِنْ اللّه وَمِنْ اللّه وَمِينَا اللّه وَمِنْ اللّهُ وَمِنْ اللّه وَمِنْ اللّه وَمِنْ اللّه وَمِنْ اللّه وَمِنْ اللّه وَمِنْ اللّه وَمِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ وَمِنْ اللّهُ مِنْ ا

<sup>891.</sup> Cf. iv. 140. If in any gathering truth is ridiculed, we must not sit in such company. If we find ourselves in it, as soon as we realise it, we must show our disapproval by leaving.

<sup>892, &</sup>quot;Evil to him who evil thinks," or evil does. Every man is responsible for his own conduct. But the righteous have two duties: (1) to protect themselves from infection, and (2) to proclaim God's truth, for even in the most unlikely oricumstances, it is possible that it may have some effect.

<sup>893.</sup> Cf. vi. 32, where we are told that the life of this world is mere play and amusement, and Region and the Hereafter are the serious things that require our attention. Worldly prople reverse this, because they are deceived by the allurements of this life. But their own acts will find them out.

<sup>894.</sup> We must never forget our own personal responsibility for all we do, or deceive ourselves by the illusion of vicarious atonement.

And for punishment. One most grievous: For they persisted In rejecting God.

## SECTION 9.

71. Sav: WS II Shall we indeed Call on others besides God .-Things that can do us Neither good nor harm .--And turn on our heels After receiving guidance From God? -like one Whom the evil ones Have made into a fool. Wandering bewildered Through the earth, his friends Calling 'Come to us', (Vainly) guiding him to the Path."

Sav: "God's guidance Is the (only) guidance, And we have been directed To submit ourselves To the Lord of the worlds:-

- 72. "To establish regular prayers And to fear God: For it is to Him That we shall be-Gathered together."
- 73. It is He Who created The heavens and the earth In true (proportions): 006 The day He saith, "Be."

ه قَا أَمَدُعُ أَمِن دُونِ اللَّهِ مَا لَا يَعْنَعُنَا

<sup>895.</sup> In continuation of the seven heads of argument referred to in on. 876 and 885, we have here the final two heads: (8) who would, after receiving guidance from the living, eternal God, turn to lifeless idols? To do so would indeed show that we were made into fools, wandering to a precipice; (9) therefore accept the only true guidance, the guidance of God, and obey His Law, for we shall have to answer before His judgment-seat.

<sup>896.</sup> The argument mounts up here, leading to the great insight of Abraham the true in faith, who did not stop short at the wonders of nature, but penetrated "from nature up to nature's God." God not only created the heavens and the earth: with every increase of knowledge we see in what true and perfect proportions all Creation is held together. Creatures are subject to Time, but the Creator is not: His word is the key that opens the door of existence. It is not only the starting point of existence, but the whole measure and standard of Truth and Right. There may nossibly be, to our sight in this great world, aberrations of human or other wills, but the moment the trumpet sounds for the last day. His judgment-seat will, with perfect justice, restore the dominion of Right and Reality. For His knowledge and wisdom cover all reality.

Behold I it is, His Word Is the Truth. His will be The dominion the day The trumpet will be blown. He knoweth the Unseen As well as that which is Open. For He Is the Wise, well acquainted (With all things).

- 74. Tao! Abraham said
  To his father Azar:
  "Takest thou idols for gods?
  For I see thee
  And thy people
  In manifest error."
- 75. So also did We show \*\*\*
  Abraham the power
  And the laws of the heavens
  And the earth, that he
  Might (with understanding)
  Have certitude.
- 76. When the night
  Covered him over,
  He saw a star:
  He said: "This is my Lord."
  But when it set,
  He said: "I love not
  Those that set."
- 77. When he saw the moon Rising in splendour, He said: "This is my Lord." But when the moon set.

قَوْلُهُ ٱتَّحَقَّ وَلَهُ ٱلثَلْكُ يَوْمَ ثِينَتُ فِي الصُّودِّ عَالِمُ الْفَصَودُ عَالِمُ الْفَيْدِ وَالشَّهِ يُرُ

وَوَاذُ فَالَ الزَّرْعِيمُ لِإِنِيهِ الزَّرْآئِيَّةُ أَشْسَلُناً
 المِنَّةُ إِنَّ أَرْبُكَ وَقُومَكَ فِحَسَلُولُمْ بِينِ

وَكَذَالِتَ نُرَمَةِ إِرَّفِي مَلَكُونَ السَّكَوْنِ
 وَالْأَرْضِ وَلِيكُونَ مِنَ الْمُؤْفِينَ

٥ كَتُ بَنِّ عَلِيُواكِيلُ ثَنَّ حَقِيَّ قَالَ مَنَا رَقِّ لَكَ آفَلَ مَالَ لَا أَيْثِ الْأَوْلِينَ

٥ قَكَ النَّا الْفَتَرَبَانِهَا قَالَ مَنْ الَهِ قَلَى الْمَنَا رَبِّي قَلَىَ الْمَنْ الْمِنْ الْفَتَرَبَانِهَا قَالَ مَنْ الرَّبِي الْفَتَرَبَانِهَا قَالَ مَنْ الرَّبِي الْفَتَرَ

897. Now comes the story of Abraham. He lived among the Chaldeans, who had great knowledge of the stars and heavenly bodies. But he got beyond that physical world and saw the spiritual world behind. His ancestral idols meant nothing to him. That was the first step. But God took him many degrees higher. God showed him with certitude the spiritual glones hehind the magnificent powers and lays of the physical universe.

898. This allegory shows the stages of Abraham's spiritual enlightenment. It should not be supposed that he literally worshipped stars or heavenly bodies. Having seen through the folly of ancestral field worshipping distant beautiful things that shine, which the vulgar endue with a power which does not reside in them. A type of such as a star shining in the darkness of the night. Superstition might read fortunes in it, but truer knowledge shows that it rises and sets according to laws whose author is God. And its light is extinguished in the broader light of day. Its worship is therefore futile, It is not a Power, much less the Superem Power.

He said: "Unless my Lord Guide me, I shall surely Be among those Who go astray." ""

- 78. When he saw the sun Rising in splendour, He said: "This is my Lord; This is the greatest (of all)." But when the sun set, He said: "O my people! I am indeed free From your (guilt) Of giving partners to God. 500
- 73. "For me, I have set
  My face, firmly and truly,
  Towards Him Who created
  The heavens and the earth,
  And never shall I give
  Partners to God."
- 80. His people disputed with him. He said:
  "(Come) ye to dispute
  With me, about God,
  When He (Himself)
  Hath guided me?
  I fear not (the beings)
  Ye associate with God:

ڡؙۜٲڶٙؠؘۣڹڷؘؠؠٞڋۮػۮؚڵ<del>ڴ</del>ٛٷؾٚؽٙؿؽٵڷڡ۬ۊؙڡٟ ؙڵۻؾؖٳؽؽ

٥ فَكَ ثَا النَّمْسَ ارْغَهُ قَالَ مُلْلَدَكِ هُلَا ٱجْزُّلُكَ آلَكَ قَالَ يَقْوْرِ إِنِّ بَرِقَهُ ثِيَّا الْجُرُّلُكَ آلَكَ قَالَ يَقْوْرِ إِنِّي بَرِقَهُ ثِيًّا

© لِذَ وَجَهُتُ وَجُهِيَ الَّذِى فَعَلَرَ السَّمُويِ وَالْأَفْضَ حِنِينَا ۚ وَمَا إَنَا مِنَ الشَّيْرِيمِينَ

۞ وَمَا لَهُمُ مُؤَمَّدُوا لَ أَغَمَّا لَهُ لِمَا اللهِ وَقَدْ مَدَنِّ وَلَا أَخَافُ مَا ثَنْ يُؤْتَ بِدِهِ

899. Continuing the allegory, the moon, though she looks bigger and brighter than the star, turns out on closer knowledge, not only to set like the star, but to change her shape from hour to hour, and even to depend for her light on some other body! How decentive are appearances; That is not God! At that stage you begin to search for something more reliable than appearance to the eve in the darkness of the night. You ask for guidance from God!

900. The next stage in the allegory is the sun. You are in the open light of Day. Now you have the right clue. You see the biggest object in the heavens, But is it the biggest? There are thousands of stars in the universe bigger than the sun. And every day the sun appears and disappears from your sight. Such is not the God who created you and all these wonderful works of His. What folly to worship creatures, when we might turn to the frue God? Let us abjure all these follies and proclaim the one true God.

901. To continue Abraham's allegory: if spiritual enlightenment go so far as to take a man beyond his ancestral worship, people will come to dispute with him. They will frighten him with the dire consequences of his dissent. What does he care? He has found the truth. He is free from superstitious fears, for has he not found the true God, without Whose Will nothing can happen? On the contrary he knows that it is the godless who have just grounds for fear. And he often admonition to them, and arguments that should bring them the cleaness of truth instead of the vagueness and mystery of superstition,—the security of Faith instead of the haunting fear of those who have no clear guidance.

311

Unless my Lord willeth, (Nothing can happen). My Lord comprehendeth In His knowledge all things. Will ye not (yourselves) Be admonished?

81. "How should I fear
(The beings) ye associate
With God, when ye
Fear not to give partners
To God without any warrant
Having been given to you?
Which of (us) two parties
Hath more right to security?
(Tell me) if ye know.

82. "It is those who believe And confuse not their beliefs With wrong—that are (Truly) in security, for they Are on (right) guidance." لَاّ أَن بَنَكَآءَ رَانِ نَنَيَّا أُوْسِعَ رَانٍ كُلَّ شَيْءِ عِلَّا فَلَانَتَذَكُونَ

وَكَيْمَا أَعَالَهُمَا أَشْرَكُمْ وَكَا فَعَا فَوْلَ
 أَنْهُمُ أَشْرَكُمْ وَاللّهِ مَا أَذْ بُلْزَلْ وِمَلَكِمْ اللّهِ مَلْكِمَةً
 مُشْلَكَتَا فَأَى الْفَرِيقَةِ فِي أَنْقُ وَالْكُونُ أَنْ كُمْةً
 مَنْلُونَ

الذَّرَة المَسْوا وَلَهُ تَلْمِيثُوا وَمَنْتَهُ وَمِثْلَمْ إِلَيْنَا وَمَنْتَهُ وَمِثْلَمْ إِلَيْنَ الْمَنْوَا وَمَنْتَهُ وَمِثْلَمْ الْمَنْوَا وَمَنْهُ وَاللَّهِ مَنْ اللَّهِ وَاللَّهِ مَنْ اللَّهِ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّالِمُ مَا اللَّهُ مِنْ اللَّا لَمُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ

C. 79.-The good men and true, who succeeded (vi, 83-110.) Abraham, received the gifts Of revelation and guidance, and kept Alive God's Message, which row Is proclaimed in the Qur-an, In which is blessing and confirmation Of all that went before. In the daily Pageants of Nature,-the dawn And the restful night, the sun, The moon, the stars that guide The mariner in distant seas. The rain-clouds pouring abundance. And the fruits that delight the heart Of man-can ye not read Signs of God? No vision can Comprehend Him, vet He Knoweth and comprehendeth all.

SECTION 10.

83. What was the reasoning
About Us, which
We gave to Abraham
(To use) against his people: 822

﴿ وَفِلْكُ مُحَثِّنَا مَا تَبْنَعَا إِنْ هِي عَلَى فَهَدْ .
 ﴿ وَفِلْكُ مُحَثِّنَا مَا تَبْنَعَا إِنْ هَا مُعْلَى فَهَدْ .
 ﴿ وَفِلْكُ مُحَدِّدُ مِنْ فَقَالُمُ مَا اللَّهِ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَلْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ

<sup>902.</sup> The spiritual education of Abraham raised him many degrees above his contemporaries, and he was expected to use that knowledge and dignity for preaching the truth among his own people.

We raise whom We will, Degree after degree: For thy Lord is full Of wisdom and knowledge.

- 84. We gave him Isaac
  And Jacob: all (three)
  We guided: \*\*\*
  And before him,
  We guided Noah, \*\*
  And among his progeny,
  David, Solomon, Job,
  Joseph, Moses, and Aaron:
  Thus do We reward
  Those who do good:
- 85. And Zakariya and John, on And Jesus and Elias: All in the ranks .Of the Righteous:
- 86, And Isma'īl and Elisha. 808 And Jonas, and Lot:

إِنْ رَبَكَ مَرَكَ عَرَكَ عَلِيهُ وَاللّهُ وَالّهُ وَاللّهُ وَالّ

903. We have now a list of eighteen Apostles in four groups, covering the great Teachers accepted among the three great religions based on Mopes, Jessus, and Muhammad. The first group to be mentioned is that of Abraham, his son Issac, and Issac's son Jacob. Abraham was the first to have a Book. His Book is mentioned in Q\_lxxvii. 19, though it is now lost. They were therefore the first to receive Guidance in the sense of a Book.

. 904. In the second group, we have the great founders of families, apart from Ahraham, viz., Noah, of the time of the Flood; David and Solomon, the real establishers of the Jewish monarchy; Job, who lived 100 years, saw four generations of descendants, and was blessed at the end of his life with large pastoral wealth (Job xili 16, 12); Joseph, who as Minister of State did great things in Egypt and was the progenitor of two Tribes; and Moses and Aaron, the leaders of the Exodus from Egypt. They led active lives and are called "doers of good."

903. The third group consists not of men of action, but Preachers of Truth, who led solitary lives. Their epithet is; "the Righteous." They were mystic prophets and form a connected group round Jesus. Zakarrya was the father of John the Baptist; the precursor of Jesus (iii. 37-41); and Jesus referred to John the Baptist as Elias: "this is Elias, which was for to come" (Matt, xi. 14); and Elias is said to have been present and talked to Jesus at the Transfiguration on the Mount (Matt, xii. 18). Elias is the same as Elijah.

906. This is the last group, described as those "faroured above the nations." It consists of four my ho had all great misfortunes to contend with, and were concerned in the clash of nations, but they kept in the path of God, and came through above the clash of nations. Ismail was the eldest son of Abtaham; when he was a baby, he and his mother had nearly died of thirst in the desert round Mecca; but they were saved by the well of Zamzam, and he became the founder of the new Arab nation. Elisha (Al-Yasa') succeeded to the mantle of the Prophet Elijah (same as Elias, see last note); he lived in troublost times for both the Jewisk kingdoms (of Judah and Israel); there were wicked kings, and other nations were pressing in on them; but he performed many miracles, and some check was given to the enemies under his advice. The story of Jonas (Yūnu) is well-known: he was swallowed by a fish or whale, but was saved by God's mercy; through his preaching, his city (Nineveh) was saved (x. 98). Lot was a contemporary and nephew of Abraham: when the city of Sodom was destroyed for its wickedness, he was saved as a just man (vii. 80-84).

And to all We gave Favour above the nations:

- 87. (To them) and to their fathers, And progeny and brethren: We chose them, And We guided them To a straight Way.
- 88. This is the Guidance
  Of God: He giveth
  That guidance to whom
  He pleaseth, of His worshippers.
  If they were to join
  Other gods with Him,
  All that they did
  Would be vain for them.
- 89. These were the men
  To whom We gave
  The Book, and Authority,
  And Prophethood: if these
  (Their descendants) reject them, 600
  Behold! We shall entrust
  Their charge to a new People
  Who reject them not.
- 90. Those were the (prophets)
  Who received God's guidance:
  Copy the guidance they received;
  Say: "No reward for this
  Do I ask of you:
  This is no less than
  A Message for the nations."

SECTION 11.

91. Do just estimate of God 809
Do they make when they say:

وَكُرُّ فَصَلَا عَلَ الْسَالِمِينَ وَكُرِّ نَسْتِهِ وَالْمَالَمِينَ وَالْمَالَمِينَ وَالْمَالَمِينَ وَالْمَالَمِينَ وَالْمَالَمِينَ وَالْمَالِمُونِ وَالْمَالِمُونِ وَالْمَالِمُونِ وَلَا اللَّهِ مِينَ اللَّهُ وَالْمُنْ مِينَا اللَّهُ وَاللَّهُ وَاللَّهُ مِنْ اللَّهُ وَاللَّهُ وَالْمُؤْمِنِ مِنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِ مِنْ الْمُؤْمِنِ مِنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِ مِنْ اللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَاللَّهُ وَالْمُؤْمِنِ وَلَهُ وَاللَّهُ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُلِمُ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنَ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُلُمُ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِونَا اللْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْ

٥ أُوْلَيْكَ الْذِينَ مَدَى اللَّهُ فِهُدَوْلِهُ مُ الْهَدِيَّةُ قُولِاً اَنْسَاكُ مُسَدِّعَلَيْواَ مُثَرَّ إِنْ مُعَلِلًا وضْرَى الْمِسَلِينَ

﴿ وَمَا قَدَرُوا اللَّهُ كَنَّ قَدْرُوا اللَّهُ كَنَّ قَدْرُوا اللَّهُ كَنَّ قَدْرُوا اللَّهُ كَنَّ قَدْرُوا

907. I take verse 87 to refer back to all the four groups just mentioned,

908. Them, i.e., the Book, and Authority and Prophethood. They were taken away from the other People of the Book and entrusted to the holy Apostle Muhammad and his People.

509, Qadara: to weigh, judge, or estimate the value or capacity of anything; to have power so to do. Cf. Qadar inv. 149 and a. 655. The Jews who denied the inspiration of Mipsemmand had a good answer in their own books about the inspiration of Mipses. To those who do not believe in Moses, the answer is more general: is it a just estimate of Qod to thinke either that He has not the power or the will to guide mankind, seeing that He is Omnipotent and the Source of all good I if you say that guidance comes, not through an inspired book or man, but through our general intelligence, we point to the spiritual ignorance of "you and your ancestors" the sad spiritual darkness of men and nations high in the intellectual scale.

"Nothing doth God send down To man (by way of revelation)": Say: "Who then sent down The Book which Moses brought?—A light and guidance to man: \*10 But ye make it into (Separate) sheets for show,\*11 While ye conceal much (Of its contents): therein Wers ye taught that Which ye knew not—Neither ye nor your fathers." Say: "God (sent it down)": Then leave them to plunge In vain discourse and trifling.

92. And this is a Book
Which We have sent down,
Bringing blessings, <sup>512</sup> and confirming
(The revelations) which came
Before it: that thou
Mayest warn the Mother <sup>513</sup>
Of Cities and all around her.
Those who believe
In the Hereafter
Believe in this (Book),
And they are constant
in guarding their Prayers. <sup>514</sup>

93. Who can be more wicked Than one who inventeth

نَّا أَنْلَ اللَّهُ عَلَىٰ بَشِرِّ مِن نَصْرُ فُلْ مَنْ أَنْلَ الْكِتَابِ الْهِي مِنَا بَهِمُ وَاللِيسَ ثُبُدُونَهَ ا لِنَتَابِ ثَنِّمَ الْوَسَانُ وَاللِيسَ ثُبُدُونَهَ ا لِنَتَابِ اللَّهِ مَنْ اللَّهِ مَنْ لَكُ مَلَ النَّهُ وَلَا مَا أَفْتُكُمُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال

وَمَلاً كِتَكُ أَنْوَلْتُهُ مُهَارَكُ مُصَدِقُ
 الذي بَن بَدن مِدولانِيز أَمْ الفَري وَمَنْ
 خَوْلَكُ وَالَٰذِنَ فَي بُونُونَ بِالْأَحْرَوْ
 يُؤْمِنُونَ إِنَّهُ وَهُ رَعِلَ صَلَوْتِهِ مُعَالِطُونَ
 يُؤْمِنُونَ إِنَّهُ وَهُ رَعَلَ صَلَوْتِهِ مُعَالِطُونَ

® وَمَنْ أَظْـ لَمْ عَيَن

910, Cf. v. 47 and n. 750, and v. 49. In those passages Guidance (in practical conduct) is put before Light for spiritual insight), as they refer to ordinary or average men. Here Light (or spiritual insight) is put fast as the question is: does God send inspiration?

911. The Message to Moses had unity: it was one Book. The present Old Testament is a collection of odd books ("sheets") of various kinds: see Appendix II. end of 5. v. In this way you can make a show, but there is no unity, and much of the spirit of the original is lost or concealed or overlaid. The same applies to the New Testament: see Appendix III., after Appendix II.

912. Mubārah: blessed, as having received God's blessing; bringer of blessings to others, as having been blessed by God. God's highest blessing is the Guidance and Light which the Book brings to us, and which brings us nearer to Him.

913, Mother of Cities: Mecca, now the Qibla and Centre of Islam. If this verse was (like the greater part of the Chapter) revealed in Mecca before the Hijrat, and before Mecca was made the Qibla of Islam, Mecca was nonetheless the Mother of Cities, being traditionally associated with Abraham and with Adam and Eve (see it. 125, and n. 217 to it. 197).

All round Mecca: would mean, the whole world if we look upon Mecca as the Centre:

914. An earnest study of the Qur-an is true worship; so is Prayer, and so are all deeds of goodness and charity.

A lie against God. Or saith. " I have Received inspiration." When he hath received None, or (again) who saith, " I can reveal the like Of what God hath revealed "? If thou couldst but see How the wicked (do fare) In the flood of confusion At death !- the angels Stretch forth their hands, (Saying), "Yield up your souls:915 This day shall ve receive Your reward,-a penalty Of shame, for that ye used To tell lies against God, And scornfully to reject Of His Signs !"

94, "And behold! ye,come
To Us bare and alone
As We created you
For the first time: ""
Ye have left behind you
All (the favours) which
We bestowed on you:
We see not with you
Your intercessors
Whom ye thought to be
Partners in your affairs:
So now all relations
Between you have been
Cut off, and your (pet) fancies
Haye left you in the lurch 1" ""

اف ترّعن عَل الله حَسَدُ الأَوْقَالِ أَوْمَى الْكُ وَكُذُونَ اللّهِ فَنَقْ وَمَن قَالَ سَأْتِرُلُ مِثْلَ مَا اَرْزَل اللّهُ قَالَوْرَكُونَا إِذَا لِلْلَهُونَ فَي عَرَب المُونِ وَالْكَتَرِكَةُ الْمُعْلَمُونَ أَفْرِيْهِمُ أَفْرِهُمُ أَفْرِهُمُ أَفْرِهُمُ أَفْرِهُمُ أَفْرِهُمُ أَ أَنْسُكُمُ اللّهُ فَقَالَمُ مِنْ اللّهِ مِنْ اللّهُ وَمُنْدُمُ فَاللّهِ اللّهُ وَمُنْدُمُ فَاللّهِ وَاللّهُ وَ تَسْتَنَكُمُ مُرِكًا تَسْتَنْكُمُ مُرِكًا

وَلَقَدْ حِثْمُونَا وَ يَهْ خَسَا خَلْتَ كُمْ إِنَّهُ أَنَالُهُ وَلَهُ عَلَيْهِ الْمَثْلُمُ إِنَّلُهُ مَنَا خَلْتُوكُمْ وَمَا أَعْلَمُورُكُمْ وَمَا نَوْكُمْ وَمَا لَمَنْهُ الْمَنْهُ الْمَنْهُ لَوْمَا لَمَنْهُ الْمَنْهُ لَمَا اللّهِ مَنْهُ اللّهِ مَنْهُ اللّهِ مَنْهُ اللّهُ مَنْهُ اللّهُ مَنْهُ وَمَنْهُ أَنَالُهُ مَنْهُ وَمَنْهُ أَمَالُهُ مَنْهُ وَمَنْهُ أَمَالُهُ مَنْهُ وَمَنْهُ أَمَالُهُ مَنْهُ وَمَنْهُ أَلَهُ مَنْهُ وَمَنْهُ أَمَالُهُ مَنْهُ وَمِنْهُ أَمَالُهُ مَنْهُ وَمِنْهُ ومِنْهُ وَمِنْهُ ونَا مِنْهُ وَمِنْهُ ونِهُ مِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمُنْهُ وَمُنْهُ وَمِنَا مُنْهُمُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ م

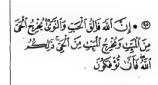
<sup>913</sup> Yield up your reads: or "get your souls to come out of your bodies". The wriked, we may suppose, are not anxious to part with the material existence in their bodies for the "reward" which in irony is stated to be there to welcome them.

<sup>916.</sup> Somb of the various ideas connected with "creation," are noted in a 120 to it. 117. In the creation of man there are various processes. If his body was created out of clay, it e. early matter, there was an earlier process of the creation of such earthy matter. Here the body is left behind, and the soul is being addressed. The soul underwent various processes of fashioning and adapting to its various functions in its various surroundings [xxxii. 79]. But each individual soul, after release from the body, comes back as it was created, with nothing more than its history. "the deeds which it has carned," which are really a part of it. Any exterior things given to help in its development, "the favours which we bestowed on you," it must necessarily leave behind, however it may have been proud of them. These exterior things amy be material things, e.g., wealth, ropoerty, signs of power, influence and pride such as sons, relatives, and friends, etc., or they may be intangible things, like releast, intellets, social gifts, etc.

<sup>917.</sup> The false ideas of intercessors, demi-gods, gods, savuours, etc. now vanish like unsubstantial visuons, "leaving not a wrack behind." Now the soul is face to face with reality. Its personal responsibility is brought home to it.

#### SECTION 12.

95. It is God Who causeth "18"
The seed grain
And the date-stone
To split and sprout."
He causeth the living
To issue from the dead,
And He is the One
To cause the dead
To issue from the living.
That is God: then how
Are ye deluded
Away from the truth?



938 Another beautiful nature passage, referring to God's wonderful attistry in Hijs Creation. In how few and how simple words, the whole pageant of Creation is placed before us. Beginning from our humble animal needs and dependence on the vegetable world, we are asked to contemplate the interaction of the living and the dead. Here is mystic teaching, referring not only to physical bir but to the higher life above the physical plane,—not only to individual life but to the collective life of nations. Then we take a preprinto the daily miracle of morning, noon, and night, and pass on to the stars that guide the distant mariner. We rise still higher to the mystery of the countless individuals from the one human soul,—their sojourn and their destiny. So we get back to the heavens: the description of the lusticous fruits which the "gentle rain from 'heaven' produces, leaves us to contemplate the spiritual fruits which faith will provide for us, with the aid of the showers of God's mercy.

919 The seed-grain and the date-stone are selected as types in the vegetable kingdom, showing how our physical life depends on it. The fruits mentioned later (in v. 99) start annother allegory which we shall notice later. Botanists will notice that the seed-grain includes the cereals (such as wheat, barley, rice, millet, etc.) which are monocotyledons, as well as the pulses (such as beans, peas, gram, etc.) and inher seeds which are dicotyledons. These two represent the most important classes of foodgrains, while the date-palm. A monocotyledon, represents for Arabia both food, fruit, confectionery thatch and pillari for houses, shady groves in oases, and a standard measure of wealih and well being "Split and sprout"; both ideas are included in the root falaqa, and a third is expressed by the word "clave" in the next verse, for the action of evolving day-break from the dark. I might almost have used the word "churn," familiar to students of Hindu lore in the Hindu allegory of the "churning of the ocean". For vegetables, "split and sportut" represents a double process: (1) the seed divides, and 12 one part shoots up, seeking the light, and forming leaves and the visible parts of the future tree, and the other part digs down into the dark, forming the roots and seeking just that sustenance from the soil, which is adapted for the particular plant. This is just one small instance of the "judgment and ordering" of God, referred to in the next verse.

920. This does not mean that in physical nature there are no limits between life and non-life, between the organic and the non-organic. In fact physicists are baffied at the barrier between them and frankly confess that they cannot solve the mystery of Life. If there is such a barrier in physical nature, is it not all the more wonderful that God can create Life out of nothing? He has but to say, "Be," and it is. He can bring Life from onn-Life and annihilate Life. But there are two other senses in which we can contemplate the contrast between the living and the dead. (1) We have just been speaking of the botanical world. Take it as a whole, and see the contrast between the winter of death, the spring of revivilication, the summer of growth, and the autumn of decay, leading back to the death of winter. Here is a cycle of living front dead, and dead from living. (2) Take our spritual life. Individual or collective. We rise from the darkness of spritual nothingness to the light of spritual life. And if we do not follow the spritual laws, God will take away that life and we shall be again as dead. We may die many deaths. The keys of life and death are in God's hands. Neither Life nor Death are fortuitous things. Behind them both is the Cause of Causes,—and only He.

97...It is He Who maketh
The stars (as beacons) for you,
That ye may guide yourselves,
With their help,
Through the dark spaces
Of land and sea: ess
We detail Our Signs
For people who know.

The Omniscient.

98. It is He Who hath Produced you sel From a single person: Here is a place of sojourn And a place of departure: sel We detail Our signs For people who understand. ۞ مَالِقُ الرَّمْسَاحِ وَجَمَّلَ النَّلَ سَكَنَّا وَالنَّمْسِ وَالْقَتَّلَ خُسْبَاكًا وَالِنَّ تَغْذِرُ الْمَغِيْزِ الْعَلِيدِ

﴿ وَهُوَ الْمَدَى مَبَعَثَلُ لَكُمُ الْجُورَ لِنَهَتَدُوا يَهَا فِي طُلْمُنَتِ الْبَرِّ وَالْهَرِّ مَا فَصَلَكَ الْأَدِّتِ لِشَوْمِ مِثْمَلُونَ

® وَهُوَالَّذِيَّ الْشَاكُ مُنِنَّفِينَ وَلِيدَوْ فَلَسُنَدَةُ وَمُسْتَوَيَّعٌ قَدْ فَتَعَلَّتَ الْأَيْتِ لِعَوْمِ لِلْفَقِهُونَ

<sup>921.</sup> The night, the day, the sun, the moon,—the great astronomical universe of God. How Iar, and yet how near to us! God's universe is boundless, and we can barely comprehend even its relations to us. But this last we must try to do if we want to be numbered with "the people who know". Tage4r: Cf. vi. 91 and n. 909, and iv. 149 and n. 655.

<sup>922.</sup> See the last note. At sea, or in deserts or forests, or "in fairy scenes forlorn,"—whenever we sweep over wide spaces, it is the stars that act as our guides, just as the sun and moon have already been mentioned as our measures of time.

<sup>923.</sup> Produced: asshera—made you grow, increase, develop, reach maturity: another of the processes of creation. This supplements n. 120 to it. 117 and n. 916 to vt. 94. It is one of the wonders of God's Creation, that from one person we have grown to be so many, and each individual has so many faculties and capacities, and yet we are all one. In the next verse we have the allegory of grapes and other futirs: all grapes may be similar to look at, yet each variety has a distinctive flavour and other distinctive qualities, and each individual grape may have its own special qualities. So for man.

<sup>924.</sup> In the sojourn of this life we must respond to God's hand in fashioning us by making full use of all our faculties, and we must get ready for our departure into the Life that will be eternal.

to It is He Who sendeth down Rain from the skies: 925 With it We produce Vegetation of all kinds: From some We produce Green (crops), out of which We produce grain, Heaped up (at harvest): Out of the date-palm And its sheaths (or spathes) (Come) clusters of dates Hanging low and near: And (then there are) gardens Of grapes, and olives, And pomegranates, Each similar (in kind) Yet different (in variety): 936 When they begin to bear fruit. Feast your eyes with the fruit And the ripeness thereof.967 Behold! in these things There are Signs for people Who believe.928

② ومُوالْدِينَ أَنزلَ بِنَ السَّبَلَةِ مَا ۗ فَالْخَرْجُنَا بِهِ •
بَاكَ هُولِ أَنْ مُوافَا أَخْرِجُنَا مِنْ فَ تَحْرَمُ فَرْجُ
بَاكَ هُولَ مُنْ أَنْ إِنْ الشَّلِ بِن طَلْمِهِمَا فَرْجُ
فَوْلَانٌ مُلْكِمَ وَالْزَيْنَ مُسْتَبِهِ فِنْ أَغْنَابِ
نَا الْرَبُولُ وَالْزَيْنَ مُسْتَبِهِ وَقَرْمُ مُتَدَيْةٍ
نَا الْرَبُولُ اللَّهِ إِلَى أَنْ إِلَّا أَثْمَ رَقَيْمُ وَعَرْمُ مُتَدَيْةٍ
نَا الْمُؤْمِنَةُ وَهُوْمِينُونَ
يَا كُونُ الْمُنْ الْمُنْ الْمُؤْمِنُ وَهُومُ وَهُونُ وَهُومُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَالْمُؤْمِلُ وَاللّهُ وَالل

925. Our allegory now brings us to maturity, the fruit, the harvest, the vintage. Through the seed we came up from nothingness to life; we lived our daily life of rest and work and passed the mile-stones of time; we had the spiritual experience of traversing through vast spaces in the spiritual world, guiding our course through the star of Faith; we grew; and now for the harvest or the vintage! How satisfied the grower must be when the golden grain is harvested in heaps or the vintage gathered! So will man if he has produced the fruits of Faith;

926. Each fruit-whether it is grapes, or olives, or pomegranates.—looks alike in its species, and yet each variety may be-different, in flavour, consistency, shape, size, colour, juice or oil contents, proportion of seed to fruit, etc. In each variety individuals may be different. Apply the allegory to man, whose varied spiritual fruit may be equally different and yet equally valuable?

927. And so we finish this wonderful allegory. Search through the world's literature, and see if you can find another such song or hymn,—so fruity in its literary flavour, so profound in its spiritual meaning?

928. There is a refrain in this song, which is subtly varied. In verse 97 it is: "We detail our Signs for people who know." So far we were speaking of the things we see around us every day. Knowledge is the appropriate instrumient for these things. In verse 96 we read: "We detail Our Signs for people who understand." Understanding is a higher faculty than knowledge, and is necessary for seeing the mystery and meaning of this life. At the end of verse 99 we have: "In these things there are Signs for people who believe." Here we are speaking of the real fruits of spiritual Life. For them Faith is necessary, as bringing us nearer to God.

100. We they make
The Jinns equals \*\*
With God, though God
Did create the Jinns;
And they falsely,
Having no knowledge,
Attribute to Him
Sons and daughters.
Praise and glory be
To Him! (for He is) above
What they attribute to Him!

SECTION 13.

101. Men Him is due
The primal origin
Of the heavens and the earth: 949
How can He have a son
When He hath no consort?
He created all things,
And He hath full knowledge
Of all things.

102. That is God, your Lord!
There is no god but He,
The Creator of all things:
Then worship ye Him:
And He hath power
To dispose of all affairs.

 No vision can grasp Him, But His grasp is over © وَيَحْمَلُواْ لِلَوَ نُسْرَكَآءَ الِمُنْ وَمَثَلَقَعُمْ وَتَرَقُواْ لَهُ رُبَيْدِينَ وَبَبَنْنِ بِهَدْرِ عِلْمٌ سُخْفُهُمْ وَهَذَكُل مَمَّا اِيَصِهُونَ

۞ يَشِيُّ السَّمَرُوكِ وَالْأَنْضِّ أَنَّ يَحُونُ كُمْرِقَكَّ وَلَمْ يَحُدُنْكُن لَمْرَسَاجِمَةٌ وَخَلَقَ كَلْ نَنْمَةٌ وَفَوْ بَكُلِ خَمْرِ وَعَلِيْمُ

الله عَدْمُ الله تَدْتُ مَنْ لَا إِلَه إِلَا مُوتِحَلِقُ الله عَلَمْ مَنْ الله عَلَمْ مَنْ الله عَلَمْ عَلَمْ الله عَلَمْ عَم

@ لَا ثَدْرِكُهُ ٱلْأَشْمَانُ وَمُوَ مُذِيك

939. Jims. who are they? In xviii. 30 we are told that Ibits was one of the Jinns, and it is suggested that that was why he disobeyed the Command of God. But in that passage and other similar passages, we are told that God commanded the angles to bow down to Adam, and they obeyed except Ibits. That implies that Ibits had been of the company of angels. In many passages juns and men are spoken of together. In Iv. 14-15, man is stated to have been created from clay, while Jinns from a flame of fire. The root meaning of jama, yajima, is "to be covered or hidden," and jamay yayama, in the active voice, "to cover or hide," as in: '16. Some people say that jima therefore mans the hidden qualities or capacities in man; others that it means wild or jungle folk hidden in the fillis or forests. I do not wish to be dogmatic, but I think, from a collation and study of the Quiranic passages, that the meaning is simply "a spirit," or an invisible or hidden force. In folk-lore stories and romances like the Arabian Nights they become personified into fantastic forms, but with them we are not concerned here.

320

(٣) سورة الانعام

All vision: He is... Above all comprehension, so Yet is acquainted with all things.

104. " Now have come to you,
From your Lord, proofs
'To open your eyes):
If any will see,
It will be for (the good
Of) his own soul;
If any will be blind,
It will be to his own
(Harm): I am not (here)
To watch over your doings."

© فَذَيَّمَا مَضْدَبَهَ آيِرُ مِن تَوَضَّمُ فَنَّ نَهْرَ فَلِفَسْدِ فِي وَفَنْ عَنِى فَعَلَيْهَا وَمَا أَنَا عَلَيْہِ كُمْدِ مِحْفِيظٍ

105. Thus do We explain

The Signs by various (symbols): \*\*\*
That they may say,

"Thou hast taught (us) diligently,"
And that We may make

The matter clear
To those who know. \*\*\*

۞ وَكَذَيْكَ نُشَيِّنُ ٱلْأَبَنِ وَلِيَقُولُوا دَرَسْتَ وَلِنْكِيَّنَهُ لِعَوْرِ بَسَكُوْنَ

106. Follow what thou art taught By inspiration from thy Lord: There is no god but He: And turn aside from those Who join gods with God.

البغ مَنَّا أَرْفَ إِلَيْكُ مِن زَيْلٌ لَآلَالَهُ إِلَّا هُوَّ
 وَأَغْرِضُ عَنِ ٱلشَّيْرِكِ مِن

931. Last f: fine, subtle, so fine and subtle as to be invisible to the physical eye; so fine as to be imperceptible to the senses; figuratively, so pure as to be above the mental or spiritual vision of ordinary men. The active meaning should also be understood: 'One who understands the finest mysteries': Cf. xxii. 63, and n. 2844.

932. I understand "Say" to be understood in the beginning of this verse. The words would then be the words of the Apostle, as in fact is suggested in verse 107 below. That is why I have enclosed them in hiterated commas.

933. Cf. vi. 65, and n. 889.

934. The teaching in the Qur-an explains things by various symbols, parables, narratives, and appeals to nature. Each time, a new phase of the question is presented to our minds. This is what a diligent and earnest teacher would do, such as was Muhammad Mujesfa. Those who were in search of knowledge and had thus acquired some knowledge of spiritual things were greatly helped to understand more clearly the things of which, before the varied explanations, they had only one-sided knowledge.

107. If it had been God's Plan, <sup>852</sup>
They would not have taken
False gods: but We
Made thee not one
To watch over their doings,
Nor art thou set
Over them to dispose
Of their affairs.

﴿ وَلَوْ شَـٰٓ آءَ اللَّهُ مَّا أَنْتُرِكُ أَوْ وَمَا جَعَانُكُ عَلَيْهِ فِرَخِينِكُ ۚ وَمَّا أَنْ عَلَيْهِ م يُوكِيلِ

Those whom they call upon Besides God, lest They out of spite Revile God In their ignorance. Thus have We made Alluring to each people. The own doings. In the end will they Return to their Lord, And We shall then

وَلَا تَسْبُوا الَّذِينَ يَدْعُونَ مِن دُولِ
 اللّه فَيَسُبُوا اللّه عَدْوًا بِعَسْرِ عِلْمُ كَنَاكُ
 إِنْكَ الْحِكْلُ أَمْنَاهُ عَلَمْهُمْ أَمُّ اللّهِ عَلَيْهُمْ أَمُّ اللّهُ عَلَيْهُمْ أَمُّ اللّهِ عَلَيْهُمْ أَمُّ اللّهُ عَلَيْهُمْ أَمُّ اللّهُ عَلَيْهُمْ أَمْ اللّهَ عَلَيْهُمْ أَمْ اللّهُ عَلَيْهُ عَلَيْهُمْ أَمْ اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمِ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهِمْ اللّهُمْ عَلَيْهِمْ اللّهُمْ عَلَيْهِمْ اللّهُمْ عَلَيْهِمْ اللّهُمْ عَلَيْهِمْ اللّهُمْ عَلَيْهِمْ اللّهُمْ عَلَيْهِ عَلَيْهِمْ اللّهُمْ عَلَيْهِمْ اللّهُمْ عَلَيْهُمْ اللّهُمْ عَلْمُ عَلَيْهُمْ اللّهُمُ عَلَيْهِ اللّهُمْ عَلَيْهِمْ اللّهُمُ الل

935. God's Plan is to use the human will to co-operate in understanding Mirn and Hir relations to us. This is the answer to an objector who might say: "If He is All-powerful, why does no or evil exist in the world? Can He not destroy it?" He can, but His Plan is different, and in any case it is not for a Teacher to force any one to accept the truths which he is inspired to presch and proclaim.

936 A man's actual personal religion depends upon many things,-his personal psychology. the background of his life, his bidden or repressed feelings, tendencies, or history (which psychoanalysis tries to unravel), his hereditary dispositions or antipathies, and all the subtle influences of his education and his environment. The task before the man of God is: (1) to use any of these which can subserve the higher ends. (2) to purify such as have been misused, (3) to introduce new ideas and modes of looking at things, and (4) to combat what is wrong and cannot be mended; all for the purpose of leading to the truth and gradually letting in spiritual light where there was darkness before if that is not done with discretion and the skill of a spiritual Teacher, there may be not only a reaction of obstinacy, but an unseemly show of dishonour to the true God and His Truth, and doubts would spread among the weaker brethren whose faith is shallow and infirm. What happens to individuals is true collectively of nations or groups of people. They think in their self-obsession that their own ideas are right. God in His infinite compassion bears with them, and asks those who have purer ideas of faith not to vilify the weaknesses of their neighbours, lest the neighbours in their turn vilify the real truth and make matters even worse than before. In so far as there are mistakes, God will forgive and send His grace for helping ignorance and folly. In so far as there is active evil, He will deal with it in His own way. Of course the righteous man must not hide his light under a bushel, or compromise with evil, or refuse to establish right living where he has the power to do so.

Tell them the truth Of all that they did.

Oaths by God, that if
A (special) Sign came
To them, by it they would
Believe. Say: "Certainly
(All) Signs are in the power
Of God: but what will
Make you (Muslims) realise
That (even) if (special) Signs
Came, they will not believe."?

وَأَفْتُمُوا وَاللّهِ مَعْدَا أَيْمُولِيدُ إِنَّ وَأَفْتُمُوا وَاللّهِ مَعْدَا أَيْمُولِيدُ إِنَّ المَّا أَفْتُ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَى اللّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْكُ عِلَيْهِ عَلَيْهِ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهِ عَلَّه عَلَيْهِ عَلَيْكُمُ عِلَا عَلَّهِ عَلَّا عَلَيْكُمُه

110. We (too) shall turn

To (confusion) their hearts see
And their eyes, even as they
Refused to believe in this
In the first instance:
We shall leave them
7 In their trespasses,

7 In their trespasses, 30 To wander in distraction. © وَلَقَدِيْكِ أَلْفَدَنَهُ وَأَلْصَدُرُهُمْ كَمَا لَا يُؤْمِنُوا بِهِ وَأَلَّا مَرْمُ وَلَدَّدُهُمْ بِـفِ طُلْبُنَانِيهِ مِنْهُونَ

937. If the Unbellevers are merely obstinate, nothing will convince them. There is no story more full of miracles than the story of Jesus. Yet in that same story we are told that Jesus said: "A wicked gaduterous generation seaketh after a sign; and there shall no sign be given not it, but the sign of the Prophet Jonas": Matt. xvi. 4. There are Signs given by God every day—understood by those who believe. A mere insistence upon some particular or special Sign means mere contumacy and misuaderstandings of the sortifular work.

938. Where there is sheer obstinacy and ridicule of faith, the result will be that such a suner's heart will be hardened and his eyes will be sealed/ho that he cannot even see the things visible to ordinary mortals. The sinner gathers impetus in his descent towards evons.

939. Cf. ii. 15. God's grace is always ready to help human weakness or ignorance and to accept repentance and give forgiveness. But where the sinner is in actual rebellion, he was be given none and it will be his own fault if he wanders about distractedly, without any certain hope or refusion. C. 80.-Those in obstinate rebellion

(vi. 111-129.) Against God are merely deceived And deceive each other. Leave them Alone, but trust and obey God Openly and in the inmost recesses Of your heart. The plots of the wicked Are but plots against their own souls.

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### SECTION 14.

- 111. Even if We did send Unto them angels. And the dead did speak Unto them, and We gathered Together all things before 940 Their very eyes, they are not The ones to believe. Unless it is in God's Plan. But most of them Ignore (the truth).
- 112. Likewise did We make For every Messenger An enemy,-evil ones " Among men and linns, In piring each other With flowery discourses By way of deception. If thy-Lord had so planned, They would not have Done it: so leave them And their inventions alone.
- 113. To such (deceit) Let the hearts of those Incline, who have no faith In the Hereafter : let them Delight in it, and let them Earn from it what they may.943

٥ \* وَ لَذَ أَنَّ ا ذَلْكَ الْكُمُ ٱلْكُلِّكُمُ وَالْبِينَ أَنْكُ ثُمَّ يَحْمَلُونَ

940. The most stupendous miracles even according to their ideas would not have convinced them If the whole pageant of the spiritual world were brought before them, they would not have believed, because they-of their own choice and will-refuse knowledge and faith,

941. What happened in the history of the Holy Prophet happens in the history of all righteous men who have a Message from God. The spirit of evil is ever active and uses men to practise deception by means of highly embellished words and plausible excuses and objections. God permits these things in His Plan. It is not for us to complain. Our faith is tested, and we must stand the test stead(astiv.

942. People who have no faith in the future destiny of man may listen to and be taken in by the deceit of evil. If they take a delight in it, let them. See what they gain by it. Their gains will be as deceitful as their delight. For the end of evil must be evil.

- 114. Say. "Shall I seek
  For judge other than God?—
  When He it is
  Who hath sent unto you
  The Book, explained in detail." \*\*
  They know full well,
  To whom We have given
  The Book, that it hath been
  Sent down from thy Lord
  In truth. Never be then
  Of those who doubt.
- 115. The Word of thy Lord Doth find its fulfilment In truth and in justice: None can change His Words: For He is the one Who Heareth and knowth all.
- 116. Wert thou to follow
  The common run of those
  On earth, they will lead
  Thee away from the Way
  Of God. They follow
  Nothing but conjecture: they
  Do nothing but lie.
- 117. Thy Lord knoweth best
  Who strayeth from His Way:
  He knoweth best
  Who they are that receive
  His guidance.
- 118. So eat of (meats)
  On which God's name
  ilath been pronounced,
  If ye have faith
  In His Signs.
- 119. Why should ye not
  Eat of (meats) on which
  God's name hath been
  Pronounced, when He hath
  Explained to you in detail
  What is forbidden to you—

اَمَعَت يُراللهِ اَبْنَغِ حُكا وَهُوَ اللّهِ مَاللّهِ مَا اللّهِ اَبْنَغِ حُكا وَهُوَ اللّهِ مَا اللّهِ اللّهِ اللّهِ مَا اللّهِ اللّهِ اللّهِ مَا اللّهِ اللّهِ مَا اللّهِ اللّهِ مَا اللّهِ اللّهِ مَا اللّهِ اللّهُ الللّهُ اللّهُ الل

۞ وَتَنَ كَلِتُ رَبِكَ صِدْفًا وَعَدُلاً لَامُسِيْلَ لِحَيْلَيَةٍ مَوْمُوَالنَّهِ عُ الْعَلِيْمِ

الأفين قال تُعلِيغ أَحْثَرُ مَن فِي الأَرْضِ
 المين لُوك عَن كيم إِلاَ المَّذُ إِن يَتْبِعُونَ
 الإلا الظّن وَإِن مُمْ إِلاَ يَعْضُونَ

إِنَّ رَبَّكَ مُو أَعْلَمُن بَضِلُ عَن سَيِيلَةٍ وَهُوَأَعْلَمُ إِلْهُ كَذِينَ

· ﴿ فَكُلُواْ مِنَا فَرُواسُمُ اللَّهِ عَلَيْهِ إِن كَانَهُ مَا فَدَعَلَيْهِ إِن كَانَهُ مَنْ مُؤْمِنِينَ

وَمَا لَكُمْ أَنَا تَأْكُلُواْ مَا أَذُرُانَهُمُ اللّهِ عَلَيْهِ
 وَقَدْ فَصَرَلُ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ

<sup>913</sup> The righteous man seeks no other standard of judgment but God's Will. How can he, when God in His grace has explained His Will in the Qur-ān, with details which men of every capacity can understand? The humblest ran learn lessons of right conduct in daily life, and the most advanced can find the highest wisdom in its spiritual teaching, enriched as it is with all kinds of beautiful lisustrations from nature and the story of man.

Except under compulsion 644
Of necessity?
But many do mislead (men)
By their appetites unchecked
By knowledge. Thy Lord
Knoweth best those who

transgress

- 120. Eschew all sin,
  Open or secret:
  Those who earn sin
  Will get due recompense
  For their "earnings."
- 121. Eat not of (meats)
  On which God's name
  Hath not been pronounced:
  That would be impiety.
  But the evil ones
  Ever inspire their friends
  To contend with you
  If ye were to obey them,
  Ye would indeed be Pagans.

# SECTION 15.

- To whom We gave life,
  And a Light whereby
  He can walk amongst men,
  Be like him who is
  In the depths of darkness,
  From which he can
  Never come out?
  Thus to those without Faith
  Their own deeds seem pleasing.
- 123. Thus have We placed Leaders in every town.

ٳ؆ٮٙٵڞ۬ڟڕڹٮؗٞؠٝٳێؖؿ۠ٷٲڽٛڲؚڹ۫ڔؙۘڷۼڹڵؙۄڹ ٳۘٲۿۅؘڷۿۑ؞ۑۼؠ۬ڔۼڴ۪ٳۮٞڗڹۜڞؙۊٲۼؙڮٟڷۿٚؾڽڹ

۞ وَذَرُواْ طَلَامِمُ ٱلْإِنْدِ وَالطِنَةُ ۚ إِنَّ الْإِينَ بَكْسِبُونَ ٱلْإِثْمِ سَبُغَنَّوْنَ عَاكَمُانُوا بَعْنَزِفُونَ

وَلاَنا ﴿ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْه

أَوْمَن كَانَمَيْنَا فَأَخْبَيْنَا هُ وَتَعْمَلْنَا
 أَوْمِن كِنَا يَنْ يَنِي بِهِ وَإِلَّنَا يَسِ كَمَن مَشَلَمُ فِي الشَّلَمُ لَكِن يَشِي كِمَالِحَ يَنْمَا كُذَالِكَ نُونَ
 أَلْلُلُمُنِكِ لَيْسَ عِنَالِحَ يَنْمَا كُذَالِكَ نُونَ
 إِنْكُلُونِ يَنْ مَا كَافًا يُعْمَلُونَ

@ قَلَمَالِكَ بَعَمَلْنَا فِي كُلِ قَرَيْدٍ أَكَابِرَ

944. Cf. v. 4. When a clear law has explained what is lawful and unlawful in food, it is wrong to raise fresh scruples and mislead the ignorant.

945. Here is an altegory of the good man with his divine mission and the evil man with his mission of evil. The former, before he got his spritual life, was like one dead. It was God's grace that gave him spiritual life, with a Light by which he could walk and guide his own footsteps as well as the footsteps of those who are willing to follow God's light. The opposite type is that which as the footsteps of those who are willing to follow God's light. The opposite type is that which hast God's light, which hives in the depths of drakness, and which plots and burrows against all that is good. But the plots of evil recoil on itself, although it thinks that they will burt the good. Can these two types be for a moment compared with each other? Perhaps the lead in very centre of oppulation is taken by the men of evil. But the good men should not be discouraged. They should work in infiltenousness and fulfil their mission.

Its wicked men, to plot (And burrow) therein: But they only plot Against their own souls, And they perceive it not.

- 124. When there comes to them
  A Sign (from God),
  They say: "We shall not
  Believe until we receive
  One (exactly) like those
  Received by God's apostles." " Sod
  God knoweth best where
  (And how) to carry out
  His mission. Soon
  Will the wicked
  Be overtaken by
  Humiliation before God,
  And a severe punishment,
  For all their plots.
- 125. Those whom God (in His Plan)
  Willeth to guide,—He openeth\*
  Their breast to Islam;
  Those whom He willeth
  To leave straying,—He maketh
  Their breast close and constricted,
  As if they had to climb
  Up to the skies: thus
  Doth God (heap) the penalty
  On those who refuse to believe.
- 126. This is the Way
  Of thy Lord, leading straight:

إِلَّا أِنْسُسِهِ وَمَا يَنْمُرُونَ ﴿ مَا ذَا جَاءً تَهُ مُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ الله

أن بيو الله أن بهنو يه يشخ سدن أو للإسلام وتن بيرة أن بينية يشخ سدن أو الموسلة بيت المسادة أو المسادة ال

<sup>946.</sup> Besides the teaching in God's Word, and the teaching in God's world, of nature and history and human contacts, many Signs come to the men of God, which they humbly receive and try to understand; and many Signs also come to the ungodly, in the shape of warnings or otherwise, which the ungodly either do not heed, or deliberately reject. The Signs in the two cases are not the same, and that becomes one of their perverse arguments against Faith. But God's working will be according to His own Will and Plan, and not according to the wishes or whims of the ungodly.

<sup>947.</sup> God's Universal Plan is the Qodha wo Qodr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spirtual world, as in the physical world, there are laws of justice, mercy, grace, penally, etc., which work as surely as anything we know. If, then, a man refuses Faith, necomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery,—in spite of God's mercy which he has rejected,—will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step ensier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark. Iv. 25. John (vi. 65) makes Jesus say: "No man can come unto me, except it were given unto nim of my Father."

We have detailed the Signs For those who Receive admonition.

127. For them will be a Home Of Peace in the presence Of their Lord: He will be Their Friend, because They practised (righteousness).

128. One day will He gather Them all together, (and say): "O ve assembly of linns.!" Much (toll) did ye take Of men." Their friends Amongst men will say : "Our Lord I we made profit 900 From each other : but (alas !) We reached our term-Which Thou didst appoint For us," He will say: "The Fire be your dwelling-place: You will dwell therein for ever. Except as God willeth." 851 For thy Lord is full Of wisdom and knowledge.

129. Thus do We make
The wrong-doers turn
To each other, because
Of what they earn. 922

قَدْ فَصَلْنَا ٱلْأَيْنِ لِعَوْمِ يَذْ<del>كَ</del>رُونَ

۞ • كَمُنْهُ دَارُ السَّكَادِعِنَدُ رَبِّهِمْ وَهُوَ وَلِيْهُمْ بِمَاكَانُوا يَسْمَلُونَ

هَ وَمَكُومٌ تَعِشْشُهُمْ تِحِيمًا يَسْمَشْسَرَالِجِينَ
 هَ وَمَكُومٌ تَعَشَّشُهُمْ تِحِيمًا يَسْمَشْسَرَالِجِينَ
 مِينَ الْإِنسِ وَتَبْنَا أَسْتَمْنَعَ بَعْضُنَا يَسْمَضِ
 وَيَلْمُنْنَا أَجِلْنَا الْوَيْ أَجْلَكُ لَنَا قَالَ الْنَالُ
 شَوْرِكُمْ خَطِلِينَ فِيهَا إِلَا مَا شَاءً اللَّهُ إِنَّ مَنْ عَلَيْنَ فِيهَا إِلَا مَا شَاءً اللَّهُ إِنَّ مَنْ عَلِينَ فِيهَا إِلَا مَا شَاءً اللَّهُ إِنَّ مَنْ فَيَهَا إِلَى مَا شَاءً اللَّهُ إِنَّ مَنْ فَيْهَا إِنَّ مَا شَاءً اللَّهُ إِنَّ مَنْ اللَّهِ عَلَيْنَ فِيهَا إِنَّا مَا شَاءً اللَّهُ إِنَّ مَا مَنْ اللَّهُ اللَّهِ عَلَيْنِ مِنْ فِيهَا إِلَى اللَّهِ مَا مَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهِ عَلَيْنَ فِيهَا إِلَى اللَّهِ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُسْتَلِقِ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُتَلِقَ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ ال

® تَكْتَوْلُ ثُولَ بَعْضَ لِطَلْدِينَ بَعْضَا عِا ڪاڻوا بَكْيُسِجُونَ

C. 81.—God punishes not mere shortcoming:
(vi.130-150)

There are degrees in good and evil
Deeds. God is Merciful, but
His Plan is sure, and none
Can stand in its way. We must
Avoid all superstition, and all excess,
And humbly ask for His guidance.

<sup>949.</sup> Junns are spirits-here evil spirits. See vi. 100, n. 929.

<sup>950.</sup> It is common experience that the forces of evil make an alliance with each other, and seem thus to make a profit by their mutual log-rolling. But this is only in this material world. When the limited term expires, their unboly bargans will be exposed, and there will be nothing but regrets.

<sup>951.</sup> Eternity and infinity are abstract terms. They have no precise meaning in our human experience. The qualification, "except as God willeth," makes it more intelligible, as we can form some idea—however madequate—of a Will and Plan, and we know God by His attribute of Mercy as well as of fustice.

<sup>952,</sup> See n. 950 above. Evil consorts with evil because of their mutual bargains. But in doing so they save the righteous from further temptation.

### SECTION 16.

130. " ye-assembly of Jinns
And men! came there not
Unto you apostles from
amongst vou. 923

Setting forth unto you
My Signs, and warning you
Of the meeting of this Day
Of yours?" They will say:
"We bear witness against
Ourselves." It was
The life of this world.
That deceived them. So
Against themselves will they
Bear witness that they
Rejected Faith.

- 131. (The apostles were sent) thus, For thy Lord would not Destroy for their wrong-doing Men's habitations whilst Their occupants were unwarned.
- 132. To all are degrees (or ranks) 854
  According to their deeds:
  For thy Lord
  Is not unmindful
  Of anything that they do.
- 133. Thy Lord is Self-sufficient, 83 Full of Mercry: if it were His Will, He could destroy You, and in your place Appoint whom He will As your successors, even as He raised you up From the posterity Of other people.

يَمْمَشْرُ الْمِنْ وَالْإِنسْ أَلَّا رَأْ وَكُمْ لُسُلُّ اللَّهِ مِنْ وَيُنذِ لُو وَتَكُمْ لُسُلُّ المَنْ وَيُنذِ لُو وَتَكُمْ
 اينّاء مَنْ مَنْ وَيَنكُمْ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْمُنْتِلَا اللَّهُ اللْمُنْ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ الللْمُلْمُ اللَّلْمُ اللَّهُ اللْمُلْمُلِمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ اللَّلِمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُ

® ذَالِكَ أَن لَّرَكِنُ زَيُكَ مُهْلِكَ الْفُرَىٰ بِفُلْمٍ وَأَحْلُمَا غَفِلُونَ

® وَلِكُلِّ دَنَجَكُ فِنَا عَلِوْأً وَمَا رَبُّكَ بِغَلْهِ لِ عَمَا يَعْسَلُونَ

۞ وَرَبُّكَ الْفَيْنُ وُالرَّصْةُ إِن يَشَأَ أَيْدُ مِنكُرٌ وَيَسْتَغَلِفُ مِنْ بَعْدُ سِسُمْ مَا يَسَكَ امُكَمَّ أَنشَأَ صَحْدِين وُزِيَّةٍ فَوْمٍ النَّوِينَ

<sup>953. &</sup>quot;Apostles from amongst you." This is addressed to the whole gathering of men and Jinns. Are the Jinns, but disembodied spirits of evil men?

<sup>954.</sup> On good and evil there are infinite degrees, in our deeds and motives: so will there be degrees in our spiritual position. For everything is known to God, better than it is to ourselves.

<sup>955.</sup> God is not dependent on our prayer or service. It is out of His Mercy that He desires our own good. Any race or people to whom He gives chances should understand that its failure does not affect God. He could create others in their place, as He did in times past, and is doing in our own day, if only we had the wit to see it.

134. All that hath been \*\*\*

Promised unto you

Will come to pass:

Nor can ye frustrate it

(In the least bit).

135. Say: "O my people!

Do whatever ye can: ""
I will do (my part):
Soon will ye know
Who it is whose end
Will be (best) in the Hereafter:
Certain it is that
The wrong-doers will not prosper."

136. Out of what God
Hath produced in abundance
In tilth and in cattle,
They assigned Him a share:
They say, according to their
fancies:
"This is for God, and this"—
For Our "partners"!
But the share of their "partners"
Reacheth not God, whilst
The share of God reacheth
Their "partners"! E vij

(And unjust) is their assignment!

@ إِنَّ مَا نُوْعَدُونَ لَآتِيٍّ وَمَآ أَنْمُ يُغْفِرِينَ

﴿ فُلْ يَنْفُو بِإِنْ عَلَوْا عَلَىٰ مَكَا تَذِكُمْ إِنِّ عَامِلُّ مُتَوْفِ تَبْعَلُونَ مِنْ تَكُونُ لَدُوعَيْبُهُ الدَّارِ إِنَّهُ لِا يُفْسِطُ الظَّالِمُونَ

وَتَسَلُوا لَهُ فِيَا ذَرَا مِنَ الْحَرْثِ وَالأَفْسَمِ
فَسِيبًا فَعَالُوا هَذَا لِذَ يَرْعُ فِي وَمَا لَا فَشَا فَسِيبًا فَعَالُوا هَذَا لِلَهِ يَرْعُ فِي وَمَا لِنَتِيَّ اللَّهِ وَمَا فَهَا حَادَ لِلْدَيْقِ فِلْوَيْسِيلُ لِلْكُ شُرِكَ إِنِهِ فَيْ سَالَةً مَا بَعَنْكُونَ بَعَنْكُونَ

956. Both the good news and the warning which God's aposiles came to give, will be fulfilled Nothing can stop God's Universal Plan See n, 947 to v. 125

957. In so far as this is addressed to the Unbelievers it is a challenge. "Do your ulmost; adding will deter me from my duty; we shall see who was in the end." Passing from the perficular occasion, we can undestand it in a more openal sense, which is true for all time. Let the evit ones do their worst. Let those who believe do all they can, according to their opportunities and abilities. The individual must do the straight duty that lies before him. In the end God will judge, and this judgment is always true and just.

938. There is scathing sarcasm here, which some of the Commentators have missed. The Pagans have generally a big Pantheon, though above if they have a vague dea of a Supreme God. But the material benefits too to the goldings, the fancied "patiners" of God; for they have temples, prests, dedications, etc., while the true and supreme God has only lip-worship, or at best a share with numerous "partners". This was so in Araba also. The shares assigned to the "partners" who were many and clamorous for their rights. The share assigned to God possibly went to the post-but more probably went to the prests who had the cult of the "partners", in the Supreme God had no separate priests of His own. It is also had that when heaps were thus laid out, if any portion of God's heap fell into the heaps of the "partners", the prests greefilly and promptly appropriated it, while in the contract case, the "partners," prests were careful to reclaim any portion from what they called "God's heap". The absurdity of the whole thing is indicated. God created every thing: how can be have a shore?

137. Even so, in the eyes
Of most of the Pagans, \*\*
Their "partners" made alluring.
The slaughter of their children,
In order to lead them
To their own destruction,
And cause confusion
In their religion.
If God had willed,
They would not have done so:
But leave alone
Them and their inventions.

138. And they say that
Such and such cattle and crops \*\*
Are taboo, and none should
Eat of them except those
Whom—so they say—We
Wish; further, there are
Cattle forbidden to yoke \*\*
Or burden, and cattle
On which, (at slaughter),
The name of God is not \*\*
Pronounced;—inventions
Against God's name: soon
Will He requite them

139. They say: "What is
In the wombs of
Such and such cattle
Is specially reserved
(For food) for our men,
And forbidden to our women;
But if it is still-born,
Then all have shares therein. \*\*\*

For their inventions.

﴿ وَهَا لِنَ ذَنَنَ لِكَذِيرِ فِنَ الْمُشْرِكِينَ فَتَكَ أَوْلَكِ هِمْ شَهِكَ أَوْهُمْ لِلْرَهُ وُمُمْ وَلِيَا لِمِسْواً عَلْهِيذِ دِينَهُ خُرِّ وَلَوْشَاءَ اللّهُ مَا فَعَلُونُهُ فَذَرُهُمْ وَمَا يَشْرَفُنَ

۞ وَقَالُواْ مَنْوَهُ أَفْسَكُمْ وَمَرْكُ جِحْرُكُ بِعُلَمُهُمَا إِلَّا مَن لَئْكَاءُ بَرْغِيهِمْ وَآفَسَكُ حُوِّتَ طُهُوْلِهَا وَأَفْسَرُ لَا يَذْكُورُوَ أَنْسَ الْمَوْعَلَيْهَا افْوْرَاهُ عَلَيْوْسَجْنِيهِمْ كِأَكَافُواْ بَيْنَدُونَ

﴿ وَقَالِوْا مَا فِي الْمُلُونِ مَا نِهِ ٱلْأَفْسَرُ خَالِصَةً لِلْاكُونِا وَتُعَمَّمُ ثَلَّ أَزْوَ إِحَنَّا قَانَ يَعَنَى شِنَةً فَهُذْ فِيهِ شُرِكَانًا

<sup>939</sup> The false gods and idols—among many nations, including the Arabs—were supposed to require human sacrifices. Ordinarily such sacrafices are revolting to man, but they are made "alluring"—a sacred: nite—by Pagan custom, which falsely arrogates to tivelf the name of religion. Such customs, if allowed, would do nothing but destroy the people who practise them, and make their religion but a confused bundle of revolting superstitions.

<sup>960</sup> A taboo of certain foods is sometimes a device of the priesthood to get special things for itself. It has to be enforced by pretending that the prohibition for others is by the Will of God. It is a file of invention against God. Most superstitions are:

<sup>961.</sup> Cattle dedicated to heathen gods may be reserved from all useful work; in that case they are a dead loss to the community, and they may, besides, do a great deal of damage to fields and crops.

<sup>962.</sup> If meat is killed in the name of heathen gods, it would naturally not be killed by the solemn rite in God's name, by which alone the killing can be justified for food. See n. 698 to v. 5.

v 963. These are further Pagan superstitions about cattle. Some have already been noted in v. 106, which may be consulted with the notes,

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For their (false) attribution (Of superstitions to God), He will soon punish them: For He is full Of wisdom and knowledge.

140. Lost are those who slay
Their children, from folly,
Without knowledge, and forbid
Food which God hath provided
For them, inventing (lies)
Against God. They haveIndeed gone astray
And heeded no guidance.

### SECTION 17.

- 141. Et is He who produceth Gardens, with trellises
  And without, and dates,
  And tilth with produce
  Of all kinds, and olives
  And pomegranates,
  Similar (in kind)
  And different (in variety): \*\*
  Eat of their fruit
  In their season, but render
  The dues that are proper
  On the day that the harvest
  Is gathered. But waste not \*\*
  By excess: for God
  Loveth not the wasters.
- 142. Of the cattle are some
  For burden and some for meat:

۞ قَدْخَسُرَالَدِ بَنَفَتَ لَوْا أَوْلَدَهُمْ سَمَا إِخَدِيمُ وَيَرْمُوا مَا رَدَقِهُمُ اللّهُ الْوَلَاكُمُ مَسَمًا إِخَدِيمُ يَرْمُوا مَا رَدَقِهُمُ اللّهُ الْوَلَاثُ مَنْ اللّهُ

@وَمِنَ ٱلأَنْدَا كُنُولَةُ وَقُرِينًا

<sup>964.</sup> Ansha-a: see vi. 98, n. 923.

<sup>965.</sup> A beautiful passage, with music to match the meaning. Cf. vi. 99 and notes.

<sup>956. &</sup>quot;Waste act, want not," says the English proserb. Here the same wisdom is preached from a higher motive. See what magnificent means God provides in nature for the sustenance of all His creatures, because He loves them all. Enjoy them in moderation and be grateful. But commit no excess, and commit no waste: the two things are the same from different angles of vision. If you do, you take away something from other creatures and God would not like your selfshness.

<sup>967.</sup> Superstition kills true religion. We come back to the Arab Pagan superstitions about cattle for food. The horse is not mentioned, becausehor a flesh was not an article of diet and there was on superstitions about it. Sheep and goats, camels —nd oxen were the usual sources of meat. Sheep and goats were not used as beasts of burden, but camels (of both sexes) were used for carrying burdens, and oxen for the plough, though cows were mainly used for milk and meat. The words "some for burden and some for meat" do not differentiate whole species, except that they give you the first two and the last two as cattegories.

Eat what God bath provided For you, and follow not The footsteps of Satan: For he is to you An avowed enemy.

143. (Take) eight (head of cattle) was
In (four) pairs:
Of sheep a pair,
And of goats a pair;
Say, hath He forbidden
The two males,
Or the two females,
Of the young) which the wombs
Of the two females enclose?

Tell me with knowledge If we are truthful:

144. Of camels a pair;
And of oxen a pair;
Say, hath He forbidden
The two males,
Or the two females,
Or (the young) which the wombs
Of the two females enclose?—
Were ye present when God
Ordered you such a thing?
But who doth more wrong
Than one who invents
A lie against God,
To lead astray men
Without knowledge?
For God guideth nof

#### SECTION 18.

145. Say: "I find not
In the Message received
By me by inspiration
Any (meat) forbidden
To be eaten by one
Who wishes to eat it,
Unless it be dead meat,
Or blood poured forth,

People who do wrong

ڪلۇاچتارزَ قىنگۇاقلۇكۇلا تىنتىيغۇا خىلۇك النىنىغلۇن لۇندۇلگۇ تىكۇڭىشىيىن

٣ تمثيكة أزُولِجُ مِنَ النَّسَأَنِ آشَـَيْنِ وَمَنَ اللَّمِنِ النَّنِيِّ فَا اللَّكَرِيْنِ حَرَّمَ أَدِ الإُنْكِيَّيْنِ أَمَّا اضْتَلَتْ عَلِيَهِ أَرْعَادُ ٱلأَنْسَيَيْنِ الْمُونِيِّلِيِّ إِن كُمُنْذُ صَلِيْقِينَ

وَمِنَ ٱلْإِيلِ ٱفْنَانِ وَمِن ٱلْبَصْرِ افْنَدِينَّ وَمِن ٱلْبَصْرِ افْنَدِينَّ مِنْ الْمُعْدَرِ أَنْ الْفَنَامُ الْأَنْكَبَ مِنْ إِلَّا الْفَنْكِ أَنْ الْمُعْدَرِ أَنْ الْفَالَةِ إِنْ عَلَيْهِ الْمُعْدَرِ الْمُعْدِدِ اللَّهِ وَمِا الْمُعْدَرِ الْمُعْدَرِ الْمُعْدَدِ اللَّهِ وَمِنْ الْمُعْدَرِ الْمُعْدَدِ اللَّهِ وَمِا الْمُعْدَدِ اللَّهِ وَمِنْ الْمُعْدِدِ اللَّهِ وَمِنْ الْمُعْدَدِ اللَّهِ وَمِنْ الْمُعْدَدِ اللَّهِ وَمِنْ الْمُعْدَدِ اللَّهِ وَمِنْ الْمُعْدَدِ اللَّهِ وَمِنْ اللَّهِ وَمِنْ الْمُعْدِدِ اللَّهِ وَمِنْ اللَّهِ وَمِنْ اللَّهِ وَمِنْ الْمُعْدِدِ اللَّهِ وَمِنْ الْمُعْدِدِ اللَّهِ وَمِنْ الْمُعْدِدِ اللَّهِ وَمِنْ الْمُعْدِدِ اللَّهِ وَمِنْ اللَّهِ وَمِنْ اللَّهِ وَمِنْ الْمِنْ الْمُعْدِدِ وَمِنْ اللَّهِ وَمِنْ اللْمُنْ اللَّهِ وَمِنْ اللَّهِ وَمِنْ الْمُنْفِقِ وَالْمُنْ اللَّهِ وَمِنْ اللْمُنْ اللَّهِ وَمِنْ اللْمِنْ اللَّهِ وَمِنْ اللْمِنْ اللْمُنْفِقِ اللْمُنْفِقِ اللْمُنْفِقِ اللْمُنْفِقِ اللْمُنْفِيقِ اللْمُنْفِقِ اللَّهِ وَمِنْ الْمُنْفِقِ وَلِيْفِيقِ اللْمِنْفِقِ وَمِنْ اللْمِنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِيقِ الْمُنْفِقِ وَالْمُنْفِقِ قِ وَالْمِنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُلِيقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَالْمُنْفِقِ وَلِيْفِي الْمُنْفِقِ وَالْمُنْفِقِ وَالْ

﴿ قُلْ لَا أَجِدُ فِي مَا أُوحِ إِلَىٰ تُحَنَّمُ كَلَ طَلَعِهِ تَفِلْكُ مُنْ إِلَا أَن يَكُونَ مَيْنَةً أَوْ دَمَا مُسْفُومًا

<sup>968.</sup> The superstitions referred to in vi. 139 and v. 106 are further ridiculed in this verse and the next.

<sup>969.</sup> Blood powred forth: as distinguished from blood adhering to flesh, or the liver, or such other internal organs purifying the blood.

Or the flesh of swine,—
For it is an abomination—
Or, what is impious, (meat)
On which a name has been
Invoked, other than God's."
But (even so), if a person
Is forced by necessity,
Without wilful disobedience,
Nor transgressing due limits,—
Thy Lord is Oft-forgiving,
Most Merciful.

146. For those who followed
The Jewish Law, We forbade
Every (animal) with
Undivided hoof, Mo
And We to bade them
The fat of the ox Mi
And the sheep, except
What adheres to their backs
Or their entralls,
Or is mixed up
With a bone:
This in recompense
For their wilful disobedience:
For We are True
(In Our ordinances).

147. If they accuse thee
Of falsehood, say:
"Your Lord is full
Of mercy all-embracing;
But from people in guilt
Never will His wrath
Be turned back.

148. Those who give partners (To God) will say:

أَوْلَتُمْ خِنْزِرِ فَإِنَّهُ يِنْجُلَّ أَفْئِسُكُمُّ الْمُلَلِئِيرُ اللَّهِ بِلَّهِ فَكَنَ الْمُثْلِكُمْ بَغَرْ بَاغٍ وَلَاعَادٍ فَإِنَّ ذَبَكَ عَنْفُوْدُ تَنْجِئُهُ

وَكُلُ الْذِينَ كَمَادُ وَاحْرَمْنَا حَكُلَ ذِي
 عُلْمُ وَمِنَّ الْجَدِّرِ وَالْمَنْحِ مَنْمَنَا عَلَيْمِ عُنْوَمُهُمَّا
 إِلَّا مَا حَمَكُ مُلْهُورُهُمَّا أَوِ الْحَوَلِيَّ الْوَ
 مَا الْمُنْسَلِمُ وَطْلِمُ ذَلِكَ جَرْمَيْنَا هُرِيغُهِمْ مِنْغُهِمْ مَنْ عُنْهُمْ مِنْغُهِمْ وَاللَّهِ مَنْ اللَّهِ عَرْمَيْنَا هُرْمِيغُهُمْ مِنْغُهِمْ وَاللَّهِ مَنْ اللَّهِ عَرْمَيْنَا هُرْمِينَا هُرِيغُهُمْ مِنْغُهِمْ مَنْ عَلَيْمَ اللَّهِ عَلَيْمَا اللَّهِ مَنْ اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهُ اللَّهِ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهِ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمِ اللَّهِ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمِ اللَّهِ عَلَيْمَا اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمَ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَ عَلَيْمَا اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمَ اللَّهُ عَلَيْمَ عَلَيْمِ اللَّهُ عَلَيْمَ الْمُعْلِقِيمِ اللَّهِ عَلَيْمَا اللَّهُ عَلَيْمَا اللَّهُ عَلَيْمِ اللَّهُ عَلَيْمَا اللَّهِ عَلَيْمَ الْمُعْمِلِهُ عَلَيْمِ اللْعِلْمِ عَلَيْمِ اللْعِلْمِ عَلَيْمِ عَلَيْمِ اللْعِلْمِ عَلَيْمِ اللَّهِ عَلَيْمِ اللَّهِ عَلَيْمِ اللْعِلْمِ اللَّهِ عَلَيْمِ اللَّهِ عَلَيْمِ اللْعِلْمُ عَلَيْمِ اللْعِلْمُ عَلَيْمِ الْمُعْمِلِهُ عَلَيْمِ اللْعِلْمِ عَلَيْمِ اللْمِنْ عَلَيْمِ اللْعِيْمِ اللْمُؤْمِنَا اللَّهِ عَلَيْمِ اللْمِنْ عَلَيْمِ اللَّهِ عَلَيْمِ عَلَيْمِ اللَّهِ عَلَيْمُ الْمُؤْمِنِ الْمُؤْمِنِي الْمِنْ عَلَيْمِ عَلَيْمِ عَلَيْمِ اللْعِلْمُ عَلَيْمِ 
﴿ فَإِن كَنْ بُولَا فَقُالَ نَجُكُمْ دَوُرَتُكُمْ وَوَرَهُمْ وَوَلِيَعَا فِي اللَّهِ وَالْمِيعَا فِي اللَّهِ وَالْمُؤْمِنِينَ وَلَكُمْ وَمِنَ الْفَوْ وَالْمُؤْمِنِينَ

@سَيقُولِ الَّذِينَ أَنْهَ كُواْ

970. <code>Zujur</code> may mean claw or hoof; it is in the singular number; but as no animal has a single claim, and there is no point in a division of claws, we must look to a hoof for the correct interprelation. In the jewish Law (Levilicus, xi. 3-5), "whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts" was lawful as food, but the camel, the coney (rabbit), and the hare were not lawful, because they do not "divide the hoof". "Undivided hoof" therefore is the correct interpretation. These three animals, unlawful to the jews, are lawful in Islam. Cf. iv. 150.

971. In Leviticus (vii. 23) it is laid down that "ye shall eat no manner of fat, of ox, or of sheep, or of goat." As regards the exceptions, it is to be noticed that priests were enjoined (Leviticus, vii. 6) to eat of the fat in the trespass offering, which was considered holy, oiz., "the rump" (back and bone) "and the fat that covereth the inwards" (entrais), (Leviticus, vii. 3).

"If God had wished. We should not have Given partners to Him; Nor would our fathers: Nor should we have had 972 Any taboos." So did Their ancestors argue Falsely, until they tasted . Of Our wrath. Say: " Have ye any (certain) Knowledge? If so, produce It before us. Ye follow Nothing but conjecture : Ye do nothing but lie."

I C. 82.

149. Say: "With God is the. argument 973 That reaches home : if it had Been His Will. He could Indeed have guided you all."

150. Say: "Bring forward your witnesses

> To prove that God did Forbid so and so." If they Bring such witnesses. Be not thou amongst them: " Nor follow thou the vain Desires of such as treat Our Signs as falsehoods, And such as believe not In the Hereafter: for they Hold others as equal With their Guardian-Lord. 875

C. 82.-God's commands are not irrational (vi. 151-165,) Taboos, but based on the moral law, And conformable to reason. His Way

<sup>972.</sup> As used by the Pagans, the argument is false, for it implies (a) that men have no personal responsibility, (b) that they are the victims of a Determinism against which they are helpless, and (c) that they might therefore go on doing just what they liked It is also inconsistent, for if (b) is true, (c) cannot be true. Nor is it meant to be taken seriously.

<sup>973.</sup> On the other hand, the argument cuts true and deep, as from God to His creatures. God is Omnipotent, and can do all that we can conceive. But He, in His Plan, has given man some responsibility, and some choice in order to train man's will. If man fails, he is helped in various ways by God's mercy and grace. But man cannot go on sinning, and in a state of sin, expect God to be pleased with him (vi. 147).

<sup>974.</sup> The Pagan superstitions were of course baseless, and in many cases harmful and debasing, If God's name was taken as supporting them, no true man of God could be taken in, or join in support simply because God's name was taken in vain.

<sup>975,</sup> Cf. vi. 1. God, who created and who cherishes and cares for all, should have the first claim on our attention. Those who set up false gods fail to understand God's true governance or their own true destiny.

C. 82.1

Is the straight Way, of justice and truth.
In unity and faith must we dedicate
All our life to His service, and His
Alone, to Whom we shall return.

#### SECTION 19.

- 151. Say: "Come, I will rehearse What God hath (really) \*\*\* Prohibited you from ": join not Anything as equal with Him: Be good to your parents: Kill not your children On a plea of want :-- We Provide sustenance for you And for them :- come not Nigh to shameful deeds. Whether open or secret: Take not life, which God Hath made sacred, except By way of justice and law: " Thus doth He command you. That ye may learn wisdom.
- 152. And come not nigh
  To the orphan's property,
  Except to improve it,
  Until he attain the age
  Of full strength; give measure
  And weight with (full) justice;—
  No burden do We place
  On any soul, but that
  Which it can bear;—
  Whenever ye speak, speak justly,

قَالَمُ الْوَالْمَ مَا حَرَّمَ رَبُكُمْ عَلَيْ عَلَيْ الْهُ الْمَا حَرَّمَ رَبُكُمْ عَلَيْ عَلَيْ الْهُ الْمَا مَنْ مِنْ الْمَالَقُ عَنْ الْمَالَقُ الْمَنْ الْمَالَقُ الْمَنْ الْمَالَقُ الْمَنْ مَنْ الْمَالَقُ الْمَنْ الْمَالَقُ الْمَنْ الْمَالَقُ الْمَنْ مَنْ الْمَالَقُ الْمَنْ الْمُنْ ُلُونُ الْمُنْ ا

وَلَا نَفْرَيْوا مَالَ الْبَيْنِيدِ إِلَا وَالَّنِ عَنْ أَحْسَنُ
 حَشَّى بَبِثُلِعَ آلْفُ أَزْوَا وَأَوْفِرَا الْبَعْلَ وَلَلْفِرَا وَ
 إِلْشِيلًا لِانْتُطْفُ تَشْكُ إِلَّا وُسْتَعَمَّا وَانَا
 وَلَشْتُوا أَوْلِوا
 فَلْفُ وَأَمْوِلُوا

976. Instead of following Pagan superstitions, and being in constant ferror of imaginary taboes and prohibitions, we should study the true moral law, whose sanction its God's Law. The first step is that we should recognise that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (i) that God's love of us and care for us nany—on an infinitely higher plane—be understood by our ideal of parental love, which is purely unsolish; (3) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divise love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us but for them; hence any custom like the Pagan custom of sacrificing children to Moloch stands condemned. Then come the moral prohibitions against lewdness and all unseemly acts, relating to see or otherwise, open or secrets. This is followed by the prohibition of killing or fighting. All these things are conformable to our own interest; and therefore true wisdom from our own point of view.

<sup>977.</sup> For the comprehensive word \$aqq I have used the two words "justice and law": other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Be seen in killing animals for food, a dedicatory formula," in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 952 to v. 138.

Even if a near relative Is concerned; and fulfil The Covenant of God: <sup>978</sup> Thus doth He command you, That ye may remember.

- 153. Verily, this is My Way, Leading straight: follow it: Follow not (other) paths: They will scatter you about From His (great) Path: Thus doth He command you, That ye may be righteous.\*\*
- 154. Moreover, We gave Moses
  The Book, completing
  (Our favour) to those
  Who would do right,
  And explaining all things so
  In detail,—and a guide
  And a mercy, that they
  Might believe in the meeting
  With their Lord.

## SECTION 20.

- 155. And this is a Book
  Which We have revealed
  As a blessing; so follow it
  And be righteous, that ye
  May receive mercy:
- 156. Lest ye should say: "The Book was sent down To two Peoples before us, And for our part, we Remained unacquainted

وَأَنَّ مَسْلَا مِسْرَطِى مُسْنَيْقِيًّا
 وَأَنِّ مَسْلَا مِسْرَطِى مُسْنَيْقِيًّا
 وَحَصْرُ وَقَ وَسِيدِ إِذْ ذَكِمُ وَصَنْكُم بِدِ،
 لَمْلَاحَدْ نَتَقُونَ
 فَرُّ الْقِنَا مُوسَى الْحِسَدِ بِمَاكُم لَيْمُ وَمَسْدَكُم اللهِ اللهُ اللهِ ال

﴿ وَهَمُنا حِيَّاثِ أَنَّاكُ مُهُارَكُ مُهُارَكُ مُهُارَكُ مُهُارَكُ مُهُارَكُ مُهُارَكُ مُهُارَكُ مُنَامِعُ وَالْمُعْمُونِ مُنْافِعُ وَمُؤْمِنَ مُنْافِعُ وَمُؤْمِنِ مُؤْمِنِ مُومِ مُؤْمِنِ مُومِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِعِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُؤْمِنِ مُومِ مُؤْمِنِ مُؤْمِنِ مُومِ مُؤْمِ مُؤْمِنِ

۞ أَن تَقُولُواَ إِنِّمَاۤ أَنْزِلَ الْكِكَبُ عَلَىٰ مَدَ إِمَنَكَ بْنِ مِن مَبَلِكَ اقَادَ كُمُكَا عَن

<sup>978.</sup> Cf. v. 1, and n. 682.

<sup>979.</sup> Note again the triple refrain with variations, in vi. 151, 152, and 153. In verse 151, we have the moral law, which it is for our own good to follow: "Thus doth He command you, that ye may learn wisdom." In verse 152, we have to deal justly and rightly with others; we are apt to think too much of ourselves and forget others: "Thus doth He command you, that ye may remember." In verse 153 our attention is called to the Straight Way, the Way of God, the only Way that leads to righteousness: "Thus doth He command you, that ye may be righteous."

<sup>960.</sup> The revelation to Moses went into the details of people's lives, and thus served as a practical guide to the Jews and after them to the Christians. Admittedly the Message delivered by Christ dealt with general principles only and in no way with details. The message of Islam as in the Qur-da is the next complete guide in point of time after that of Moses.

<sup>961.</sup> Because the dilizent studies of the earlier People of the Book were in languages foreign to the new People of Islam, or because they were meant for circumstances different from those of the new world after Islam.

337

With all that they learned By assiduous study: "

157. Or lest ve should say: " If the Book had only Been sent down to us. . We should have followed Its guidance better than they." Now then hath come Unto you a Clear (Sign) 900 From your Lord,-and a guide And a mercy.: then who . Could do more wrong Than one who rejecteth God's Signs, and turneth Away therefrom? In good time Shall We requite those Who turn away from Our Signs. With a dreadful penalty. For their turning away.

If the angels come to them, Or thy Lord (Himself), Or certain of the Signs Of thy Lord!

The day that certain. Of the Signs of thy Lord Do come, no good.

Will it do to a soul \*\*

To believe in them then, If it believed not before Nor earned righteousness Through its Faith. Say:

"Wait ye: we too.

Are waiting." \*\*\*

وكاسكيرم لغلفلين

اَوَتَصُولُواْ لَوَاكَا أَنِّ لَ عَلَيْ الْكَتَبُ الْكِتَبُ لَكَا الْكِتَبُ الْكِتَبُ الْكَتَبُ الْكَتَبُ الْمَالِيَةِ الْمَاكِمَةِ الْمَاكِمَةِ الْمَاكِمِينَةُ الْمَاكِمِينَةً فَتَنَ الْمَلْكُمُ مِنَ كَنْ الْمَاكِمُ مِنَ كَذَبَ إِمَاكَيْتِ اللَّهِ وَصَدَفَ عَلَيْ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللْمُنْ اللْمُنَالِي الْمُنْ الْ

۞ڡٮڵؠٙٮڟؙۯڹڒٳ؆ؖٲڹڗڵڶۣؽۿؙ؞ؙٵڵؾؠۧڝڰ ٲۅؽٳ۫ۑڔڹڮٵۘۏۑٲڮؾڞڞؙۥؾٮؾؚڹؾڵؖ ؿۅٞڗؽٳ۫ؾؠٙڞڞٵؾڮڗڽڮٙڵٳؿڞؙۼؙڽڡٚۺڰ ٳؠؿۿٵڒۥٙؿػؿ؞ٵۺۜڎؽڹڰڶۮڝػۺػ ڡۣٙٳؿؽۿٵؿڹڗؙٛ۠ٷٳٲڛڟؚڷۄٙڶۮٵۺۺڟٷؽ

<sup>982.</sup> The Qur-an and the life and the teaching of Muhammad the Apostle of God.

<sup>983.</sup> There is no merit in faith in things that you are compelled to acknowledge when they actually happen. Faith is belief in things which you do not see with your eyes but you understand with your spiritual sense: if your whole will consents to it, it results in deeds of righteousness, which are the evidence of your faith.

<sup>984.</sup> The waiting in the two cases is in quite different senses: the foolish man without faith is waiting for things which do happen, and is surprised by the real things which do happen; the righteous man of faith is waiting for the fruits of righteousness, of which he has an assured hope; in a higher state of spiritual elevation, even the fruits have no personal meaning to him, for God is to him all in-all; y. 162.

159. As for those who divide so Their religion and break up Into sects, thou hast No part in them in the least: Their affair is with God: He will in the end Tell them the truth Of all that they did.

160. He that doeth good Shall have ten times As much to his credit: He that doeth evil Shall only be recompensed According to his evil :986 No wrong shall be done Unto (any of) them.

161. Say: "Verily, my Lord Hath guided me to A Way that is straight .--A religion of right,-The Path (trod) by Abraham The true in faith. And he (certainly) Joined not gods with God."

162. Say: " Truly, my prayer And my service of sacrifice, My life and my death, Are (all) for God. The Cherisher of the Worlds:

163. No partner hath He: This am I commanded. And I am the first Of those who bow To His Will.

164. Say: "Shall I seek For (my) Cherisher

الماليَّة المنافعة ال مفلكا وتمركا يغلكون @ قُلْ إِنِّي هَدَيْنِي زَفْتِ إِلَّكِ مِيرًا مِا تستقيبه دبشا فتكامِلَة الكاب وَهَا كَانَ مِنَ ٱلْكُنْكُ كُوبَ ه فا ادر مسلانی ونشی و تختای ومتكاني فلدرت العناكمين 

أغتة أللة أشغر ذنكا

985. Divide their religion: farraga: i.e., (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep "religion in its right place," as if it did not claim to govern the whole life; make a sharp distinction between the secular and the religious; or (4) show a sectarian bias, seek differences in views, so as to break up the unity of Islam.

986. God is just as well as generous. To the good the reward is multiplied ten times (i.e., far above merits) on account of His generosity. To the evil, the punishment is no more than commensurate with their sin, and even so the door of mercy is always open to those who sincerely repent and show it by their conduct,

4-165.

Other than God,
When He is the Cherisher
Of all things (that exist)?
Every soul draws the meed.
Of its acts on none of But itself: no bearer
Of burdens can bear
The burden of another.
Your goal in the end
Is towards God: He will tel
You the truth of the things
Wherein ye disputed."

165. It is He Who hath made
You (His) agents, inheritors have
Of the earth: He hath raised
You in ranks, some above
Others: that He may try you
In the gifts He hath given you:
For thy Lord is quick
In punishment: yet He
Is indeed Oft-forgiving,
Most Merciful.

وَهُوَرَبُّ حُلِ أَنَّى وَلَا كُلِيبُ حُلُّ فَنِسَ لِاَ عَلَيْتُ أَقَلَا تَزِرُ وَالِدَّةُ وِزْرَ أُخْرَقُ نَظْمَ لَكَ رَبِّحُه تَسْرَعِمُ حُمَّهُ فَلَنَهِ فَكُمْ مِمَا حُنتُهُ فهو تَفْتَكِلُمُ وَكَ

وَهُمُو اللَّذِي بَحَمَلَمُ خَلَتِهَ الارْشِ وَرَفَعَ بَمْمَنَكُمْ فَوْقَ الارْشِ وَرَفَعَ بَمْمَنَكُمْ فَوْقَ بَمْمَنَكُمْ فَوْقَ بَمْمَنِ حَمَّمَ فَوْقَ بَمْمَنِ حَمَّمَ فِي مَا يَسْمَعُ إِلَى اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهُ اللَّهِ عَلَيْهِ عَلَيْهُ اللَّهِ عَلَيْهِ عَلَ



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<sup>987.</sup> The dectrine of personal responsibility again. We are fully responsible for our acts ourselves i we ennot transfer the consequences to someone else. Nor can any one vicatiously atome for our sins. If people have honest doubts or differences about important questions of religion, they should not start fulle disputes. All will be clear in the end. Our duty here is to maintain unity and discipline, and do the duty that comes to us.

<sup>988.</sup> Cf. ii. 30 and n., where I have translated "Khalifa" as "Vicegerent", it being God's Plan to make Adam (as representing mankind) His vicegerent on earth. In C. I I have construed the same word by the word "Agent." Another idea implied in "Khalifa" is that af "successor, heir, or inheritor," i.e., one who has the ultimate ownership after the present possessors, to whom a life-tenancy has been given by the owner, have passed away. In xx. 23 occurs the striking word "heire (wārrithūn) as applied to God: "We give life and death, and We are the Heirs (or Inheritors)." The same idea occurs in iii. 180, where see n. 485. The translation here attempts to express both the ideas which I understand from the original.

# INTRODUCTION TO SCRA VII (A'ra/)

This Sura is closely connected, both chronologically and in respect of the argument, with the previous Sura. But it expounds the doctrine of revelation and man's spiritual history by illustrations from Adam onwards, through various Prophets, and the details of Moses's struggles, to the time of the Apostle Muhammad, in whom God's revelation is completed.

Summary.—The note, "learn from the past," is struck from the very beginning. The opposition of Evil to Good is illustrated by the story of Adam and Iblis. Arrogance leads to rebellion; the rebel is jealous and tempts the natural man, who is warned against deceit and all excess (vii. 1-31, and C. 83).

If the warning is not heeded, the future penalties are indicated, while the privileges and the bliss and peace of the righteous are shown in a picture of the Hereafter, as well as in the power and goodness of God in the world that we see around us (vii. 32-58, and C. 84).

The story of Noah and the Flood, and the stories of Hūd, Ṣāliḥ, Lot, and Shu'aib, all point to the lesson that the Prophets were resisted and rejected, but truth triumphed in the end, and evil was humbled, for God's Plan never fails (vii. 59-99, and C. 85).

The story of Moses is told in greater detail, not only in his struggles with Pharaoh, but in his preparation for his mission, and his struggles with his own rebellious people. Even from the time of Moses the coming of the unlettered Apostle was foreshadowed (vii. 100-157, and C. 86).

But the people of Moses frequently lapsed from God's Law as promulgated to them, and transgressed God's Covenant, and they were scattered through the earth in sections (vii. 158-171, and C. 87).

The children of Adam have multiplied, but many of them have rejected truth and go by degrees to destruction in ways that they do not realise. The righteous listen to the Message of God, and serve Him in humility (vii. 172-206, and C. 88),

C. 83.—Revelation should ease the difficulties
(viv. 1-31.) Of heart and mind, for it tells
The story of man's spiritual past,
And teaches the end of good and evil.
Iblis fell from jealousy and arrogance,
And Adam fell because he listened
To his deceit. But God did grant
In His Mercy gifts and guidance
To men, warned them against excess,
And taught them moderation and justice.

Stra VII.

A'raf, or The Heights.

In the name of God, Most Gracious, Most Merciful.

- 1, Alif, Lam, Mim, Sad. so
- 2. Book revealed unto thee,—
  So let thy heart be oppressed to No more by any difficulty
  On that account,—
  That with it thou mightest
  Warn (the erring) and teach
  The Believers.
- Follow (O men!) the revelation Given unto you from your Lord, And follow not, as friends Or protectors, other than Him. Little it is ye remember Of admonition.
- 4. In ow many towns have We Destroyed (for their sins)? Our punishment took them On a sudden by night Or, while they slept For their afternoon rest.



989. This is a combination of four Abbreviated Letters. For Abbreviated Letters generally, see Appendix I (at the end of S0ra II). The combination here includes the three letters A. L. M., which occurred at the beginning of S0ra II, and are discussed in n 25 to ii, I.

The additional letter 84d occurs in combination here and in Stra xix, and by itself at the beginning of S. xxxviii, and nowhere else. The factor common to S. vii, S. xix, and S. xxxviii, is that in each case the core of the Stra consists in the stories (qiqaq) of the Prophets. In this Stra we have the stories of Nbah, Hdd, §8lih), Lot, Shu'aih, and Möses, leading up to Muḥammad, and in S. xxxviii, he stories of David Solomon, and Job similarly lead up to Muḥammad, cocypring three out of the five sections. Stra xix consists almost entirely of such stories. Can we understand §8d to stand for qiaqa, of which it is the most characteristic letter? In this Stra vii. we have also the spiritual history of mankind traced—the Beginning, the Middle, and the End, which, as explained in n. 25, might be represented symbolically by A. L. M. If so, this Sūra, dealing with the Beginning, Middle, and End of man's spiritual story, and illustrating it by the stories of the Prophets, might well be represented symbolically by 4the letters Alif, Läm, Mim, Şād. But no one can be dogmatic about these symbols. We must accept them as symbols with a mystic meaning.

990. Heart: in the original, breast. I have used the word most appropriate to the English idiom. The meaning is that Muralfa is consoled for all the difficulties which he encountered in his mission, with the fact that he had clear guidance in the Book for his preaching.

991. This is added in order that men might not be pulled up with most little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom.

- 5. When (thus) Our punishment Took them, no cry Did they utter but this: "Indeed we did wrong." \*\*\*\*
- 6. Then shall we question
  Those to whom Our Message
  Was sent and those by whom we sent it.
- 7. And verily We shall recount Their whole story With knowledge, for We Were never absent (At any time or place). \*\*\*
- 8. The balance that day
  Will be true (to a nicety):
  Those whose scale (of good)
  Will be heavy, will prosper:
- Those whose scale will be light, Will find their souls In perdition, for that they Wrongfully treated Our Signs.
- 10. It is We Who have
  Placed you with authority
  On earth, and provided
  You therein with means
  For the fulfilment of your life: 989
  Small are the thanks
  That ye give!

992. The spiritual story of man begins with a prelude. Think of the towns and nations ruined by their iniquity. God gave them, many opportunities, and sent them warners and teachers. But they arrogantly went on in their evil ways, till some decadul calamity came like a their in the night and wiped out their traces. In a warm climate the disturbance in the heat of the midday rest is even more than the disturbance at night. It was when the catastrophe came that the people realised their sins, but it was too late.

993. In the final reckoning, the watners and teachers will give evidence of their preaching the truth, and the wicked will themselves have to acknowledge the truth. We picture it like a court scene, when the story is related, but the lidge knows all, even more than the parties can tell.

994. God is never absent from any place or at any time, for Time and Place are relative conceptions for our limited natures, while He.is the Absolute, independent of such relative conceptions.

995. That is, all the material things which are-necessary to sustain, beautify, and refine life, as which as all those powers, faculties, and opportunities which are instrumental in bringing up life to a higher plane and preparing man for his high spiritual destiny.

## SECTION 2.

- 11. Et is We Who created you And gave you shape; \*\*\*
  Then We bade the angels Bow down to Adam, and they Bowed down; not so Iblis; He refused to be of those \*\*\*
  Who bow down.
- 12. (God) said: "What prevented Thee from bowing down When I commanded thee?" He said: "I am better Than he: Thou didst create Me from fire, and him from clay."
- 13. (God) said: "Get thee down
  From this: "it is not
  For thee to be arrogant
  Here: get out, for thou
  Art of the meanest (of creatures)."
- 14: He said: "Give me respite Till the day they are Raised up."
- 15. (God) said: "Be thou Among those who have respite." 1000

وَلَفَدُ خَلَفَتَكُمْ ثُمُّ مَّ صَوْرَنَكُمُ ثُمُّمُ مَلَّا لِلَّهِ مَلْ الْكُوْمَ مُلْكُمْ مُلْكُمْ الْكُومَ الْكُومَ الْمُسْلِدُ الْمُلْلِسُ الْرَيْكُونُ الْكُومَ الْمَالِمُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْالِي اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللَّهُ الْمُلِمُ اللَّهُ الْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ ا

995. Skape or form must be interpreted not only to refer to the physical form, which changes day by day, but also the various forms or shapes which our ideal and spiritual existence may take from time to time according to our inner experiences: C/, lxxxii. 8. The original Form or idea or Pattern, according to Plato's mystic doctrine as developed in his "Republic," may also be compared with the "names" or nature and quality of things, which God taught Adam: Q. it. 3 and 'n. 84; and vi. 94, n. 916. It was after Adam (as standing for all mankind) had been so taught that the angels were saked to bow down to him, for, by God's grace, his status had actually been raised higher. Note the transition from "you" (plural) in the first clause to "Adam" in the second clause: Adam and mankind are synonymous: the olural is reverted to in vii. 16-18.

997. Iblis not only refused to bow down: he refused to be of those who bowed down. In other words he arrogantly despised the angels who bowed down, as well as man to whom they bowed down; and he was in rebellion against God for not obeying His order. Arrogance, jealousy, and rebellion were his triple crime.

998. Notice the subtle wiles of fblis: his egolism in putting himself above man, and his falsehood in ignoring the fact that God had not merely made man's body from clay, but had given him spiritual form,—in other words, had taught him the nature of things and raised him above the angels,

. 999. "This": the situation as it was then,—a rebellious creature impertinent to His Creator. At every step lbits falls lower: arrogance, jealousy, disobedience, egotism and untruth.

1000. Are there others under respite? Yes, iblis has a large army of wicked securcers, and those may not here it dupes. For though degradation takes effect at once, its appearance may be long delayed.

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- 16. He said: "Because thou Hast thrown me out ""

  Of the Way, lo! I will

  Lie in wait for them

  On Thy Straight Way:
- 17. "Then will I assault them
  From before them and behind them,
  From their right and their left:
  Nor wilt Thou find,
  In most of them,
  Gratitude (for Thy mercies)." 1002
- 18. (God) said: "Get out From this, disgraced And expelled. If any Of them follow thee,— Hell will I fill With you all.
- 19. " Adam! dwell thou woll And thy wife in the Garden, And enjoy woll tis good things) As ye wish: but approach not This tree, or ye run Into harm and transgression."
- 20. Then began Satan 1005 to whisper Suggestions to them, bringing Openly before their minds All their shame 1008

® قَالَ فَيَّآ أَغْـوَٰئِنَى لَأَفْعُدَكَ كَمُنْهُ صِرَاطَكَ ٱلْسُـنَفِية

لَمْنَا مَا وُرِدِي عَنْهُمَا مِن سَد

1001. Another instance of Iblis's subtlety and falsehood. He waits till he gets the respite. Then he breaks out into a lie and impertinent defiance. The lie is in suggesting that God had thrown him out of the Way, in other words misled him; whereas his own conduct was responsible for his degradation. The defiance is in his setting snares on the Straight Way to which God directs men. bblis now falls a step lower than the five steps mentioned in n. 999. His suth step is defiance,

1002. The assault of evil is from all sides. It takes advantage of every weak point, and sometimes even our good and generous sympathies are used to decoy us into the snares of evil. Man has every reason to be grateful to God for all His loving care, and yet man in his folly forgets his gratitude and does the very opposite of what he should do.

1003. Now the story turns to man. He was placed in a spiritual Garden of innocence and bliss, but it was God's Plan to give him a limited faculty of chore. All that he was forbidden to do was to approach the Tree of Evil, but he succumbed to Satan's suggestions.

1004. Enjoy: literally, "eat." Cf. the meaning of pa'ama in vi 14, n, 847 and akala in v. 69, n. 776.

1005. The transition from the name "Iblis" to the name "Satan" is similar to that in ii. 30, where it is explained in n. 54.

1006. Our first parents as created by God (and this applies to all of us) were innocent in middle made and the same and th

That was hidden from them (Before): he said: "Your Lord Only forbade you this tree, Lest ye should become angels Or such beings as live for ever."

- 21. And he swore to them Both, that he was Their sincere adviser,
- 22. So by deceit he brought about Their fall: when they Tasted of the tree, Their shame became manifest To them, and they began To sew together the leaves Of the Garden over their bodies, And their Lord called Unto them: "Did I not Forbid you that tree, And tell you that Satan Was an avowed Enemy unto you?"
- 23. They said: "Our Lord |
  We have wronged our own souls:
  If Thou forgive us not
  And bestow not upon us
  Thy Mercy, we shall
  Certainly be lost."
- 24. (God) said: "Get ye down, With enmity between yourselves. On earth will be your dwelling-place And your means of livelihood,— For a time."
- 25. He said: "Therein shall ye Live, and therein shall ye Die; but from it shall ye Be taken out (at last)." 1009

وَقَالُ مَا نَهَ نَكُمَا رَبُّكُمَا عَنْ هَا فِهِ النَّهَمُ الْمَعْ الْمَا النَّهُمُ اللَّهُ اللَّهُمُ ُ الللْمُمُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُو

@قالا رَبُّنَا طَلَتْ أَنْفُسَنَا قال لَهُ مُشْفِرُكُا وَتَرْحَنَنَا لَتَكُونَنَ مِنَ لَكُسِيدِينَ

الداهيطانوا بعضك إلى من عداً الله المنظام المنظمة المنظم

<sup>1007.</sup> Cf. this whole passage about Adam with the passage in it, 20-39, and with other passages in subsequent Stras. In places the words are precisely the same, and yet the whole argument different. In each case it exactly fits the context. In S. ii, the argument was about the origin of man. Here the argument is a prelude to his history on earth, and so it continues logically in the next section to address the Children of Adam, and goes on afterwards with the story of the various apostles that came to guide mankind. Truth is one, but its apt presentment in human words shows a different facet in different contexts.

#### SECTION 3.

- 27. O ye Children of Adam!
  Let not Satan seduce you,
  In the same manner as \*\*
  He got your parents out
  Of the Garden, stripping them
  Of their raiment, to expose
  Their shame: for he
  And his tribe watch you
  From a position where ye
  Cannot see them: We made
  The Evil Ones friends
  (Only) to those without Faith.
  - 28. Men they do aught
    That is shameful, they say:
    "We found our fathers
    Doing so"; and "God
    Commanded us thus":
    Say: "Nay. God never

٥ يَنْوَى وَادَمْ فَدُ أَزَلْنَا عَلَيْصُدُ لِيَكُ وَلَوَى سَوَائِمُ وَرِيفُكُمُ وَلِيفُكُمُ وَلِياسُ التَّفُوعِ ذَلِكَ حَنَرُ أَذَلِكَ مِنْ اَلْمِتُ اللَّهِ لَتَلَهُ مُنْ يَذَكُونَ

كَنَّ أَنْهُ إِلَيْهُ مِنْ أَلْهُ مِنْ أَلْهُ مَنْ عَلَيْمَ الْمَنْ مِنْ عَلَيْمَ الْمَنْ مِنْ عَلَيْمَ الْمَن لِبَاسُهُمَ الْمُرْمِثُمَ الْمَنْ الْمِيسَا أَنْوَرَهُمْ أَنَّ الْجَمَلُتُ ا وَقِيمِلُهُ مِنْ حَنِّى لا مُرْوَمُهُمْ إِنَّ الْجَمَلُت الْمُنْ مُونَ الْفَيْمِ لِلْمِنْ الْوَلِيَّةَ لِلَّذِينَ لَا يُؤْمِنُونَ هُ مَا ذَا فَعَسَلُوا فَلْمِحْتُ فَى الْوُلُومِيمُونَ اللَّهِ الْمُؤْمِنُونَ اللَّهِ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهِ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ الللَّهُ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللْمُؤْمِنَ اللْمُؤْمِنِ الللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِلُولُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللَّهُ الْمُؤْمِنِينَا اللْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِلِمُ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُومُ اللَّهُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِ الْمُؤْمِ اللْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِ الْمُؤْمِنُ الْمُ

1008. There is a double philosophy of clothes here, to correspond with the double signification of verse 20 above, as explained in n. 1006. Spiritually, God created man "bare and alone" (vi. 94): the soull in its naked purity and beauty knew no shane because it knew no guilt: after it was touched by guilt and soiled by evil, its thoughts and deeds became its clothing and adornments, good of bad, honest or meretricious, according to the inner motives which gave them colour. So in the case of the bady: it is pure and beautiful, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and-character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness, which covers the nakedness of sin, and adorns us with virtues. In secular literature, the philosophy of clothes is the theme of Carlyle's "Sarior Resertes." but it is strong meat to the novice in literature.

1009. That is, by fraud and deceit,—by putting you off your guard and telling lies. Adam a story, here becomes an introduction to the later spiritual history of mankind: vii, 20-22. In the Garden Statan's decent stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip, us, of the raiment of rightpousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but soit and selfshiness.

Commands what is shameful: Do ve say of God What we know not?"

- 29. Sav: "My Lord hath commanded Justice; and that ye set Your whole selves (to Him) 1010 At every time and place Of prayer, and call upon Him, Making your devotion sincere As in His sight: Such as He created you ion In the beginning, so Shall ye return.
  - 30. Some He hath guided: Others have (by their choice) Deserved the loss of their way : 1012 In that they took The Evil Ones, in preference To God, for their friends And protectors, and think That they receive guidance.
  - 31. O Children of Adam ! Wear your beautiful apparel,1013 At every time and place Of prayer : eat and drink : But waste not by excess, For God loveth not the wasters.

1010. For wajh, see ii. 112 and n 114. Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to God. Even so, it may not be enough; for the sight of our heart and soul may be faulty. We should call upon God to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight"

1011. Cf. vi. 94. Our sincerity should be real sincerity, as in God's sight; for when we return to Him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life.

1012. Guidance is for all. But in some it takes effect; in others the doors are closed against it, because they have taken Evil for their friend. If they have lost their way, they have richly deserved it; for they deliberately took their choice, even though, in their self-righteousness, they may think that their sin is their virtue and that their Evil is their Good.

1013. Beautiful apparel: senat: adomments or apparel for beautiful living: construed to mean not only clothes that add grace to the wearer, but toilet and cleanliness, attention to hair, and other small personal details which no self-respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of God, though He is always present everywhere! But the caution against excess applies: men must not go to prayer in silks or ornaments appropriate to women. Similarly sober food, good and wholesome, is not to be divorced from offices of religion; only the caution against excess applies strictly. A dirty, unkempt, slovenly Faqir could not claim sanctity in Islam.

C. 84.—God has forbidden the things
(vn. 32-38) That are evil, not those that are good,
For these were created for man's
Enjoyment. The transgressors
Are those who reject God's Signs.
They will have no share in the Bliss
Of the Hereafter. But the righteous
Will dwell in Peace, and the Hope
That was promised will be theirs.

## SECTION 4.

- 32. Fay: Who hath forbidden The beautiful (gifts) of God, was Which He hath produced For His servants, And the things, clean and pure, (Which He hath provided) For sustenance? Say: They are, in the life Of this world, for those Who believe, (and) purely was For them on the Day Of Judgment. Thus do We Explain the Signs in detail For those who understand.
- 33. Say: The things that my Lord Hath indeed forbidden are: 1018 Shameful deeds, whether open Or secret; sins and trespasses Against truth or reason; assigning Of partners to God, for which He hath given no authority; And saying things about God Of which ye have no knowledge.

قُل مَنْ حَسَرَمَ زِيئَةَ اللهَ الَيْقَ
 أَخْسَتَ فِيهَادِهِ وَالطّيْبَانِ مِنَ الزِدْقِ
 قُل هِي اللّهِ يَنَ المَمْوا فِي الْحَيَّوٰ اللّهُ بَا
 خالصةً يتوم اللّهِ يَنَ المَمْوا فِي الْحَيَّوٰ اللّهُ مُنْقِدُ لَلْ
 اللّه يَنْ لِمَنْ لِمَ اللّهِ يَنْ اللّهِ مُنْفِقَةً لَى اللّهِ مُنْفِقَةً لَى اللّهِ اللهِ اللّهِ اللهِ اللّهِ اللهِ 

فَالْ الْمَنَا حَتَمَ كَذِي الْفَوَاحَقَ
 مَا طَهَرَ رَمْنَهَا وَكَا الطَّنَ وَالْإِنْمَ
 وَالْبَعْنِ بِفَكْيرِ الْحَيْقِ وَأَنْ نَشْيرِكُوا
 وَالْبَعْنِ بِفَكْيرِ الْحَيْقِ وَأَنْ نَشْيرِكُوا
 وَالْمَا مِنَا لَمْ نَفْرُولُوا
 وَانْ نَشُولُوا
 وَانْ نَامُولُوا
 وَانْ مُؤْلُولُ
 وَانْ مُؤْلُولُ
 وَانْ مُولَى
 وَانْ مُؤْلُولُ
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 وَانْ مُولُ
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 وَانْ

<sup>1014.</sup> Asceticism often means the negation of art and beauty. It has no necessary sanctity attached to it

<sup>1015.</sup> The beautiful and good things of life are really meant for, and should be the privilege of, the with faith in God. If they do not always have them in this life, and if there is sometimes the semblance of others having them who do not deserve them, let us at least consider the matter in another light. Our Faith in God's wisdom is unsnaken and we know that these are but fleeting and mixed types of the things in the spiritual world. Their pute counterparts in the spiritual world will be only for those who proved, in all the trials of this world, that they had faith.

<sup>10.16.</sup> The forbidden things are described in four categories: (i) what is shameful or unbecoming; the sort of things which have also legal and social sanctions, not of a local but of a universal kind; they may be called offences against society; (2) sins against self and trespasses or excesses of every sort; these are against truth and reason; here would come in indiscipline, failure in doing intangible duties not clearly defined by law; selfishiness or self-aggrandisement, which may be condoned by custom and not punished by law, etc.; (3) erecting fetishes or false gods; this is treason against the true God; and (4) corrupting religion by debasing superstitions, etc.

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- 34. ARe every People is a term <sup>161</sup>
  Appointed: when their term
  Is reached, not an hour
  Can they cause delay,
  Nor (an hour) can they
  Advance (it in anticipation).
- 35. O ye Children of Adam!

  Whenever there come to you
  Apostles from amongst you,
  Rehearsing. My Signs unto you,
  Those who are righteous
  And mend (their lives),
  On them shall be no fear
  Nor shall they grieve.
- 35. But those who reject
  Our Signs and treat them
  With arrogance,—they
  Are Companions of the Fire,
  To dwell therein (for ever).
- 37. Who is more unjust
  Than one who invents
  A lie against God
  Or rejects His Signs?
  For such, their portion hous
  Appointed must reach then.
  From the Book (of Decrees):
  Until, when Our messengers
  (Of death) arrive and take
  Their souls, they say:
  "Where are the things
  That ye used to invoke
  Besides God?"
  They will reply, "They

وَلِكُلِ أُمَّةُ أَجَلُّ فَإِذَا جَاءً أَجَلُهُمُ الْمَالِينَ أَجَلُهُمُ الْمَالِينَ أَجَلُهُمُ الْمِنْ الْمَالِينَ اللّهُ الْمَالِينَ اللّهُ الْمَالِينَ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ الل

لَلْتُعُورِ ﴿ مِن دُونِ ٱللَّهِ فَهَالُواْ

<sup>1017.</sup> People: ummai. I do not know whether "generation" would not be more appropriate here. If so, it would refer to the Time-Spirit, for it affects a whole number of people living c -ntemporaneously, and while we deal grammatically with a group, we really have in midd the incividuals composing the group. Anyway, the lesson is what is suggested in the following verses. There is only a limited time for an individual or for a group of people. If they do not, make good during that time of probation, the chance is lost, and it cannot come again. We cannot retard or advance the march of time by a single hour or minute. ("Hour" in the test expresses an indefinite but short period of time)

<sup>1018.</sup> It must not be supposed that the rebels against God would at once be cut off in this life for their sins. They will get the portion allotted to them, including the good things of life and the chance of repentance and reformation, during their probablionary period on this earth. During that period they will have a full rin. After that period expires, they will be called to account. They will themselves see that the false things in which they put their trust, were false, and they will confess their sin, but it will be too late.

Have left us in the lurch," And they will bear witness Against themselves, that they Had rejected God.

- 38. He will say : " Enter ve In the company of The Peoples who passed away Before you-men and linns .-Into the Fire. Every time A new People enters. It curres its sister-People (That went before), until They follow each other, all Into the Fire. Saith the last About the first : " Our Lord! It is these that misled us: So give them a double Penalty in the Fire,"
  He will say: "Doubled 10:9 For all" : but this Ye do not understand.
- 39. Then the first will say
  To the last: "See then I
  No advantage have ye
  Over us; so taste ye
  Of the Penalty for all
  That ye did 1" """

#### SECTION 5.

40. Peo those who reject
Our Signs and treat them
With arrogance, no opening
Will there be of the gates

أَنْهُ مُ كَافَا كُفِرِينَ هَ قَالَ ادْخُلُواْ فِي أَكْبِرَ قَالَانِسِ فِي النَّالِّ قَبُلِكُ مِنْ الْمُعَنِّ وَالْإِنِسِ فِي النَّالِّ هِمَا النَّا وَكُوْا فِيهَا مَتِهَا قَالَ الْمُرْهُ وَلَا وَلَهُمْ الْمُؤَلِّهُ وَلَائِمُ مَلَوَاللَّهِ وَلَائِمُ وَالْمُؤَلِّهِ وَالنَّالُولَا قَالِيمُ مَلَاكًا اللَّهِ عَلَاكًا اللَّهِ عَلَاكًا اللَّهِ عَلَاكًا اللَّهِ عَلَاكًا اللَّهِ عَلَاكِمًا مَلَاكًا اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللْهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللْهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهِ عَلَى اللَّهُ الْمُؤْلِقَ اللَّهِ عَلَى اللَّهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللْهُ اللَّهِ عَلَى اللْهُ اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللْهُ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللَّهِ عَلَى اللْهِ عَلَى الْمِنْ الْهِ عَلَى اللْهِ عَلَى الْهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى الْهِ عَلَى اللَّهِ عَلَى اللْهِ عَلَى اللَّهِ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعِلَى الْعَلَى الْعَالِي عَلَى الْعَلَى الْعَالِمُ الْعِلَى الْعَلَى الْعَل

﴿ وَقَالَتِ أُولَكُ مُ لِأَكْرَائِهُ مُ أَنَّا لَهُ مَنَا لَكُونُولُ مِنْ اللَّهُ مُ اللَّهُ اللَّهُ اللَّهُ ال كَانَ لِلسَّاءُ مَا كُنْدُ مَا يَسْدُولَتَ اللَّهُ اللّ

إِذَ الْذِينَ كَفَرُواْ فِالنِّينَا
 وَاسْتَضْبَرُوا عَنْهَا لاَشْتَتْ لَدَمْ أَبُونِ

<sup>1019</sup> The earlier generations committed a double crime: (1) their own sina, (2) the bad example they set for those that followed. We are responsible not only for our own misdeeds, but for those which our example and our teaching to our juniors may induce them to commit. But it does not lie in the mouth of the juniors to the for a double punishment for seniors: the motive is not justice, but pure spite, which is itself a sin. Farther, the later generations have to answer for two things: (1) their own sins, and (2) their failure to learn from the past, from the experiences of those who preceded them. They should have an advantage in this respect, being "in the foremost files of Time," but they did not learn. Taus there was nothing to choose between the earlier and later generations in the matter of guit. But how few people understand this?

In vi. 160, we were told that good was rewarded tenfold, but evil was punished according to its guilt, in perfect justice. This verse is in no way inconsistent with it. Two crimes must have a double penalty. But we must understand "ten times" and "double "figuratively, and not quantitatively.

<sup>1020.</sup> Wrong-doers have really no sense of honour towards each other. "Honour among thieves" is an exceptional, not an ordinary, experience. In real life, guilt and crime are apt to indulge in mean spite and bitter recriminations segainst accomplices.

Of heaven, nor will they Enter the Garden, until The camel can pass Through the eye of the needle: Such is Our reward For those in sin.

- 41. For them there is
  Hell, as a couch
  (Below) and folds and folds
  Of covering above: such
  Is Our requital of those
  Who do wrong.
- 42. But those who believe And work righteousness,—
  No burden do We place On any soul, but that Which it can bear,—
  They will be Companions Of the Garden, therein To dwell (for ever).
- 43. And We shall remove From their hearts any Lurking sense of injury :- PM Beneath them will be Rivers flowing; - and they Shall say: "Praise be to God. Who hath guided us To this (felicity): never Could we have found Guidance, had it not been For the guidance of God: Indeed it was the truth. That the Apostles of our Lord Brought unto us." And they Shall hear the cry : " Behold I the Garden before you!

التمسياء وَلا بِلْخَلُونِ الْمِنْدَة حَنْ يَعِلَمُ الْمُسَكِّلُ فِي مِ الْفِيالِ الْمَسَدِّدِ الْمُسَكِّلُ وَكَذَلِكَ نَجْرِى الْمُرْمِينِ ه لَكُمْ مِن بَحَنْدَة مِهَادٌ وَمِن وَفَهِيهُ غَوَايِنْ وَكَمْ لِلْهُ نَجْرِيهِ

وَالْذِنَ اَمْسُوا وَعَيداوا اَلْمَتَالِيَعَاتِ
 لا تَعْلِفُ اللّهَ إِلَّا وَشُعَبَ الْوَلْتِهِاتَ
 المَعْتِلَةُ مُرْفِيهَا خَلِاكُونَ

وَنَعَثَنَا مَا فِي صُدُودِهِ مِنْ عَلِي تَجْهِ مِن عَنْ عَلِي تَجَهِ مِن عَنْ عَلِي تَجَهِ مِن عَنْ عَلِي تَجَهِ مِن عَنْ عَلِي تَجَهِ مِن عَنْ مِن الْحَثَنَا لَيْنَ الْحَثَنَا لِيَنْ الْحَثِينَا اللّهِ لَنَا وَمَا حَثَنَا الْمَثَلَ الْمَثَنَا لِمَثَلَ اللّهِ الْحَدَى مُنْ لُرَيْنَ اللّهُ لَنَا وَمَا حَدَى اللّهِ اللّهِ عَلَى اللّهِ اللّهِ عَلَى اللّهُ اللّهَ اللّهُ الللّهُ ال

1021. A man who may have suffered or been disappointed may have a lurking sense of injury at the back of his mind, which may spoil his enjoyment on account of past memory intruding in the midst of felicity. In such cases memory itself is pain. Even sorrow is intensified by memory: as Tennyson says, "A sorrow's crown of sorrows is remembering happier things." But that is in this our imperfect life. In the perfect felicity of the righteous, all such feelings will be blotted out. No "heartaches" then and no memories of them! The clouds of the past will have dissolved in glorious light, and no past happiness will be comparable with the perfect happiness which will have then been attained. Nor will any sance of envy or shortcoming by possible, in that perfect bliss.

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(٧) سورة الاعراف

Ye have been made tozz Its inheritors, for your Deeds (of righteousness)."

- 44. The Companions of the Garden Will call out to the Companions Of the Fire: "We have Indeed found the promises Of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but 1881 A Crier shall proclaim Between them: "The curse Of God is on the wrong-doers;—
- 45. "Those who would hinder (men)
  From the path of Goo
  And would seek in it
  Something crooked: 1086
  They were those who
  Denied the Hereafter,"
- 46. Between them shall be A veil, and on the Heights 1023

أُورِثْتُ وم اعِمَا كُنْةٌ مَسْمَالُونَ

وَنَادَئَ أَمْمَ لِلْكَنْ أَمْمَ لَلِلْكَ أَمْمَكَ النَّالِرِ
 أَنْ فَدْ وَيَعْدُنَا مَا وَعَدَنَا رَبَّنَا عَثًا فَهِلْ
 وَمَهُمُ مَنَا وَعَدَ رَبُّخُ حَثَثًا فَالْوَافَعَمْ
 فَا وَعَدَ رَبُّخُ حَثَثًا فَالْوَافَعَمْ
 فَا وَعَدَ مَنْ إِذِنْ بَيْهُمْ أَنْ لَمْنَكُ اللَّهُ اللَّهِ عَلَى الظّلْهِ مِن
 الظّلْهِ مِن

الَّذِينَ بَسُدُونَ عَن سَجِيلِ اللَّهِ
 وَيَنْغُونَهَا عِقِيمًا وَمُر الْأَيْزَلْ كَفُرُونَ

وَبَيْنِهُمُ الْحَالِثُ وَعَلَى الْأَغْرَافِ

1022. Jesus said: "Blessed are the meek, for they shall inherit the earth": Matt. v. 5. Here we are told: blessed are the righteous, for they shall inherit the kingdom of heaven. The stress here is on actual practical deeds of righteousness: whether they find their rewards on earth or not is immaterial; their attention is directed to an infinitely greater reward, the kingdom of heaven. In the Sermon on the Mount this is promised to the "poor in spirit": Matt. v. 3.

1023. The Companions of the Fire can only answer a single word. "Yes," such is their state of misery. Even so, their voice is drowned in the voice of the Crier, who explains their state: they are in a state of curse, that is, deprivation of the grace and mercy of God. Such deprivation is the highest misery that souls can suffer.

1024. The unrighteous reflect their own crooked minds when the path of God is before them, nastead of going straight, they try to find something in it that suits their own crooked ideas. Frankly they have no faith in the final Goal, the Hereafter.

1035. This is a difficult passage, and Commentators have interpreted it in different ways. Three distinct schools of thought may be discerned in the interpretation. (1) One school thinks that the men on the Heights are angels, or such men of exalted spiritual dignity (e.g., the great apostles), as will be able to know the souls at sight as regards their spiritual worth: the Heights will be their exalted stations, from which they will welcome the righteous with a salutation of peace, even before the righteous have entered heaven; the salutation of peace being itself an assurance of salvation to those whom they salute. (2) Another school of thought thinks that the men on the Heights are such souls as are not decidedly on the side of merit or decidedly on the side of sin, but evenly balanced on a partition between heaven and hell. Their case is yet to be decided, but their salutation to the righteous is a wistful salutation, because they hope for God's Mercy. (3) The third line of interpretation, with which I agree, is close to the first, with this exception, that the partition and the Heights are Sequrative. The higher souls will reloice at the approaching salvation of the righteous

Will be men
Who would know every one
By his marks: they will call
Out to the Companions
Of the Garden, "Peace on you":
They will not have entered,
But they will have
An assurance (thereof.)

47. When their eyes we shall be turned Towards the Companions Of the Fire, they will say:
"Our Lord! send us not To the company Of the wrong-doers."

#### SECTION 6.

- 48. Phe men on the Heights
  Will call to certain men
  Whom they will know
  From their marks, saying: 100
  "Of what profit to you
  Were your hoards and your
  Arrogant wave?"
- 49. "Behold I are these not The men whom you swore That God with His Mercy Would never bless? Enter ye the Garden: No fear shall be on you, Nor shall ye grieve."
- 50, The Companions of the Fire Will call to the Companions Of the Garden: "Pour down To us water or anything

زِجَالٌ يَسْفِهُوَ ڪَلَا بِسِينَهُ مَثَّ وَنَادَوْا أَمْمَابَ الْجَنَادِ أَنْ سَلَامٌ عَلَيْحُمُّ لَا يَدْخُلُومَا وَثَرْبِعَلَمُونَ

٥ كَاذَا مُهِفَ أَبْسَارُ لَمْ الْمَسَارَةُ الْعَسَاءُ أَمَسَىٰ
 الشّارة الثاريّة الاقتصاليّا مَعَ الْسَوْدِ
 الظّالمة رسيرًى

وَنَادَى أَمْعَهُ الْأَعْدَانِ يَجَالُا مِنْ وَنَادَى أَمْعَهُ الْأَعْدَانِ يَجَالُا مِنْ أَغْنَى مِنْ الْفَاسِمُ الْمَاعِلُوا مِنَا أَغْنَى عَلَيْهُ مِنْ الْحُدُنَّةُ مَنْ مُحْدُدُ وَمَا حُدُنَّةً اللّهُ مَنْ مُحْدَدُ اللّهُ اللّهُ مَنْ أَمْدُنُهُ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ اللّهُ اللّهُ مَنْ اللّهُ الللّهُ اللّهُ ال

وَنَادَى أَضَعَبُ النَسَادِ أَضَعَبُ النَسَادِ أَضَعَبُ الْمَسْادِ أَنْ الْمَعْ الْمَسْدِ النَّسَادِ أَنْ الْمَاءِ أَوْمِعًا

1026. Their ayes: according to interpretation (2) of the last note, "their" would refer to the people when fate has not yet been decided, and the speech would be theirs; accoding to interpretations (1) and (3) in that note, "their" would refer to the Companions of the Carden, who would realise the terrible nature of hell, and express their horror of it. I prefer the latter. Then the mention of the "men on the Heights" and their speech in verse 48 comes in naturally as a different kind of speech from a different kind of men.

1027. This speech is in three parts::(1) the last lines of this verse are addressed to the Companions of the life, reminding them (as a bench of judges might speak to a prisoner) of the fullity of their wealth and riches and arrogance in their earthly life; (2) the second part, in the first half of verse 49, recalls to their minds how false was their contempt of the good but lowly men who are now to be the inheritors of heaven; and (3) the latter part of verse 49, "enter ye the Garden" is addressed to the Blessed, to give them a welcome to their state of felicity.

That God doth provide
For your sustenance."
They will say: "Both
These things hath God forbidden
To those who rejected Him; — leas

- 51. "Such as took their religion
  To be mere amusement
  And play, and were deceived
  By the life of the world."
  That day shall We forget them
  As they forgot the meeting
  Of this day of theirs,
  And as they were wont
  To reject Our Signs.
- 52. For We had certainly Sent unto them a Book, Based on knowledge, Which, We explained In detail,—a guide And a mercy To all who believe.
- 53. Do they just wait
  For the final fulfilment
  Of the event? On the day
  The event is finally fulfilled, 1000
  Those who disregarded it,
  Before will say: "The apostles
  Of our Lord did indeed
  Bring true (tidings). Have we
  No intercessors now to intercede
  On our behalf? Or could we

رَدَفَكُمُ اللَّهُ قَالُوَا لِأَنَّ اللَّهُ حَرِّبَهُ كَاعَلَ الْكَفِيدِينَ

الذَّبَّنَ أَغَنَاذُوا دِينَهُ لَمُ شُواً وَلِيكًا
 الذَّبِنَ أَغَنَادُوا دِينَهُ لَمُ الدِّينَ أَعَلَى المَنْ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّ

وَلَمَنَدُ جِنْنَاهُم بِحِكَتْبٍ فَصَلَتْهُ
 عَلَ عِلْمٍ هُدَى وَرُحْمَةً لِمَكْومٍ
 فَرْيَنُونَ

مَل بَظْهُدَ إِلَّا لَأُوبِلَهُ يَوْمَ بَأْنِ
 نَاوْبِلُهُ, يَشُولُ الْذِينَ تَسُوهُ مِن قَبَلُ
 مَذْ جَآهَن رُسُل تِنِنَا بِالْمَيْ فَهِسَل آتَتَا
 مِن مُنْقَصَاةً فَيَشْفَعُوا لَشَا أَوْ

<sup>1028.</sup> The Companions of the Fire will threat for water and not get it, and for sustenative which will not be theirs, while the Companions of the Garden will have the refreshing rain of Gud's Mercy and the crystal waters of the springs and rivers of God's pleasure, and they will enjoy the biss of God's Countenance, which will be their supreme nourishment and the fruit of their life of probation and seeking. These things will not be transferable Cf also xxxvii.41-47,62-67.

<sup>1029, &</sup>quot;Forgetfulness" may be involuntary, from a defect of memory, or figuratively, a deliberate turning away from, or ignoring of, something we do not want, as when we say in an argument, "you conveniently forget that so-and-so is so-and-so." Here the latter kind is meant. If men deliberately ignored the Hereafter in spite of warnings, can they expect to be received by God, Whom they themselves rejected?

<sup>1030.</sup> If those without Faith want to wait and see what happens in the Hereafter, they will indeed learn the truth, but it will be too late for them to profit by it then. All the false ideals and false gods which they put their trust upon will leave them in the lurch. If they thought that the goodness or greatness of others would help them, they will be underevived on the day, when their personal responsibility will be enforced. There will be no salvation except on their own record. How they will then wish that they had another chance! But their chance will be gone.

Be sent back? Then should we Behave differently from our Behaviour in the past." In fact they will have lost Their souls, and the things They invented will leave Them in the lurch.

## SECTION 7.

54. Your Guardian-Lord Is God. Who created The heavens and the earth 1631 In six Days, and is firmly Established on the Throne 1031 (Of authority): He draweth The night as a veil O'er the day, each seeking The other in rapid succession: He created the sun. The moon, and the stars, (All) governed by laws Under His Command. Is it not His to create And to govern? Blessed Be God, the Cherisher And Sustainer of the Worlds!

55. Call on your Lord
With humility and in private: 1033

نُمَةُ فَغَصَلَغَبُرُ الَّذِي كَنَّ الشَّمَلُ قَدُّ خَيْرُوا أَفْسُهُمْ وَصَلَعَنْهُمَ مَثَاكَانُوا فَهْ نَرُونَ

إِذَ رَبَّكُمُ اللهُ الْوَى خَلَقَ
 التَّمْ وَنِ وَالْأَرْضَ فِي سِنَوْ أَنَا إِنِهُ أَلَمْ اللّهِ اللهِ 
@ أدْعُوا رَبْكُ مُ نَفَرُّكَ ا وَخُفَيَهُ \*

1031. A sublime verse, comparable to the Throne Verse, ii. 255. The Creation in six Days is of centre metaphorical. In six, 4, the "Days of God" refer not so much to time as to the growth in us of a spiritual sense, a sense of sin and a sense of God's Mercy. In xxii. 47, we are told that a Day in the sight of God is silks a thousand years of our reckoning, and in lix. 4, the comparison is with 50,000 of our years. In the history of our material earth, we may reckon six great epochs of evolution. The significance of the figure six will be discussed in connection with xii.9-12, where the matter is referred to in more detail.

1032. Throne (arsh) is of course metaphorical, a symbol of authority, power, and vigitance, as Karsi (zest, throne), was in it. 1255. Kurst perhaps refers to majesty, while caris refers to power; and the slightly different shades of meaning throw light on the two passages. Here, we are told of the greation of the heavens and the earth in six days, Bul lest we should be obseated with the Jewish idea that God rested on the seventh day, we aire told that the Creation was but a prelude to God's work: for His authority is exercised constantly by the laws which He establishes and enforces in all parts of His Creation. The beautiful imagery of night and day seeking out each other in rapid succession is still further enforced in the Arabic by the double accusative of the verb yagsh; showing the metiral interactions of the day and the night, each covering the other in turn. The heavenly bodies show an order which is evidence of His continut care and government. Not only that, but it is only He Who creates, maintains, and governs, and no one eige.

1633. In prayer, we must avoid any arrogance or show or loudness, or vanity of requests or words. If excess is condemned in all things, it is specially worthy of condemnation when we go humbly before our Lord,—we poor creatures before the Chmippotent Who knoweth all.

For God loveth not Those who trespass beyond bounds.

- 56. Do no mischief on the earth. After it hath been 1914 Set in order, but call On Him with fear 1031 And longing (in your hearts): For the Mercy of God is (always) near To those who do good.
- 57. It is He Who sendeth The Winds like heralds Of glad tidings, going before 1034 His Mercy: when they have Carried the heavy-laden Clouds. We drive them To a land that is dead. Make rain to descend thereon. And produce every kind Of harvest therewith: thus Shall We raise up the dead: Perchance ve may remember.
- 58. From the land that is clean And good, by the Will Of its Cherisher, springs up Produce, (rich) after its kind: 1037

(٧) سورة الاعراف

رِّجْتُ اللّهُ وَكُ تِنَ الْمُنْتِ اللّهِ عَنِي الْمُنْتِ مِنْ الْمُنْتِ مِنْ الْمُنْتِ مِنْ الْمُنْتِ مِن

@ وَٱلْسَلَدُ ٱلطَّنْ يَغْنُحُ نَسَالُهُ

1034. The man who prays with humility and earnestness finds the ground prepared by God for his spiritual advancement. It is all set in order, and cleared of weeds. He does not, like the wicked, upset that order, to introduce evil or mischief into it,

1035, Fear and longing: the fear of God is really a fear lest we should diverge from His Will, or do anything which would not be pleasing to Him; unlike ordinary fear, it therefore brings us nearer to God, and in fact nounshes our longing and desire for Him.

1036. The Parable is complete in its triple significance. (1) In the physical world the winds go like heralds of glad tidings; they are the advance guard, behind which is coming a great army of winds driving heavily laden clouds before it; the wise Providence of God is their General, who directs them towards a parched land, on which the clouds deliver their gladdening showers of mercy, which convert the dead land into a living, fertile, and beautiful land bearing a rich harvest. (2) In the spiritual world, the winds are the great motive forces in the mind of man, or in the world around him, that bring the clouds or instruments of God's Mercy, which descend and fertilise souls hitherto spiritually dead. (3) If we can see or experience such things in our life here below, can we doubt the resurrection of our souls after we die here?

1037. The triple parable explained in the last note is here continued. (1) In the physical world, the fertilising showers of rain yield a rich harvest on good soil, but bad soil yields little or nothing, (2) In the spiritual world, also, God's Mercies evoke no response in some souls which have chosen evil. (3) In the final reckoning, though all will be raised, not all will achieve the juffiment of their Hves.

[ S. VII. 38-00.

But from the land that is Bad, springs up nothing But that which is niggardly: Thus do we explain the Signs By various (symbols) to those Who are grateful.

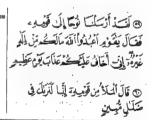
C. 85.1

وَالْذِى خَتُ لَا يَفْخُ لِلَا تَكِمَّا كَا اللَّهِ عَلَمًا كَاللَّاكَ وَاللَّهِ عَلَمًا لَا تَكُولُونَ لَمْيَرَىٰ الْأَيْمَانِ لِقَوْرِيَنْكُرُونَ

C. 85 .- Noah's warning was rejected by his (vii. 59-99.) Generation, and they were destroyed In the Flood. Hild was defied By his own people 'Ad, but they were Swept away by a terrible blast, Their successors, the Thamud, were puffed up With pride and injustice, but behold I An earthquake buried them for their sins After Salih had warned them from God. With a rain of brimstone and fire Were overwhelmed the Cities of the Plain For their unexampled lusts, against which Lot did warn them. The people of Midian Were given to mischief and fraud : Shu'aib Did warn them, but they heeded not. And perished in an earthquake. God's punishment is sure for wickedness and sin.

## SECTION 8.

- 59. We sent Noah to his people. 
  He said: "Omy people!
  Worship God! ye have
  No other god but Him,
  I fear for you the Punishment
  Of a dreadful Day!
- 60. The leaders of his people Said: "Ah I we see thee Evidently wandering (in mind)."



1038. These take are grateful are those who joyfully receive God's Message, and respond to it by deeds of holiness and righteousness.

1039. The story of Noah in greater detail will be found in xi. 25-49. Here the scheme is to tall briefly the stones of some of the Prophets between Noah and Moses, and lead up this to a fession for the contemporaries of the Apostle Muhammad himself. When Noah attacked the wickedness of his generation, he was laughed at for a madman, for he mentioned the Great Day to come in the Hereafter. God's retribution came soon afterwards—the great Flood, in which his unbelieving people were drowned, but he and those who believed in him and came into the Ark were saved.

61. He said: "O my people!

No wandering is there
In my (mind): on the contrary
I am an apostle from
The Lord and Cherisher
Of the Worlds!

62. "I but fulfil towards you
The duties of my Lord's mission:
Sincere is my advice to you,
And I know from God
Something that ye know not.

63. "Do ye wonder that
There hath come to you
A message from your Lord,
Through a man of your own
People, to warn you,—
So that ye may fear God
And haply receive His Mercy?"

64 But they rejected him, And We delivered him, And those with him, In the Ark: But We overwhelmed In the Flood those Who rejected Our Signs. They were indeed A blind people!

SECTION 9.

65. PHo the Ad people, 1049 (We sent) Had, one قَالَ يَعْوَمُ لِتَن بِصَلْلَةٌ وَلَكِنَ رَسُولٌ الْمَنْ يَرَبُ الْمُسَلِّمَةُ وَلَكِنَ رَسُولٌ الْمَنْ يَن رَبِّ الْمُسَلِّمَةُ وَلَكُونَ الْمُسَلِّمَةُ وَلَا يَعْمَ لَكُونَ الْمُسَلِّمُ وَالْمَنْ كَلُونَ اللّهُ مَن الْمُسَلِّمُ وَالْمَن اللّهُ وَالْمَن اللّهُ وَاللّهُ وَالّهُ وَاللّهُ وَالّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّه

٠ و وَإِلَى عَادِ لَخَاهُمْ هُوكًا

1000, The 'Ad people, with their prophet HIIId, are mentioned in many places. See especially xivi. 123-140, and xivi. 121-6. Their story belongs to Arabian tradition. Their epon, mous ancestor 'Ad was fourth in generation from Nosit, having been a son of 'Aus, the son of Aram, the son of Sam, the son of Nosit, They occupied a large tract of country in Southern Arabia, extending from 'Ummain at the mouth of the Persian Gulf to it adjustment and Yemen at the southern end of the Red Sen. The people were tall in statute and were great builders, Probably the long, winding tracts of sands (slogtl) in their dominions (xiv). 21) were irregated with canals. They Jorstook the true God, and oppressed their people. A three years famine visited them, but yet they took, no warming. At length a terrible blast of wind destroyed them and their land, but a remnanly, known as the second 'Ad or the Thamild (see below) were saved, and afterwards suffered a similar fate for their sins.

The tomb of the Prophet, Hud (gabr Nabi Hiid) is still traditionally shown in Hadhramaut, latitude 16 N. and longitude 49 E, about 90 miles north of Mukalla. There are ruins and inscriptions in the neighbourhood. There is an annual pijicrimage to it in the month of Rajab. See "Hadhramaut, Some of its Mysteries Unveiled," by D. van der Meulen and H. von Wissmann, Levden. 1932.

Of their (own) brethren: He said: "O my people! Worship God! ye have No other god but Him. Will ye not fear (God)?"

- 66. The leaders of the unbelievers
  Among his people said:
  "Ah! we see thou art
  An imbecile!" and "We think
  Thou art a liar!"
- 67. He said: "O my people! I am no imbecile, but (I am) an apostle from The Lord and Cherisher Of the Worlds!
- 68. "I but fulfil towards you. The duties of my Lord's mission: I am to you a sincere And trustworthy adviser.
- 69. "Do ye wonder that
  There hath come to you
  A message from your Lord
  Through a man of your own
  People, to warn you?
  Call in remembrance
  That He made you
  Inheritors after the people
  Of Noah, and gave you
  A stature tall among the nations.
  Call in remembrance
  The benefits (ye have received)
  From God: that so
  Ye may prosper."
- 70. They said: "Comest thou
  To us, that we may worship
  God alone, and give up
  The cult of our 'athers?
  Bring us what thou
  Threatenest us with,
  If so be that thou
  Tellest the truth!"

فَالَ يَقَوْمِ أَعْبُدُوا اَللَّهَ مَا لَكُمْ يَنْ إِلَهِ غَيْرُةً اَلْلَائْنَعُونَ

@ قالآلفادُ الَّذِينَ كَنْمُوا مِن فَرَيوة إِنَّا الرَّيْلَ فِي سَمَا مَوْمَانَ السَّلِثْانَ مِنَّ الكَنْذِينِ

و قال يَتَوْمِ لَيْسَ بِي سَفَاهَةُ وَلِكِنَ رَسُولٌ مِن تَتِ الْعَالَمِينَ

المُنْ الْمُرْدَ وَمِثَلَاتِ رَفِي وَأَنَّنَا لَكُوْ مَعِيمً الْمُرْدَامِعُ الْمُرْدَامِعُ الْمُرْدَامِعُ الْم

@ قَالُوۡا أَبِعْنُنَا لِثَمِيۡنَا أَنَّهُ وَعُدُوُ وَتَعْدَرُ مَا كَانَ يَبْهُدُ مَا أَوْمَنَا فَأَيْنَا عِنَا مَيْدُمُنَا إِنْ كُنْ مِنَ الْمَسْلِوْنَ مَيْدُمُنَا إِنْ كُنْ مِنَ الْمُسْلِوْنَ

- 71. He said: "Punishment
  And wrath have already 1001
  Come upon you from your Lord:
  Dispute ye with me
  Over names which ye 1014
  Have devised—ye
  And your fathers,—
  Without authority from God?
  Then wait: I am
  Amongst you, also waiting."
- 72. We saved him and those Who adhered to him, By Our Mercy, and We Cut off the roots of those Who rejected Our Signs And did not believe.

SECTION 10.

73. We the Thamud people 1012 (We sent) Salih, one

1011. The past tense may be understood in three ways. (1) A terrible famine had already afflicted the 'Ad as a warning before they were overwhelmed in the final blast of hot wind (see the last note). (2) The terrible insolence and sin into which they had fallen was itself a punishment. (3) The prophicio past is used, as much as to say: "Behold I see a dreadful calamity: it is already on you!"

1042. Why dispute over names and imaginary gods, the inventions of your minds? Come to relities. If you ask for the punishment and are waiting in insolent defiance, what can, I do but also wait?—in fear and trembling for you, for? I know that God's punishment is sure!

1043. The Thamud people were the successors to the culture and civilisation of the 'Ad people. for whom see n. 1040 and vis. 65 above. They were cousins to the 'Ad, apparently a younger branch of the same race. Their story also belongs to Arabian tradition, according to which their eponymous ancestor Thamud was a son of 'Abir (a brother of Aram), the son of Sam, the son of Noah. Their seat was in the north-west corner of Arabia (Arabia Petræa), between Medina and Syrla. It included both rocky country (kirr, xv. 80), and the spacious fertile valley (Wadi and plains country of Qura, which begins just north of the City of Medina and is traversed by the Hijaz Railway. When the holy Apostle in the 9th year of the Hijra led his expedition to Tabük (about 400 miles north of Medina) against the Roman forces, on a reported Roman invasion from Syna, he and his men came across the archaeological remains of the Thamud. The recently excavated rock city of Petra, near Ma'an, may go back to the Thamud, though its architecture has many features connecting it with Egyptian and Græco-Roman culture overlaying what is called by European writers Nabatican culture Who were the Nabatæans? They were an old Arab tribe which played a considerable part in history after they came into conflict with Antigonus I in 312 B.C. Their capital was Petra, but they extended their territory right up to the Euphrates. In 85 B.C. they were lords of Damascus under their king Baritha (Aretas of Roman history). For some time they were allies of the Roman Empire and held the Red Sea littoral. The Emperor Trajan reduced them and annexed their territory in A D 105. The Nabatæans succeeded the Thamud of Arabian tradition. The Thamud are mentioned by name in an inscription of the Assyrian King Sargon, dated 715 B.C., as a people of Eastern and Central Arabia (Encyclopædia of Islam). See also Appendix IX to S. xxvi.

With the advance of material civilisation, the Thamud people became godless and arrogant, and were destroyed by an earthquake. Their prophet and warner was Sähh, and the crisis in their history is connected with the story of a wonderful she-camel: see next note.

Of their own brethren:
He said: "O my people!
Worship God; ye have
No other god but Him.
Now hath come unto you
A clear (Sign) from your Lord!
This she-camel of God
Is a Sign unto you:
So leave her to graze
In God's earth, and let her
Come to no harm,
Or ye shall be seized
With a grievous punishment.

74. "And remember how He
Made you inheritors
After the 'Ad people
And gave you habitations
In the land: ye build
For yourselves palaces and castles
In (open) plains, and carve out
Homes in the mountains;
So bring to remembrance
The benefits (ye have received)
From God, and refrain
From evil and mischief
On the earth."

75. The leaders of the arrogant
Party among his people said

قَالَ يَشَّوْمِ أَعْهُ دُوا اللهُ مَا لَكُمْ ثَنُ إِلَّهِ عَنْرُهُ قَدْ جَآءَتُكُمْ بَيْنَةٌ ثَن زَين كُرُّ عَدْدِه مِنا مَذَا لَقَوْلَكُمْ اللَّهُ فَذَرُوهِ مَا تَأْكُلُ قِ أَرْضِ اللَّهُ وَلَا تَسْفُوهِ الْمِسْوَعِ تَبَاغُذَنَكُ خَدْ مَناكِ آلِيثُهُ

وَاذَكُرُوا إِذَ بَسَدَاتُ مُنْ الْمَثَنِ مَنْ اللهِ عَلَيْنَا مَنْ مَنْ عَلَيْنَا مَنْ مَنْ عَلَمَ عَلَيْنَا مَنْ مَنْ عَلَيْنَ مَنْ الْأَيْنِ مَنْ عَلَيْنَا مَنْ الْمَيْنِ مَنْ عَلَيْنَ الْمَيْنِ مَنْ عَلَيْنَ اللّهِ اللهِ اللّهُ اللهِ عَلَيْنَ اللّهِ اللّهُ اللهِ اللّهُ اللهِ اللّهُ اللهِ اللهُ ال

@ قال آلكادُ الذين المنتخمَدُوا

<sup>1044.</sup> The story of this wonderful she-camel, that was a Sign to the Thambd, is variously told in tradition. We need not follow the various versions in the traditional story. What we are told in the Qurān is: that (I) she was a Sign or Symbol, which the prophet Bálli used for a warning to the haughty oppressors of the poor; (2) there was scarcity of water, and the arrogant or privileged classes tried to preven the access of the poor or their cattle to the springs, while Bálli intervened on their behall (xxvi 155, liv. 88); (3) like water, pasture was considered a free gift of nature, in this particular she-camel was made a test case (Iv. 27) to see if the arrogant ones would come to reason; (3) the arrogant ones, instead of yielding to the reasonable rights of the people, ham-strong the poor she-camel and slew her, probably secrety (xxi. 14, liv. 29); the cup of their inquities was full, and the Thambd people were destroyed by a dreadful earthquake, which threw them prone on the ground and buried them with their houses and their fine buildings.

To those who were reckoned Powerless—those among them 1003 Who believed: "Know ye Indeed that Salih is An apostle from his Lord?" They said: "We do indeed Believe in the revelation 1008 Which hath been sent Through him."

- 76. The arrogant party said:
  " For our part, we reject
  What ye believe in."
- 77. Then they ham-strung
  The she-camel, and insolently
  Defied the order of their Lord,
  Saying: "O Salih 1 bring about
  Thy threats, if thou art
  An apostle (of God)!"
- 78. So the earthquake took them 1049 Unawares, and they lay Prostrate in their homes In the morning!

مِن فَرْمُهِ وَ لَانِ آَ أَسْعُنْ مِنْ أَلَّ الْمُنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ ال مِنْ مُنْ أَنْسَلُونَ أَنْ صَلِيمًا مُنْ اللَّهِ الْمُنْ الْمِنْ الْمَنْ الْمَنْ الْمَنْ اللَّهِ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْ

فَتَسَفَرُوا اَلْنَافَةَ وَتَتَسَوُا عَنْ أَثِر
 نَبِهِيْدُ وَقَالُوا بَعْسَلِخ الْنِيَاكِمَا تَعِدُنَّا إِن
 خُنتُ مِنَ الْمُرْسَلِينَ

وَأَخَذَنْهُ وَالْخِعَةُ وَأَصْبَعُوا فِي عَالِيمِةً
 خَيْشِينَ

1045. As usually happens in such cases, the Believers were the lowly and the humble, and the oppressors were the arrogant, who in selfship keeping back nature's gifts (which are God's gifts) from the people, were deaf to the dictates of justice and kindness. Balth took the side of the unprivileged, and was therefore humself attacked.

1046. Notice the relation between the question and the answer. The godless chiefs wanted to discredit Nålib, and put a personal question, as much as to say," is he not a liar?" The Believers took back the issue to the higher plane, as much as to say, "We know he is a man of God, but look at the justice for which he is making a stand: to resist it is to resist God." The answer of the godless was to reject God in words, and in action to commit a further act of cruelty and injustice in ham-stringing and killing the she-camel, at the same time hurling defiance at Nålib and his God.

1047. The retribution was not long delayed. A terrible earthquake came and buried the people and destroyed their boasted civilisation. The calamity must have been fairly extensive in area and intense in the terror it inspired, for it is described (1.v. 31) as a "single niighty blast" (sor)das wähidatas), the sort of terror-inspiring noise which accompanies all big earthquakes.

79. So Salih left them, 1008
Saying: "O my people!
I did indeed convey to you
The message for which
I was sent by my Lord:
I gave you good counsel,
But ye love not good counseilors!"

80. May e also (sent) Lût: 1000
He said to his people:
"Do ye commit lewdness
Such as no people
In creation (ever) committed
Before you?

81. " For ye practise your lusts On men in preference To women: ye are indeed A people transgressing Beyond bounds."

82. And his people gave No answer but this: They said, "Drive them out Of your city: these are 
 التولّن عَنْهُمْ وَهَ الْ يَهْوَو لَقَدْ

 اللّف كُمْ رِيسًا لَهُ كَنْ وَضَعْتُ لَكُمْ

 وَلّلْكِ نَا لَكُمْ فَيْ أَلْ لَلْمُ عِينًا

وَانِهُكَا إِذْ قَالَ لِفَوْهِ وَ ٱلْأَوْنَ الْمَا حِنَةَ
 مَا سَبَهَ كُمُ بِهَا مِنْ أَعَلِومِنَ ٱلمَا لِمِينَ

إنسكة لتأون الإتبال منهوة من دون
 النسأة بن أندر قوم شرون

وَمَا كَانَ حَوَادَ فَهُ وَ لَا أَن اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ الله

1048. Nath, was saved by God's opency as a just and righteous man. His speech here may be either a parting warning, or it may be a solitoque lamenting the destruction of his people for their sin and folly.

100). Lit is the Lot of the English Bible. His story is biblical, but freed from some shameful features which are a bibl on the biblical narrative, (c.g., see Gen, xir. 30-36). He was a nephew of Abraham, and was sent as an injostle and warner to the people of Sodom and Gongorrah, cities utterly destroyed for their unspeakable ans. They cannot be exactly located, but it may be supposed that they were somewhere in the plann east of the Dead Sea. The story of their destruction is told in the 19th chapter of Genesis. Two angels in the shape of handsome young men came to Lot in the exacing and became his guesties by might. The inhabitants of Sodom in their lust for unnatural crime invaded Lot's house but were repulsed. In the morning, the angels warned Lot to eccape with his family. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and are from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the critics, and that which grew upon the ground. But his wife looked back from behind him, and she became a pullar of sail." (Gen xix 24-26)

Note that Lot's people are the people to whom he is sent on a mission. He was not one of the consumption of the people as his brethen (I, 13), as a man of God always does.

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(٧) سورة الاعراف

Indeed men who want To be clean and pure!" ion

83. But we sayed him
And his family, except
His wife: she was
Of those who lagged behind less

84. And we rained down on them A shower (of brimstone): 1012 Then sed what was the end Of those who indulged In sin and crime!

SECTION 11.

85. Mo the Madyan people 1053

٥ فَأَخِينَـٰكُ وَأَهْلَهُو إِلَّا ٱمْرَأَتُهُوكَاتُ مِنَ الْعَنْهُ مِنْ الْعَنْهُ مِنْ

قَامْطُنَا عَلَيْهِم مَطَلِّ فَانظْر كَيْف كَانَ
 قَوْبَ دُ الْجُرْفِ بِنَ

@ وَالْكُ مُنَاذِينَ

1030. An instance of the withering sarcasm that hardened sinners use against the righteous. They would with words, and follow up the insult with deeds of injustice, thinking that they would bring the righteous into disgrace. But God looks after His own, and in the end, the wicked themselves are overthrown when the cup of their injury is full.

1031, In the biblical narrative she looks back, a physical act (see n. 1049); here she is a type of those who lag behind, i.e. whose mental and moral attitude, in spite of their association with the righteous, is to hark back to the glitter of wickedness and sin. The righteous should have one sole objective, the Way of God. They should not look behind, nor yet to the right or the left.

1052 The shower is expressly stated in Q. xi. 82 to have been of stones. In xv. 73-74, we are 106 that there was a terrible blast or noise (paibed) in addition to the shower of stones. Taking these passages into consideration along with Gen. xix. 24, (see n. 1049 above). I think it is legitimate to translate: "\*x shower of brimstone."

1033. "Madyan" may be identified with "Alidian." Midian and the Midianlies are frequently mentioned in the Old Testament, though the particular incident here mentioned thelongs to Arab rather than to Jewish tradition. The Midianites were of Arab race, though, as neighbours of the Canaxanites, they probably intermixed with them. They were a wandering tribe; it was Midianite merchanst to whom Josseph was sold into slavery, and who took him to Expts. Their principal territory in the time of Moses was in the north-east of the Sinai Pennsula, and east of the Amalekites. Under Moses the Israelites waged a war of extermination against them: they slew the kings of Midian, slaughtered all the males, burnt their cities and castles, and captured their cattle (Num. Xxxi. 7-11). This sounds like total extermination. Yet a few generations afterwards, they were so powerful that the Israelites for their sins' were delivered into the captivity of the Midianites for seven years; both the Midianites and their camels were without number: and the Israelites hid from them in "dess...cavex, and strongholds" (Judges vii. 1-6). Gideon destroyed them again, (Judges vii. 1-15), say about two centures after Moses. "As the-decisive battle was near the hill of Morch, not far south of Mount Tabor, we may localise the Midianites on this occasion in the northern parts of the Jordan valley, at least 200 miles north of the Sanai Penhinsula.

This and the previous destruction under Moses were local, and mention no team of Midian. In later times there was a town of Madyan on the east side of the Gulf of 'Aqaba. It is mentioned in Josephux, Eusebius, and Prolemy: (Encytolpedia of Islam). Then it disappears from geography. In Muslim times it was a revived town with quite a different kind of population, but it never flourished. The Midianites disappeared from history.

We sent Shu'aib, 1094 one
Of their own brethren: he said:
"O my people I worship God;
Ye have no other god
But Him. Now hath come
Unto you a clear (Sign)
From your Lord I Give just
Measure and weight, nor withhold
From the people the things
That are their due; and do
No mischief on the earth
After it has been set
In order: that will be best
For you, if ye have Faith.

86. "And squat not on every road,
Breathing threats, hindering
From the path of God
Those who believe in Him,
And seeking in it
Something crooked;
But remember how ye were
Little, and He gave you increase,
And hold in your mind's eye
What was the end

أَهَاهُمْ شَعَيَّا قَالَ يَفَوْمِ أَعْبُدُوا اللهَ مَا لَكُمْ يَنْ إِلَّهِ غَيْرُةٌ وَقَدْ جَآهَ مَكُم بَنِيتُ أَيْنَ زَنِكُمْ فَأَقْفُوا الْكَيْل وَالْمِيزَاتِ وَلَا بَغَنَسُوا النّياسَ وَلَلْمِيزَاتِ فَلَا بَغَنْسُوا النّياسَ إِسْلَاحِهَا تَلَكُمْ غَيْرُكُمْ إِن كُننُهُ إِسْلَاحِها تَلَكُمْ غَيْرُكُمْ إِن كُننُهُ وَسُلَاحِها تَلَكُمْ غَيْرُكُمْ إِن كُننُهُ مُشْلِحِها تَلَكُمْ عَيْرُكُمْ إِن كُننُهُ

وَلاَ نَشْعُهُ وَا بِحَلِّ مِيرَ الْمِ وَعُودُونَ
 وَقَصُدُ وَكَ عَن كِيدِ اللَّهِ مِنْ المَوْمِ مَنْ المَن وَقَالُهُ وَلَا عَلَيْ مِيرًا اللَّهِ مَنْ المَن اللَّهِ اللَّهِ عَلَيْهِ وَاللَّهُ وَالللَّهُ وَاللَّهُ وَلِيْ اللَّهُ وَاللَّهُ وَاللْلِيْ وَاللَّهُ وَلَهُ وَاللَّهُ وَاللْلِمُ وَاللَّهُ وَلَا لَا اللَّهُ وَاللَّهُ وَالْمُؤْمِنِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَلَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْ

1054. Shu'aib belongs to Arab rather than to Jewish tradition, to which he is unknown. His identification with Jethro, the father-in-law of Moses, has no warrant, and I reject it. There is no similarity either in names or incidents and there are chronological difficulties (see n. 1064 below). If, as the Commentators tell us, Shu aid was in the fourth generation from Abraham, being a great-grandson of Madyan (a son of Abraham), he would be only about a century from the time of Abraham, whereas the Hebrew Bible would give us a period of four to six centuries between Abraham and Moses. The mere fact that Jethro was a Midianite and that another name, Hobah, is mentioned for a lather-in-law of Moses in Num z. 29, is slender ground for identification. As the Midianites were mainly a nomad tribe, we need not be surprised that their destruction in one or two settlements did not affect their life in wandering sections of the tribe in other geographical regions. Shu'aib's mission was apparently in one of the settled towns of the Midianites, which was completely destroyed by an earthquake (vii 91). If this happened in the century after Abraham, their is no difficulty in supposing that they were again a numerous tribe three or five centuries later, in the time of Moses (see last note). As they were a mixed wandering tribe, both their resilience and their eventual absorption can be easily understood. But the destruction of the settlement or settlements (if the Wood or Aika was a separate settlement, see n. 2000 to xv. 78) to which Shu'aib was sent to preach was complete, and no traces of it now remain,

The name of the highest mountain of Yemen. Nabl Shu'aib (11,000 ft.) has probably no connection with the greographical territory of the nomad Middanites, unless we suppose that their wanderings entended so far south from the territories mentioned in the last note,

Of those who did mischief. 1055

8 Between us ; for rie

اَفْسِدِينَ ﴿ وَان كَانَ طَآمِنَةٌ فِينَكُمْ عَامَتُوا اَلْذِينَ أَزْمِيكُ بِيهِ وَطَالِهَا لَا يُؤْمِنُوا فَاصْبِهُ وَاحْتَى بَعَثُمُ اللّهُ بَنْيَنَاً وَهُو خَبْرُ الْكَكِينَ

1055. The Midianites were in the path of a commercial highway of Asia, riz., that between two such opulent and highly organised nations as Egypt and the Mesopotamian group comprising Asyria and Babylonia. Their besetting sins are thus characterised here: (1) giving short measure or weight, whereas the strictest commercial probity is necessary for success, (2) a more general form of such fraud, deptiving people of rightful dues. (3) producing mischief and disorder, where peace and order had been established (again in a literal as well as a metaphorical sense); (6) not content with upsetting settled life, taking to highway robbery, literally as well as (5) metaphorically in two ways, riz., cutting off, people from access to the worship of God, and abusing religion and plety for crooked purposes, i.e., exploiting religion, itself for their crooked ends, as when a man builds houses of prayer out of unlawful gains or estentiationally gives charity dut of money which he has obtained by force or fraud, etc. After setting out this catalogue of besetting sins Shu'alb makes two appeals to the past; (1) You began as an insignificant tribe, and by God's favour you increased and multiplied in numbers and resources; do you not then owe a duty to God to fulfil His Law? (2) What was the result in the case of those who fell into sin? Will you not take warning by their example?

So Shu'aib began his argument with faith in God as the source of all virtue, and ended it with detruction as the result of all sin. In the next verse he pleads with them to end their controversies and come to God.

1056. Madyan is torn by internal conflict. Shu'aib comes as a peace-maker, not in virtue of his own wisdom, but by an appeal to the truth, righteounness and justice of God. As we see later, the real motives of his opponents were selfshness, arrogance, volence, lawiesaness, and injustice. But he appeals to their better nature, and is prepared to argue on the basis that the parry which wants to suppress those who believe in God's Message and in righteousness, has some sincere mental difficulty in accepting Shu'aib's mission. "If," he says to them, "that is the case, do you think it justifies your intolerance, your violence, or your persecution? On the contrast, events will prove by thenselves who is right and who is wrong." To the small band who believe in his mission and follow his teaching, he would preach patience and perseverance, this argument to them would be: "You have faith; surely your faith is strong enough to sustain you in the hope that God's truth will triumph in the end; there is no cause for despite."

How exactly these past experiences fit the times of our holy guide Muhammad! And it is for that analogy and that lesson that the stories of Noah, Had, Salily, LR, and Shi'aib are related to us,—all different, and yet all pointing to the great lessons in Muhammad's life.

1037. See the argument in the last note. God's decision may come partly in this very life, either for the same generation or for succeeding generations, by the logic of external events. But in any case it is bound to come spiritually on a higher plane eventually, when the rightness will be comforted and the sinners will be convinced of sia from their own inner conviction.

88. The leaders, the arrogant
Party among his people, said: ""
O Shu'aib! we shall
Certainly drive thee out
Of our city—(thee) and those
Who believe with thee;
Or else ye (thou and they)
Shall have to return
To our ways and religion."
He said: "What! even
Though we do detest (them)?

89. "We should indeed invent \*\*\*

A lie against God,
If we returned to your ways
After God hath rescued
Us therefrom; nor could we
By any manner of means
Return thereto unless it be
As in the will and plan of God, \*\*
Our Lord. Our Lord
Can reach out to the utmost
Recesses of things by His
knowledge.

In God is our trust.
Our Lord! Decide thou 1081
Between us and our people

 ٥ قَالَ الْكَاةُ الَّذِينَ اسْتَكْمَرُوا بن قَوْمِه عَ لَشْرِيَّتَكَ يَشْمُثُ وَالْإِنَ الشَّوْا مَمْ لَدَ بِن وَتَهْنِتَ الْوَلْتَوُونَ فَهْ مِلْيَانًا قَالَ أَوْلَوْ كَنْ الْكِيْمِينَ

فكد آفترتينا على المدكدي إن عدمًا في ملكية وتشكيل إن عدمًا في ملكية وتشكيل الله ويشك وتشكية وتشكية الله وتشكية الله وتشكية الله وتشكيل وتشكيل المدونة وتشكيل المدونة وتشكيل المدونة المنطق وتشكيل المدونة 
10.58 The gentle, all-persuasive arguments of Shu'aib feil on hard hearts. Their only reply was: "Their nim out:—bim and his people." When courtesy and a plea for toleration are pitted against higority, what room is there for logic? But bigotry and unrighteousness have their own crooked ways of pretending to be tolerant. "O yes!" they said, "we are very tolerant and long-suffering! But we are for our country and religion. Come back to the ways of our fathers, and we shall graciously forgive you!" "Ways of their fathers!"—they meant injustice and oppression, high-handedness to the poor and the weak. Iraud under cover of religion, and so on! Perhaps the righteous were the poor and the weak. Were they likely to love such ways? Perhaps there was implied a bibe as well as a threat. "If you come back and wink at our iniquities, you shall have scraps of prosperity thrown at you. If not, out you go in disgrace!"

1639. The answer of the righteous is threefold. (1) "Coming back is all very well. But do you mean that we should practise the vices we detest?" (2) "You want as to lie against our conscience and our God, after we have seen the evil of your ways." (3) "Neither bribes nor threats, nor specious appeals to patriotism or ancestral religion can move us: the matter rests with God, Whose will and pleasure we obey, and on Whom alone we rely. His knowledge will search out all your specious pretences."

Note). This, of course, does not mean that any one can ever return to evil ways with God's consent. Such has already emphatically repudiated the idea of returning "to your ways after God hath rescued us therefrom." But even if their ways had been good, the human will, he goes on to say, has no data to rely upon, and he and his followers would only be guided by God's Will and Plan.

1061. Having answered the insincere quibblers among the godless, the righteous turn to God in entert prayer. The endless controversies in this world about abstract or speculative things never end even where both sides are succes in their beliefs. The decision must be taken to God, Who sits on the throne of Truth, and Whose decisions will, therefore, be free from the errors and imperfections of all human judgment. The sincere have nothing to fear in the appeal to Him, as their motives are pure.

In truth, for thou Art the best to decide."

- 90. The leaders, the Unbelievers Among his people, said: "If ye follow Shu'aib, Be sure then ye are ruined!" :001
- But the earthquake took them Unawares, and they lay Prostrate in their homes Before the morning ! <sup>1889</sup>
- 92. The men who rejected Shu'aib became as if They had never been In the homes where they Had flourished: the men Who rejected Shu'aib—It was they who were ruined!
- 93. So Shu'aib left them,
  Saying: "O my people!
  I did indeed convey to you
  The Messages for which
  I was sent by my Lord:
  I gave you good counsel,
  But how shall! I lament

 الَّذِينَ كَذَبُوالشَّمَيَّاكَأَن لَّرَيْفَوْا
 فِهِمُّ الَّذِينَ كَنْبُواشْتَكِاكَ اوْا مُر الْخَيْدِينَ

﴿ فَوَلَٰ عَنْهُمْ وَقَالَ بَقَوْمٍ كَذَهُ أَبُلَفُتُمُ رِسَلَكَتِ كِنِ وَفَعَتُ لَكُمُّ فَكَيْفَ اَسَىٰ

1062. The answer of the Unbelievers is characteristic. As all their bribes and subtleties have falled, they resort to threats, which are worse than the argument of the stick, "All right," they say, "there is nothing but ruin before you!" That means that the Believers will be persecuted, held up to obloquy, ostracised, and prevented from access to all means of honourable livelihood; their families and dependants will be insulted, reviled, and tortured, if they could but be got into the enemy's power; their homes destroyed, and their names held up to ridicule and contempt even when they are gone. But, as verse 92 says, their wicked designs recoiled on themselves: it was the wicked who were ruined and biotted out.

1063. The fate of the Madyan people is described in the same terms as that of the Thamild in verse 78 above. An earthquake seized them by night, and they were buried in their own homes, no longer to vex God's earth. But a supplementary detail is mentioned in xxvi. 189, "the punishment of a day of overshadowing gloom," which may be understood to mean a shower of sabes and cinders accompanying a volcance enuption. Thus a day of terror drove them into their homes, and the earthquake finished them. The lament of Shu'aib in verse 93 is almost the same as that of Sallip in verse 79, with two differences: (1) Shu'aib's messages' attacked the many sini of his people (see n. 1055) and are, therefore, expressed in the plural, while \$\frac{1}{2}\$ high fight was chiefly against selfsh arrogance, and his message is expressed in the singular; (2) the Thamild were the more cultured people of the two, and perished in their own pride; as \$\frac{3}{2}\$ high said, "ye love not good counsellors"; the Midianites were a rougher people, and their minds were less receptive of argument or faith is a Shu'aith said, they were a people who "refused to believe."

Over a people who refuse To believe!" 1884

# SECTION 12.

- 94. We henever We sent a prophet
  To a town, We took up
  Its people in suffering
  And adversity, in order
  That they might learn humility. KAS
- 95. Then We changed their suffering Into prosperity, until they grew the And multiplied, and began To say: "Our fathers (too) Were touched by suffering And affluence".... Behold! We called them to account Of a sudden, while they Realised not (their peril).
- 96. If the people of the towns Had but believed and feared God, We should indeed Have opened out to them

عَكَىٰ فَوَمِرِ كُفْرِينَ

وَمَنَا أَرْسَلْسَا فِ تَرْيَفٍ مِن نَبِي إِنَّ أَخَذْنَا
 أَمْلَهُما بِالْبَأْسِآء وَالْفَرَّاء لَتَلَهُمْ مِعَنْزَعُون

شَدِّ بَدَلْكَ مَكَانَ السَّيْعَةِ الْمُسْنَةَ
 خَلَّى عَمْوا قِوَالْوا فَدْ مَثْنَ بَابَاتُهُ الْفَتْرَاةِ
 وَالسَّرَاةِ فَالْخَذْتُ لُو بَغْتَةً وَهُر
 لا يَشْعُرُونَ

٥ وَلَوْ أَنِّ أَمْلُ ٱلْفُرِّيَ الْمُنُواْ وَأَغَوَّا لَكُوْرَ الْمُنَوَا وَأَغَوَّا لَلَّهُ مِنْ الْمُنْزَى

1064. Can we get any idea of the chronological place of the destruction of the Midianites? In n. 1033 (vii. 83) we have discussed the geographical aspects. The following considerations will help us in getting some idea of their period. (1) The stories of Noah, Held, Sillb, Ltq. and ShiYabi seem to be in chronological order. Therefore Shu'abi came after Abraham, whose nephew Ltq was (2) If Shu'abi was in the fourth generation from Abraham, (see n. 1990 to xi. 89), it would be impossible for him to have been a contemporary of Moses, who came many centuries later. This difficulty is recognised by In Kathir and other classical commentators. (3) The identification of Shu'abi with Jethro the father-in-law of Moses is without warrant; see n. 1034 (vii. 83). (8) Shu'abi must have been before Moses: see vii. 103, (3) The Midianites who were destroyed by Moses and by Gideon after him (n. 1033) were local remmants, as we may speak of the laws at the present day; but their existence as a nation in their original home-lands seems to have ended before Moses: "they became as if they had never been in the homes where they had fourshed" (vii. 92), (6) Josephus, Eusebius, and Prolemy mention a town of Madyan, but it was not of any importance (n. 1033). (7) After the first centuries of the Christian era Madyan as a town appears as an unimportant place resting on its past.

1065. Man was originally created pure. The need of a prophet arises when there is some corruption and iniquity, which he is seat to combat. His coming means much trial and suffaring, especially to those who join him: in his protest against wrong. Even so peaceful a prophet as Jesus said: "I came not to send peace but a sword" (Matt. x. 34). But it is all in God's Plan, for we must learn humlity if we would be worthy of Him.

1066. God gives enough rope to the sinful. They grow and multiply, and become scornful. Neither sußering nor affluence teaches them the lessons which they are meant to learn, otc. patterne and humility, gratitude and kindness to others. They take adversity and prosperity alike as a matter of chance. "O yes!" they say, " such things have happened in all ages! Our fathers had such experience before us, and our sons will have them after us. Thus goes on the world for all time!" But does it? What about the Plan of the Architect? They are found napping when Nemesis overtakes them in the midst of their impious tomfoolety!

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(All kinds of) blessings From heaven and earth: But they rejected (the truth). And We brought them To book for their misdeeds.

- 97. Did the people of the towns Feel secure against the coming 469 Of Our wrath by night While they were asleep?
- 98. Or else did they feel Secure against its coming In broad daylight while they Played about (care-free)?
- 99. Did they then feel secure Against the Plan of God?-But no one can feel Secure from the Plan Of God, except those (Doomed) to ruin! 1000

يَرْكُنُ بِنَ الدِّيِّلَ وَٱلْأَمْنِ وَلَّكُورِ كَا لَهُمُ فآخذنك بماكاه الكثير @ أنه أمن أمن الك من أر المناسكات والما

C. 86.-While the story of the prophets who preached .

(vil. 100-157.) In vain to their people pre-figures The struggles in the early careers Of all apostles, the story of Moses,-His struggles, with an alien and arrogant People, his final deliverance Of his people from foreign domination. And his leading them within sight Of the Promised Land, in spite Of the forces that resisted, -- pre-figures The early struggles and eventual triumph

1067, This and the two following verses should be read together. They furnish a commentary on the story of the five prophets that has already been related. God's wrath may come by night or by day, whether people are arrogantly defying God's laws or are sunk in lethargy or vain dreams of unteality. Who can escape God's Plan, and who can feel themselves outside it except those who are seeking their own ruin?

Of Muhammad the Holy Apostle of God.

1068. This closes that chapter of the narrative which deals with apostles who were rejected by their own people, but who stood firm on God's message and were able to rescue a remnant who believed. In each case there were special circumstances and special besetting sins, which have been explained in the notes. The nations which as a body could not be won over to God's Law periahed. So far we have been dealing with the corruptions and iniquities within each nation. In the story of Moses we have first a struggle against the bondage of Egypt, one of the foremost powers then in the world, the rescue of the Israelites and their wanderings, and their proving themselves unworthy and being left to wander in a new sense when they rejected the new Prophet (Muhammad) who came to renew God's Message,

## SECTION 13.

- 100. Me o those who inherit
  The earth in succession
  To its (previous) possessors,
  Is it not a guiding (lesson)
  That, if We so willed,
  We could punish them (too)
  For their sins, and seal up
  Their hearts so that they
  Could not hear? \*\*\*\*
- 101. Such were the towns
  Whose story We (thus)
  Relate unto thee:
  There came indeed to them
  Their apostles with clear (Signs):
  But they would not believe
  What they had rejected before.
  Thus doth God seal up
  The hearts of those
  Who reject Faith.
- 102. Most of them We found not Men (true) to their covenant: But most of them We found Rebellious and disobedient.
- 103. Æthen after them We sent Moses with Our Signs To Pharaoh and his chiefs, But they wrongfully rejected them:

So see what was the end Of those who made mischief. ۞ أُوَلَمْ بَهُو لِلَّذِينَ بَرِيْوُنَ ٱلْأَصْنَ مِنْ بَهُو أَمْدِيكَ آن لَوْسَشَاءُ أَصَبَتَنكُم بِدُنُونِهِمْ وَتَعْلَيْمُ عَلَى قُلُونِهِمْ فَهُدُلَا يَتْمَعُونَ

فيلان الذي تفض عليدك بن النهايها وقلة بقد المنه وتفد وتشاكه والبيتات في المنافقة بقد المنافقة بقد المنافقة بقد المنافقة بقد المنافقة بقد المنافقة بالمنافقة بالمنا

۞ وَمَا وَيَدُنَا لِأَخْفُرُ عِرِينٌ عَهْدٍ وَلِانَ أَ وَجُدُنَا ۚ أَكُثُرُهُمُ لَنَسِْفِ دِنَ

٥ كُدَّ مَنْكَ يَنْ مِتَدُوهِ ثُوْمَنَ بَالِيَّكَ الْكَ فِرْعُونَ وَمَكَاذِيْهِ مُنْكَ لَمُوا بِهَا فَالظَّرِ كَنْ فَنَ كَانَ عَلْقِيمَةُ الْفُصِيدِينَ

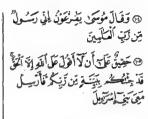
1069. The stories which have been related should give a warning to present and future generations which have inherited the land, the power, or the experience of the past. They should know that if they fall into the same sins they will meet with the same fate: when through their contumney their hearts are hardened, they do not listen to the advice that falls on their ears.

1070. Those who have heard the Message and rejected it find it more difficult afterwards to retrace their steps. Evil has blocked the channels of God's grace to them. It begins with their breaking their Covenant with God; with each step afterwards they fall deeper and deeper into the mire.

104. Moses 1071 said: "O Pharaoh! 1072
I am an apostle from
The Lord of the Worlds,—

105. One for whom it is right
To say nothing but truth
About God. Now have I
Come unto you (people), from 1679
Your Lord, with a clear (Sign):
So let the Children of Israel
Depart along with me."

106. (Pharaoh) said: "If indeed Thou hast come with a Sign,



@ قَالَ إِن كُن َحِثْتَ بِاللِّهِ

1071. The story of Moses is told in many places in the Holy Qu-fan, with a special lesson in each context. In it. 49-71, the story is an appeal to the Jews from their own scripture and traditions, to show their true place in the religious history of mankind, and how they forfeited it. Here we have an instructive parallelism in that story to the story of Muhammad's mission,—how both these men of God had to fight against (1) a foreign foe, arrogant, unjust, faithless, and superstitious, and (2) against the same class of internal foe among their own people. Both of them won through in the case of Moses, the foreign foe was Pharaoh and his Egyptians, who boasted of their earlier and superior civilisation; in the case of the Prophet Muhammad the foreign foes were the Jews themselves and the Christians of his day. Moses led his people nearly to the Land of promise in spite of rebellions among his own people; Muhammad succeeded completely in overcoming the resistance of his own people by his own virtues and firmness of character, and by the guidance of God. What was a hope when these Meccan verses were revealed became an accomplishment hefore the end of his life and mission on earth.

1072. "Pharaoh" (Arabic, Fir'awa) is a dynastic title, not the name of any particular king in Egypt. It has been traced to the ancient Hieroglyphic words, Par-Sa, which mean "Graat House." The nidal is an "infirm" letter added in the process of Arabisation. Who was the Pharaoh in the story of Moses? If the Inscriptions had belped us, we could have answered with some confidence, but unfortunately the Inscriptions fail us. It is probable that it was an early Pharaoh of the XVIIIth Dynasty, say Thothmes I, about 1540 B.C. See sppendix IV, on Egyptian Chronology and Israel, printed at the end of this Sara.

1073. Notice that Moses, in addressing Pharaoh and the Egyptians, claims his mission to be not from his God, or his people's God but from "year Lord," from "the Lord of the Worlds." And his mission is not to his people only: "I come unto yea (Egyptian people) from year Lord." The spirit of our version is entirely different from the spirit of the same story as told in the Old Testament (Exod. chapters i. to xv.). In Exod. iii, 18, the mission of Moses is expressed to be as from "the Lord God of the Hebraws."

The essence of the whole Islamic story is this. Joseph's sufferings and good fortune were not merely a story in a romance. Joseph was a prophet; his sufferings and his subsequent rise to power and position in Egypt were to be a lesson (e.) to his vicked brothers who sold him into slavery, (b) to his people who were stricken with famine and found a welcome in Egypt, and (c) to the Egyptians, who were arrogant over their high material civilisation, but had yet to be taught the pure faith of Abraham. Israel prospered in Egypt, and stayed there perhaps two to four centuries. (Renan allows only one century.) Times changed, and the racial bigotry of the Egyptians showed its head again, and Israel was oppressed. Moses was raised up with a threefold mission again (a) to learn all the learning of the Egyptians and preach God's Truth to them as one who had been brought up among themselves, (b) to unite and reclaim his own people, and (c) to receut them and lead them to a new world, which was to open out their spiritual horizon and lead them to the Psalms of David and the grories of Solomon.

(٧) سورة الاعراف

Show it forth,—
If thou tellest the truth. " 100

107. Then (Moses) threw his rod, And behold! it was A serpent, plain (for all to see)! 1021

108. And he drew out his hand, And behold! it was white To all beholders! 1008

SECTION 14.

109. Said the Chiefs of the people Of Pharaoh: "This is indeed A sorcerer well-versed.

110. "His plan is to get you out Of your land: then What is it ye counsel?" 1007 ه بِهِ بِهِ إِن صَلَى مِنْ صَلِيقِ ﴿ مَا لَكُو حَسَسًا مُ فَإِنَا هِى شَبَالُ فِسِبُنُ ﴿ وَزَنَعَ يَدُوْ فَإِذَا مِن بَيْضَا أَهُ لِلسَّاطِينَ

قَالَ الْسَلَا مِن فَوْمِ فِرْغَفُونَ إِنَّ مَمْنَا
 السَّاحُ عَلِيثُهُ
 ١٥٠ مُرِيدُ أَن مُخْرِجَكُ مِنْ أَنْفِيكُمْ قَانَا
 ١٥٠ مُرِيدُ أَن مُخْرِجِكُ مِنْ أَنْفِيكُمْ قَانَا

1074. The antuing dialogue shows the psychology on the two sides. Pharach is sitting in his Darbar, with his ministers and chiefs around him. In their arrogance they are only amused the effontery and apparent revolt of the Isabellie leaders, and they rely upon their own superior worldly power, aided by the magic which was a part of the Egyptian religion. Confronting them stand two men, Moses with his mission from God, and his brother Aaton who was his levitenant. They are confident, not jn their own powers, but in the mission they had received. The first thing they have to do is to act on the subjective mind of the Egyptians, and by methods which by God's miracle show that Exputian magic was nothing before the true nower of God.

1075. The serpent played a large part in Egyptian mythology. The great sun-god Ra won a great victory over the serpent Apophis, typifying the victory of light over darkness. Many of their gods and goddesses took the forms of sankes to impress their foces with terror. Moses's rad as a type of a serpent at once appealed to the Egyptian mentality. The contempt which the Egyptians had entertained in their mudos before was convicted into terror. Here was some one who could control the reptile which their great god Ra himself had such difficulty in overcoming!

1076. But the second Sign displayed by Moses was even more puzzling to the Egyptians. Mosederew out his hand from the folds of the garments on his breast, and it was white and shuring as with divine light! This was to counter any suggestions of evil, when the serpent might have created. This was no work of evil,—of black magic, or a trick or illusion. His hand was transfigured—with a light which no Egyptian socreters could produce. In Islam the "white hand" of Moses has passed into a proverb, for a symbol of divine glory dazzling to the beholders.

107. The two Signs had the desired effect on the Egyptians. They we're impressed, but they judged them by their own standards. They thought to themselves, "These are ordinary sorceres: let us search out our best sorceres and show them that they have superior power." But like all worldly people, they began to lear for their own power and possessions. It was far from Moserés intention to drive out the Egyptians from their own land. He merely wanted to end the Egyptian oppression. But the Egyptians had a guilty conscience, and they provided other people's motives by their own. They discussed the matter in Council on quite wrong premise.

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111. They said: "Keep him-And his brother in suspense (For a while); and send To the cities men to collect—

112. And bring up to thee
All (our) sorcerers well-versed." 1000

113. So there came
The sorcerers to Pharach:
They said, "Of course
We shall have a (suitable)
Reward if we win!" 1889

114. He said: "Yea, (and more),—
For ye shall in that case
Be (raised to posts)
Nearest (to my person)."

115. They said: "O Moses! Wilt thou throw (first), Or shall we have The (first) throw?"

116. Said Moses: "Throw ye (first)." So when they threw, They bewitched the eyes Of the people, and struck Terror into them: for they Showed a great (feat of) magic. [100] @ قَالُوْ آ أَدْعِهُ وَلَحْنَاهُ وَأَنْسِلْ فِي الْسَالُ فِي الْسَالُ فِي الْسَالُ فِي الْسَالُ فِي الْسَالُ ف الْسَالَةِن تَشْرِينَ الْسَالِينَ الْسَالُ فِي اللَّهِ عَالَى اللَّهِ عَالَى اللَّهِ عَالَى اللَّهِ عَالَى ال

(٧) سدرة الأعراف

@ وَيَهَا الْمُتَوَّةُ وَرُعُونَ وَالْوَا إِنَّ لَتَا لَأَخِرُا إِن كُنَّا غَنْ الْمَثْلِلِينَ @ وَالَ مَنْ مُواتِكُمْ لِيَنَ الْمُثَوِّينَ

قَالُوا يَنْوُسَى إِمِّنَا أَن لَلِن عَالِمًا أَن
 تَكُونَ قَنُ الْلَقِينَ

قال اَلْمَثْمَ فَلَكَ اَلْفَرَا تَمْرَى اَثْبُرَى
 التّاس وَأَسْتَرْجُ وُمُدْ وَجَالُولِيمِي
 عَظِيمٍ

<sup>1078.</sup> The advice of the Council to Pharaoh shows a misreading of the situation. They were in a panic about what the magic of this evidently powerful sorceter could do against them. So they advised the Pharaoh to summon their most powerful sorceters from all over the country, and in the meantime to hold Moses and Aaron in suspense,—neither to yield to them nor definitely to oppose them. The men of God could well afford to wait. Time is always in favour of Truth.

<sup>1079.</sup> The most noted sorcerers of Pharaoh came Their art was built up on trickery and imposture, and the first thing they could think of was to make a selfish bargain for themselves. The Pharaoh and his Council would in their present state of panic agree to analything. And so they did. Pharaoh not only promised them any rewards they desired if they foiled the strange power of these men, but he also promised them the highest dignities round his own person. And so the contest begins, with due observance of the semnities observed by combatants before they come to close grips.

<sup>1080.</sup> Moses and his brother Aaron were pitted against the most skilful magic-men of Egypt, but they were calm and confident and let the magic-men have their innings first. As is usual in this world, the magicians' trickey made a great impression on the people, but when Moses three whis rod, the illusion was broken, and the falsehood was all shown up. In the Old Testament story (Exod. vii, 10-12) it was Aaron that threw the rod, and he threw it before the magicians. Aaron's rod became a serpent. Then the magicians threw their rods, and they became serpents, but Aaron's rod swallowed up their rods. The story given to us is more dramatic and less literal. We are told in general terms that Moses first allowed the magic-men to play their tricks. The rod of Moses was the symbol of his authority. It must have been a simple shepherd's crook with which he used to feed his flocks. With God's grace behind him, he was able to expose all false trickery and establish the Truth.

- 117. We put it into Moses's mind By inspiration: "Throw (now) Thy rod ": and behold! It swallows up straightway All the falsehoods Which they fake!
- 118. Thus truth was confirmed.

  And all that they did

  Was made of no effect.
- 119. So the (great ones) were vanquished There and then, and were Made to look small. 1001
- 120. But the sorcerers fell down Prostrate in adoration.
- 121. Saying: "We believe In the Lord of the Worlds,
- 122. "The Lord of Moses and Aaron."
- 123. Said Pharuoh: "Believe ye In Him before I give You permission? Surely This is a trick which ye Have planned in the City To drive out its people: But soon shall ye know (The consequences)."

@ فَوَنَعَ آلَكُنَّ وَبَعَكَ لَ مَا كَافُوا بَعْمَانُونَ @ فَعَدِلِبُواْ هُمَنَالِكَ وَإِنْصَلَكُواْ مَنْفِيهِنَ

قَالُوَا عَلَمَا بِرَتِ الْعَلْمِ بَنَ
 قَالُوا عَلَمَ وَمَرْعِنَ
 قَالُ فِيتَعَوْنُ عَلَيْهِ بِعِدِ قَبْلِ أَنْ عَلَى اللهِ عَلَيْهِ وَقَبْلِ أَنْ عَلَى اللهِ عَلَيْهِ وَقَبْلِ أَنْ عَلَى اللهِ عَلَيْهِ وَقَبْلِ اللهِ عَلَيْهِ وَقَبْلِ اللهِ عَلَيْهِ وَقَبْلِ اللهِ عَلَيْهِ وَقَبْلِ اللهِ عَلَيْهِ عَلَيْه

1081. The proud ones of the Court—Pharach and his chiefs—were hard-hearted, and the exposure of the imposture only made them wreak their rage on those whom they could read: On the other hand the effect on the humbler ones—those who had been made the dupes and instruments of the imposture—was quite different. Their conscience was a wakened. They fell down to the ground in adoration of the Lord of the Worlds, and confessed their fails.

1082. Pharaoh and his Court were doubly angry: first because they were made to look small when confronted by the power of God, and secondly, because their dupes and instruments were matched away from them. These fines, the sorceren, at once recognised the Signs of God, and in their case the mission of Moses and Aaron was fulfilled. They turned back on their past life of imposture, make-believe, false worship, and oppression of the weak, and confessed the One true God. As usually happens, hardened sinners resent all the more the saving of any of their companions from sin and error. Judging other people's motives by their own, they accuse them of duplicity, and if they have the power, they take cruel revenge. Here the Pharaoh threatens the repentant sunners with the extreme punishment for treason and apostay (cytting off of hands and feet, combined with an ignominious death on the tross, as in the case of the worst madelactors). But they remained him, and prayed to God for patiente and constancy. Probably their influence spread quietly in the commonally. Ultimately it appeared on the Throne itself, in the person of Amenophis It's about five or six generations afterwards. See Appendix V, on Egyptian Religion, printed at the end of this Sära.

- 124, "Be sure I will cut off Your hands and your feet On opposite sides, and I Will cause you all To die on the cross."
- 125. They said: "For us, We are but sent back Unto our Lord:
- 126. "But thou dost wreak Thy vengeance on us Simply because we believed In the Signs of our Lord When they reached us! Our Lord! pour out on us Patience and constancy, and take Our souls unto Thee As Muslims (who how To Thy Will) ! 1003

#### SECTION 15.

127. Said the chiefs of Pharaoh's People: "Wilt thou leave Moses and his people. To spread mischief in the land, And to abandon thee And thy gods?" He said: "Their male children will we Slay; (only) their females Will we save alive : And we have over them

376 ® لأَفْظِعَ بِ أَنْدِيكُ وَأَنْهُ الآيا الآيا الآيا الآيا

٣ وَمَا لَنْقَتْهُ مِنَّا الْآلَا

1083. These Egyptians, by their patience and constancy, show that their repentance was true, Thus in their case the mission of Moses was fulfilled directly, and their number must have amounted to a considerable figure. They were martyrs to their faith, and their martyrdom affected their nation in two ways. In the first place, as they were the pick of those who practised the false superstition in Egypt, their conversion and disappearance dealt a staggering blow to the whole system. Secondly, the indirect effect of their martyrdom on the commonalty of Egypt must have been far greater than can be measured by numbers. The banner of God was planted, and the silent spiritual fight must have gone on ever since, though history, in recording outward events, is silent on the slow and gradual processes of transformation undergone by Egyptian religion. From a chaotic pantheon of animals and animal gods, the worship of the sun and the heavenly bodies, and the worship of the Pharaoh as the embodiment of power, they gradually came to realise the oneness and mercy of the true God. After many glimpses of Monotheism on Egyptian soil itself, the Gospel of Jesus reached them, and eventually Islam.

(Power) irresistible." 1004

128. Said Moses to his people:
"Pray for help from God,
And (wait) in patience and

For the earth is God's,
To give as a heritage
To such of His servants
As He pleaseth; and the end
Is (best) for the righteous. 1005

129. They said: "We have had
(Nothing but) trouble, both before
And after thou camest "one
To us." He said:
"It may be that your Lord
Will destroy your enemy
And make you inheritors "one
In the earth; that so
He may try you
By your deeds."

SECTION 16.

130. We punished the people Of Pharaoh with years ﴿ قَالَ مُوسَىٰ لِلْفَوْمِ أَسْلَيْمِنُواْ بِاللَّهِ وَاَشْرِيْرَاً إِنَّ الْأَرْضَ لِلْهِ يُورِثُهَا مَن يَسَنَّاهُ مِنْ عِبْمَادِوْمِ فَالْمُعْيِّبَةُ لِلْفَيْدِينَ

قائزًا أُوذِيتَا مِن فَيَلِ أَن تَأْيِثَنَا وَمِنْ
 بعث ما خِشتَتًا قَالَ عَسَىٰ تربيحٌ أَن
 به ليات عَدُوَكُ وَيَسْخَلِلْكُمْ فِي الْأَوْنِ
 بَسُلِلَ عَدُوَكُ وَيَسْخَلِلْكُمْ فِي الْأَوْنِ
 بَسُلِلَ عَدُوكَ تَعْسَلُونَ

@ وَلَقَدْ أَخَذْنَا ۚ مَالَ فِرْعَ وَنَّ بِالنَّهِ بِينَ

1084. Pharaoh's order against the sorcerers was drastic enough. But his Council is not satisfact. What about Mores and the Iracelites? They had a seeming victory, and will now be more mischievous than ever. They appeal to Pharaoh's vanity and his superstition and sense of power. "If you leave them alone," they say, "where will be your authority? You and your gods will be defied!" Pharaoh has a ready answer. He was really inwardly cowed by the apparent power of Moses. He dared not openly act against him. But he had already, before the birth of Moses, passed a cunning order to destroy the whole people of Israel. Through the instrumentality of midwives (Exod., 15) all the male children were to be destroyed, and the females would then be for the Egyptians: the race of Israel World with the stat amend. This grete was still in force, and would remain in force until the despised race was absorbed. But Egyptian cunning and wickedness had no power against God's Plan for those who had faith. See verse 199 below.

1065. Notice the contrast between the arrogant tone of Pharaoh and the humility and faith taught by Moses. In the end the arrogance was humbled, and humility and faith were protected and advanced.

1086. There is a slight note of querulousness in the people's answer. But Moses allays it by his own example and courage, and his vision of the future: which was amply fulfilled in time. See verse 137 below

1087. The Israelites, despised and enslaved, were to be rescued and made rulers in Palestine. David and Solomon were great kings and played a notable part in history. But the greatness of Israel was conditional; they were to be judged by their deeds. When they fell from grace, other people were given honour and power. And so it came to be the turn of the Arab race, and so on. God gives His gifts to those who are righteous and obey His Law.

(Of drought) and shortness Of crops; that they might Receive admonition.

- 131. But when good (times) came,
  They said, "This is due
  To us;" when gripped
  By calamity, they ascribed it
  To evil omens connected
  With Moses and those with him!
  Behold! in truth the omens
  Of evil are theirs to the service of evil are theirs
  In God's sight, but most
  Of them do not understand!
- 132. They said (to Moses):

  "Whatever be the Signs
  Thou bringest, to work:
  Therewith thy sorcery on us,"
  We shall never believe
  In thee."
- 133. So We sent (plagues) on them:
  Wholesale Death, 1000
  Locusts, Lice, Frogs,
  And Blood: Signs openly 1001
  Self-explained: but they
  Were steeped in arrogance,—
  A people given to sin.
- 134. Every time the Penalty Fell on them, they said:

وَنَعْصِ مِنْ النَّمْرُكِ لَمَّالُهُمْ يَنْكُرُونَ ﴿ فَإِذَا جَاءَ ثِهُمُ الْمُسَنَّةُ قَالُوا لَنَا هَلِذَوْء وَإِنْ تُصِّهُ الْمُسَنَّةُ قَالُوا عُوسَىٰ وَمَن مُمَنَّةً وَآلَا إِنَّمَا طَلْبُرُهُمْ عِندَ اللّهِ وَلَكِنَّ آكَ مُرْتُمُ لِلْا يَشْكُونَ

وَقَالُوْا مَئْهَا تَأْلِنَا بِهِ مِنْ الْبَغِ النَّحْرَةَا
 بَهَا فَكَا خَنْ لَكَ بِمُؤْمِدِينَ

قَانْسَانا عَلَيْهُ اللهُ فَانَ وَالْهَادَ وَالْهَادَ وَالْهَادَة وَالْهَادَة وَالْهَادَة وَالْهَادَة وَالْهَادَة وَالْهَادَة وَالْهَادَة وَالْهَادَة وَالْهَادَة وَاللّهَ وَمَاللًا وَمَكَانُوا وَمِكَانُوا وَمُعَانُوا وَمِكَانُوا وَمِلْمُوا وَمِنْ وَمِنْ وَمُنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمُنْ وَمُنْ وَمُؤْلُوا وَمُعْمِنُوا وَمِنْ وَمِنْ وَمِيْهُ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمُنْ وَمُعْمُوا وَمِنْ وَمُؤْلُوا وَمِنْ وَمِنْ وَمُنْ وَمُنْ وَمُنْ وَالْمُوا وَمِنْ وَمُنْ وَمُوالْمُوا وَمُؤْلُوا وَمُؤْلُوا وَمُنْ وَانُوا وَمُؤْلُوا وَمُؤْلُوا وَمُؤْلُوا وَالْمُوالِمُوا وَمُؤْلُوا وَمُؤْلُوا وَمُؤْلُوا وَمُؤْلُوا وَالْمُؤْلُولُوا وَمُنْ وَالْمُوا وَالْمُؤْلُولُوا وَالْمُؤْلُولُوا وَالْمُوالُولُولُ وَالْمُؤْلِقُوا وَالْمُولُولُوا وَالْمُولُولُوا وَالْمُولُولُولُوا وَال

1088. Their superstition ascribed the punishment of their own wickedness to some evil omen. They thought Moses and his people brought them ill-tuck. They did not look within themselves to see the root of evil, and the cause of their punishment! So it happens in all ages. People blane the righteous for something which they do, different from other men, instead of searching out their own lapses from recittude, which are punished by God.

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1089. A type of obstinacy and resistance to God's message. As they believed in sorcery and magic, they thought anything unusual was but sorcery and magic, and hardened their hearts against Truth.

1090 T\$f\$n∞a widespread calamity, causing wholesale death and destruction. It may be a \$000, or a typhoon, or an epidemic, among men or cattle. Perhaps the last is meant, if we may interpret by the Old Testament story (Rxod, iz. 3, 9, 15; zi. 39).

1091. In xvii. 101, the reference is to nine Clear Signs. These are: (1) the Rod (vii. 107), (2) the Radiare Hand (vii. 108), (3) the years of drought or shortage of water (vii. 130), (4) short crops (vii. 130), and the five mentioned in this verse, vis., (5) epidemics among men and beasts. (6) locusts, (7) lice, (6) frogs, and (9) the water turning to blood.

"O Moses! on our behalf Call on thy Lord in virtue Of his promise to thee: If thou wilt remove The Penalty from us, We shall truly believe in thee, And we shall send away The Children of Israel With thee."

- 135. But every time We removed The Penalty from them According to a fixed term Which they had to fulfil,— Note their word!
- 136. So We exacted retribution From them: We drowned them to In the sea, because they Rejected Our Signs, and failed To take warning from them. Mees
- 137. And We made a people, Considered weak (and of no account),

Inheritors of lands
In both East and West.—

بَنُوْسَى اَدَّعُ آَلَا اَبْلَكَ عِلَا عَبِدَ عِندَالَّا إِن كَتَفَ عَنَا الْجَرْ لَنُوْمِ اَلَّهُ الْكَ وَالْرَسِلَقَ مِثَلَّى اَعْفُوا الْجَرْ لَلْوَ الْمَالِكِ هِ فَلَا كَتَفْنَا عَهُمُ الْخِرْ الْحَرْ الْلَّ أَجَل مُعْمِ الْلِمُومُ إِذَا هُرْ يَنكُونُ هُ مَالِنَتُومُ إِذَا هُرْ يَنكُونُ وَالْهُمُ مُعَلِّمُ اللَّهِ الْمَالِيَةِ الْمَالِقِيلَ الْمَالِمِيلَ الْمَالِمِيلَ الْمَالِمِيلَ الْمَالِمِيلَ الْمَالِمِيلَ الْمَالِمُونُ الْمَالِمُونُ الْمَالِمِيلَ الْمَالِمُونُ الْمُلْمِيلُونَ الْمَالُولُ الْمَالِمُونُ الْمُلْمِيلُونَ الْمُؤْمِلُونُ الْمُلْمِيلُونَ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمِيلُونَ الْمُلْمِيلُونَ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمِيلُونَ الْمُلْمِيلُونَ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمُ اللَّهُ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمِيلُ الْمُلْمُ اللَّهُ الْمُلْمُلُمُ اللَّهُ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمُ الْمُلْمُ اللَّمُ الْمُلْمُ اللَّهُ الْمُلْمُونُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ اللَّلِمُ الْمُلْمُ الْمُلْمُونُ الْمُلْمُونُ الْمُلْمُ الْمُلْمُونُ الْمُلْمُ الْمُلْمُونُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُونُ الْمُلْمُ الْمُلْمُ الْمُلْمُونُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُونُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلِمُ الْمُلْمُ ُمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُلِمُ الْمُلْمُلِمُ الْمُلْمُ ُمُ الْمُ

1092. The demand of Moses was two-fold: (1) come to God and cease from oppression, and (2) let me take Israel out of Egypt. At first It was laughed at and rejected with scorn. When the Plagues came nor pointshment, each time the Egyptians suffered, they promised amendment and begged Moses to intercede and cause the plague to cease. But every time it ceased, they went back to their vial attitude, until the final retribution came. This is a type of the sinner's attitude for all times.

1093. The Intercession of Moses was limited to prayer. Each plague or penalty had its appointed term in God's decree. That term was suby fulfilled before the plague ceased. God's law is firm: it does not vacilitate like the human will. Fibe intercession only meant two things: (1) that God's name was invoked and His presence duly brought home to the mind and heart of the sinner who promised repentance, and (2) that the sinner was given a further chance if the prayer was accepted. This again is a universal truth.

1004. When at last Pharaoh let Israel go, they selected, not the highway to Ganaan, along the Mediterranean and hy Gaza, because they were unarmed and would have encountered immediate opposition there, but by way of the wilderness of Sinai. They had to cross the marshy end of the Red Sea, which they did, while Pharaoh's host which came in purpuit was frowned. (f), ii. 50.

1093. Where was the Council of Phatabh held in which Moses addressed Phatabh? Egyptip primary capital in the XVIIIth Dynasty was Thebes (=No-Ammon), but that was more than 400 miles to the south of the Delta, in whose corner Israel dwelt. Stemphis, on the apex of the Delta, a little south of where Cairo is now, was also over 100 miles from Israel's habitations. The interview must have been either in a Palace near Coshen, where the Israelites dwelt, or in Zoan (=Tanis), the Deltaic capital built by a former dynasty, which was of course still available for the reigning dynasty, and which was not far from the Israelite settlement.

Lands whereon We sent Down Our blessings. The fair promise of thy Lord Was fulfilled for the Children Of Israel, because they had Patience and constancy, And We levelled to the ground The great Works and fine

Building Which Pharaoh and his people Erected (with such pride). 1006

138. The took the Children of Israel (With safety) across the sea.
They came upon a people
Devoted entirely to some idols \*\*\*
They had. They said:
"O Moses! fashion for us
A god like unto the gods
They have." He said:

وَمَعَدِّيْهَا الْكِنِي بَرْكَنِيَا فِيهَا وَتَنَفَ كِلْمُكَ رَبِكَ الْمُفْتَى عَلَى فِي إِنْسُوْمِ لِمِياً صَبْرُواً زِدَمَنُونَا مَا كَانَ بَصَنْعُ فِرْعَوْنُ وَقُومُهُ رَعَا كَانُواْ فِيْمِنْ وَلِيَ

® وَجَاوَذُنَكَ اِينَمَنَ إِسْكَوْلِ ٱلْجُمْ فَأَقَوَا كُوَ فَوْمِرِيَعِكُفُونَ عَلَّأَصْبَكَ إِلَمَكُمْ قَالُوا يَنْوُسِي ٱجْمَعَ لَكَتَآ لِمَلِّكَا كَشَمَا لَمُنْهُ الْلِمَةُ قَالَ الْلِمَةُ قَالَ

1006. Israel, which was despised, became a great and glorious nation under Solomon. He had goodly tertitory, and was doubly blest. His land and people were prosperous, and he was blessed with wisdom from God. His sway and his fame spread east and west. And thus God's promise to Israel was fulfilled. Note that Syria and Palestine had once been under the sway of Egypt. At he same time the proud and rebellious Pharach and his people were brought low. The splendid monuments which they had erected with so much skill and pride were mingled with the dust. Their great cities—Thebes (or No-Ammon), Memphia (or Noph, sacred to the Bull of Osiris), and the other splendid cities, became as if they had not existed, and archaeologists have had to dig up their ruins from the sands. The splendid monuments—templee, palaces, tombs, statues, columns, and statly structures of all kinds—were buried in the sands. Even monuments like the Great Sphinz, which seem to defy the ages, were partly buried in the sands, and owe their rescue to the comparatively recent researches of archieologists. As late as 1743 Richard Pocoke in his Travels in Egypt (p. 41), remarked: "Most of those pyramids are very much ruined."

The contrast between Egypt and Israel is one part of the story in the march of time. Israel also was found unworthy, and in course of time the Arabs, whom they despised as Ishmaelites, became their masters. The Jews in their Gheifros in Europe suffered much persecution. Nor are they out of the wood yet. If the Pogroms of the Siavs against them have ceased, their fate in Nazi Germany is the talk of the world. Nor had the Arabs or Turks or any nation a perpetual lesse of power from God. The test is righteousness and the Muslim virtues taught in the Universal Religion of faith and right confluct,

1097. Who were these people? We are now in the Sinai Peninsula. Two conjectures are possible. (1) The Amalekises of the Sinai Peninsula were at perpetual war with the Israelites. They were probably an idolatrous nation, but we have very little knowledge of their cult. (2) From Egyptian history we know that Egypt had worked from very ancient times some copper mines in Sinai, An Egyptian settlement may have been here. Lite all mining camps it contained from the beginning the dregs of the pcrulation. When the mines ceased to be worked, the settlement, or what remained of it, must have degenerated further. Cut off from civilisation, its cult must have become still narrower, without the refining influences which a progressive nation applies even to its idolatry. Perhaps Apis, the sacred build of Memphis, lost all its allegorical meaning for them, and only gross and superstitious rites remained among them. The text speaks of "seme idola tkey had," implying that they had merely a detached fragment of a completer religion. This was a snare in the path of the Israelites, whom many generations of slavery in Egypt had debased into ignorance and supersition.

(٧) سورة الاعراف

"Surely ye are a people Without knowledge.

- 139. "As to these folk .--The cult they are in Is (but) a fragment of a ruin, 1000 And vain is the (worship) Which they practise."
- 140. He said: "Shall I seek for you A god other than the (true) God, when it is God Who hath endowed you With gifts above the nations?"
- 141. And remember We rescued you From Pharach's people, Who afflicted you with The worst of penalties, Who slew your male children And saved alive your females: In that was a momentous Trial from your Lord.1000

# SECTION 17.

142. A e appointed for Moses Thirty nights, and completed (The period) with ten (more): Thus was completed the term (Of communion) with his Lord. 1100 Forty nights. And Moses Had charged his brother Aaron (Before he went up):

اللهُ فَهُ يَعْدُ لَكُ اللَّهِ مَا كَانُا مُعَنَّدُهُ إِنَّ مُعَنِّلُهُ وَ ا

@ فَالْ أَغَمُّ اللَّهُ أَيْسَكُمُ الْأَ فَصَلَكُمْ عَلَى ٱلْعَكْلِينَ

1096. If conjecture 2 in the last note is correct, this idolatrous worship was but the fragment of a ruin from Egypt, and Moses's reproach is biting : "You, who have been rescued from the bondage of living Egypt,-do you hanker after the bondage of a dead cult debased even from that from which you have been rescued?"

Mutabbar-broken in pieces, smashed into fragments, destroyed.

1099. This is God's reminder to Israel through the mouth of Moses. There was a double trial : (1) while the hondage lasted, the people were to learn patience and constancy in the midst of affliction; (2) when they were rescued, they were to learn humility, justice, and righteous deeds of prosperity.

1100. There is much mystic doctrine in this section, and the parallel between Israel and Islam continues throughout. The forty nights' communion of Moses with God on the Mount may be compared with the forty days' fast of Jesus in the wilderness before he took up his ministry (Matt. tv. 2), and with the forty years of Musiafa's preparation in life before he took up his Ministry. In each case the Apostles lived alone apart from their people, before they came into the full blaze of the events of their Ministry. The forty is divided into thirty and ten, pre-figuring the thirty days of the Ramadhin fast, and the ten days of the Zul-Bajj pilgrimage in Islam.

"Act for me amongst my people: Do right, and follow not The way of those Who do mischief." 1801

143. When Moses came To the place appointed by Us. And his Lord addressed him. He said: "O my Lord! Show (Thyself) to me. That I may look upon Thee." 101 God said. " By no means Canst thou see Me (direct): But look upon the mount: If it abide In its place, then Shalt thou see Me " 1103 When his Lord manifested His glory on the Mount. He made it as dust. And Moses fell down In a swoon. When he Recovered his senses he said . "Glory be to Thee! To Thee I turn in repentance, and I Am the first to believe." 1104

اخْلُفُو فَى فَرَّى وَأَسَّعُ وَلَا نَتَعَ سَيِبِ لَ الْمُشْدِيرَ ﴿ وَلَنَا بِمَا مُوسَى لِيعَ تَشِنَا وَ حَكَلَتُهُ رَبُهُ وَالْ لَتِنَ أَرِيْتَ أَطْلَىٰ إِلَيْكَ قَالَ لَنَ مَرْنَى وَلَكِنَ انظُولُ إِلَىٰ أَنْجَبِيلِ فَهِ إِن اسْلَقَدَ مَكَا نَهُ فَسَوْفَ وَنَيْ فَكَىٰ حَبَل مُوسَىٰ صَعِفَا فَلَنَ أَلْمَا فَالْ الْمُؤْمِنِينَ مُؤسَىٰ صَعِفَا فَلَنَ أَلْوَلُ الْمُؤْمِنِينَ المُنْ إلْبَكَ وَأَمَا أَوْلُ الْمُؤْمِنِينَ

1101. When for any reason the man of God is absent from his people, his duty of leadership (shifted) should be taken up by his brother—not necessarily a blood-brother, but one of his society or brotherhood. The deputy should discharge it in all humility, remembering three things: (1) that he is only a deputy, and bound to follow the directions of his Principal. (2) that right and justice are of the essence of power, and (3) that mischiel gets its best chance to raise its head in the absence of the Principal, and that the deputy should always guard against the traps laid for him in the Principal's absence.

1102. Even the best of us thay be betrayed into overweening confidence or spiritual ambition not yet justified by the stage we have reached. Aloses had already seen part of the glory of God in his Radiant White Hand, that shone with the glory of Divine light (vil. 108.n. 1076). But he was still in the feeth, and the mission to his people was to begin after the Covenant of Sinai. It was premaying of limit to sak to see God.

1103 But God—the Cherisher of all His creatures—treats even our foolish requests with mercy, compassion, and understanding. Even the reflected glory of God is ton great for the grosser, substates of rematter. The peak on which it shone became as powder before the inefable glory, and Mosse could only live by being taken out of his bodily senses. When he recovered from his swoon, he saw the true position, and the distance between our grosser bodily senses and the true splendeur of God's glory. He at once turned in penitence to God, and confessed his faith. Having been blidded by the excessive Glory, he could not see with the physical-eye. But he could get a glimpse of the reality through faith, and he hasteined to proclam his faith.

1104 "First to believe." Cf. the expression "first of those who bow to God in Islam" in vi. 14 and 163. "First" means here not the first in time, but most healous in faith. It has the intensive and not the comparative meaning.

- 144. (God) said: "O Moses! I have chosen thee Above (other) men, 1605 By the mission I (have Given thee) and the words I (have spoken to thee): Take then the (revelation) Which I give thee, And be of those Who give thanks," 1188
- 145. And We ordained laws
  For him in the Tablets
  In all matters, both
  Commanding and explaining
  All things, (and said):
  "Take and hold these
  With firmness, and enjoin
  Thy people to hold fast
  By the best in the precepts."
  Soon shall I show you "100"
  The homes of the wicked,—1100
  (How they lie desolate)."
- 146. Those who behave arrogantly On the earth in defiance

@ قَالَ كِنْمُوسَىٰۤ إِنِّ أَصْطَعَيْنُكَ عَلَى النَّصِ بِرِسَكِنِّ وَسِكِّلِي فَذْ مَا عَلَيْنُكَ وَكُنْ مِّنَ الشَّكِرِينَ

وَكَنْنَ الْهُولِ الْأَلْوَاجِ مِن كُلِ
 مَنْحَ مَوْعِ ظَلَمَ وَمَنْفِيلًا لِكُلِ أَنْعُورِ
 فَذْمَ اللّهُ وَالْمُ مِنْمَ لَا الْمُدْوُلُ
 إِنْحُسَنِهَا أَسَالُورِيمُ وَالْمُ الْفَرْمِينِ

الله سَأَمْدِفُ عَنْ الَّذِينَ الَّذِينَ يَتَكَبَّرُ وُنَ

1105 "Above (other) men"; i.e., among his contemporaries. He had a high mission, and he had the honour of speaking to God.

1106. God's reveilation is for the benefit of His creatures, who should receive it with reverence and graitude While Moses was having these great spiritual experiences on the Mount, his people below were ungrateful enough to forget God and make a golden call for worship (vii.) 47).

1107. The Tablets of the Law contained the essential spiritual Truth, from which were derived the positive injunctions and prohibitions, explanations and interpretations, which it was the function of the prophetic office to hold up for the people to follow. The precepts would contain, as the Shari'at does, matters aboutletly prohibited, matters not prohibited but disapproved, matters about which there was no prohibition or injunction, but in which conduct was to be regulated by circumstances; matters of positive and universal duty, matters recommended for those whose zeal was sufficient to enable them to work on higher than minimum standards, and matters which were sought by persons of the highest spiritual eminence. No soul is burdened beyond its capacity; but we are asked to seek the best and highest possible for us in conduct.

1108. Notice the transition from the "We" of authority and honour and impersonal dignity, to the "1" of personal concern in specially guiding the righteous.

1109 There are two meanings one literal and the other figurative. Literally, the homes of the wicked, both individuals and nations, hie desolate, as in the case of the ancient Egyptians, the 'Ad, and the Themud. Figuratively, the 'home' shows the inner and more initiants condition of people if you are duzzled by the outward prosperity of the ungodly, examine their inner anguish and lear and insecurity, and you will thank God for His gracious guidance.

Of right—them will I Turn away from My Signs: he was from My Signs: the law in the signs, They will not believe in them; And if they see the way Of right conduct, they will Not adopt it as the Way; But if they see the way Of error, that is The Way they will adopt. For they have rejected his Our Signs, and failed To take warning from them.

147. Those who reject Our Signs And the Meeting in the Hereafter,— Vain are their deeds: Can they expect to be rewarded Except as they have wrought?

SECTION 18.

48. **逐** he people of Moses made, In his absence, out of their ornaments, Illa

فِي الْأَرْضِ بِعَنَهُ إِلَّى قَانَ رَوَّا كُلَّ اللهُ لَا بُؤْمِنُوا مِنَّا قَانَ رَكَوْا سَجِيلَ الرُّنْدِ لَا بَغَيْدَدُوهُ سَيِسِكَةَ وَإِنْ بَسَرُوْا سَجِيلَ الْمَنِيَ بَغْيِدُوهُ سَيِسِكَةً وَإِنْ يِأْنَهُمْ الْمَنِيَ بَغْيِدُوهُ سَيِبِكَةً وَإِلْ يِأْنَهُمْ حَكَذَبُوا يَالِينِهَا وَحَالُوا عَنْهَا عَفِيلِانَ

۞ڗٲڵٙؽؚڹۯؙڴؙڹٛۯٲڮؾؿٵۊڸؿٙٳٳڷؿٚۯۏڂڡٟڬ ٲٞڠڝؙڵؙۿڒٞڡڶ؞ؙۼڗ۫ۏڎٳ؇ٮٵػٷٵۺۺڵۏؘ<u>ڽ</u>

@وَاتَّخَذَ فَوُرُمُوسَىٰ مِنْ بَعَذِهِ مِنْ خِلِيْهِمْ

1110. The argument may be simplified thus in paraphrase. The right is established on the earth as God created it: Nature recognises and obeys God's law as fixed for each portion of Creation. But man, because of the glift of Will, sometimes upsets this balance. The root-cause is his arrogance, as it was in the case of blist. God's Signs are everywhere, but if they are rejected with scorn and biasphemy, God will withdraw His grace, for sin hardens the heart and makes it impervious to the truth. Want of faith produces a kind of blindness to spiritual facts, a kind of deafness to the wars ings of a Day of Account, when the best of us will need fils Mercy for our Salvation, which may be described spiritually as our "Seeing God." If we had contumaciously rejected faith, can we hope for anything but justice, —the just punishment of our sins?

1111. Rejected Our Signs: again a return to the Plural of impersonal Dignity and Authority, from the singular of personal concern in granting grace and guidance to the righteous.

1112. The making of the golden calf and its worship by the Israelites during the absence of Moses on the Mount were referred to in it. 51 and some further details are given-in xx, 85-97. Notice how in each case only those points are referred to which are necessary to the argument in hand. A narrator, whose object is mere narration, tells the story in all its details, and is done with it., A consummate artist, whose object is to enforce lessons, brings out each point in its proper place. Master of all details, he does not ramble, but with supreme literary skill, just adds the touch that is necessary in each place to complete the spiritual picture. His object is not a story but a lesson. Here notice the contrast between the intense spiritual con munion of Moses on the Mount and the simultaneous corruption of his people in his absence. We can understand his righteous indignation and bitter grief (vii. 150). The people had melted all their gold orgaments, and made the image of a calf like the bull of Osiris in the city of Memphis is the wicked Egypt that they had turned their backs upon.

The image of a calf, (for worship): "113 It seemed to low: did they ill's Not see that it could Neither speak to them, nor Show them the Way? They took it for worship And they did wrong.

149. When they repented, and saw That they had erred, They said: "I four Lord Have not mercy upon us And forgive us, we shall Indeed be of those who perish."

150. When Moses came back
To his people, angry and grieved,
He said: "Evil it is that ye.
Have done in my place
In my absence: did ye ""
Make haste to bring on
The judgment of your Lord?"
He put down the Tablets,"

مسلواه لوا بس ريرت ادبيا ويسورك ﴿ وَلَنَّا رَجَعَ مُوسَىٰ إِلَ فَوْمِدِهِ عَضْبَانِ آلِيهُا قَالَ إِنْسَنَا خَلْفُتُون مِنْ بَعْدِةً أَجِلْتُ أَمْرَائِكُمُ وَأَنْ ٱلْأَلْوَاحَ

1113. Image of a Call: Jased is literally a body, especially the body of a man according to Khalil quoted by Rigib. In xxi. 8 it is used obviously for the human body, as also in xxxviii. 34; but in the latter case, the idea of an image, without any real life or soul, is also suggested. In the present passage I undestand many suggestions: (1) that it was a fivre image, without life; (2) as such, it could not low; therefore the appearance of lowing, mentioned immediately afrewards, was a fraud; (3) unlike its prototype, the bull of Osirs, it had not even the symbolism of Osiris behind it; the Osiris myth, in the living religion of Egypt, had at least some etuical principles behind it.

1114. The lowing of the golden calf was obviously a deception practised by the Egyptian promoters of the cult. Lytton in his "Last Days of Pompeii" exposes the deception practised by the priests of list. Men hidden behind images imposed on the credulty of the commonatty.

1113. Did ye make kaste...? "In your impatience, could you not wait for me? Your lapse into idolatry has only hastened God's wrath. If you had only waited, I was bringing to you in the Tablets the most excellent teaching in the commands of God." There is subtle irony in the speech of Moses. There is also a play upon words: "if "all'; and "ejila" to make haste: no translation can bring out these niceties.

1116. Put down the Tablets: we are not told that the Tablets were broken; in fact vii. 154 (below) shows that they were whole. They contained God's Messenger. There is a touch of disrespect iff not blasphemy in supposing that God's Messenger broke the Tablets in the incontinent rage, as is stared in the Old Festament: "Moses's anger waxed hot, and he cast the tablets out of his hands, and brake them beneath the Mount." (Excol. xxxii. 10.) On this point and also on the point that Araro (in the Old Testament story) ordered the gold to be brought, made a mollen calf, fashioned it with a graving tool, and built an altar before the calf (Exod. xxxii. 25), our version differs from that of the Old Testament. We cannot believe that Araro, who was appointed by God to assist Moses as God's Messenger, could descend so low as to seduce the people into idolatry, whatever his human weak-nesses might be.

Seized his brother by (the hair Of) his head, and dragged him"? To him. Aaron said: "Son of my mother! The people Did indeed reckon me As naught, and went near To slaying me! Make not The enemies rejoice over My misfortune, nor count thou Me amongst the people Of sin." "B

151. Moses prayed: "O my Lord! Forgive me and my brother! 1819 Admit us to Thy mercy! For Thou art the Most Merciful Of those who show mercy!"

#### SECTION 19.

- 152, Me hose who took the calf
  (For worship) will indeed
  Be overwhelmed with wrath
  From their Lord, and with
  Shame in this life: 1110
  Thus do We recompense
  Those who invent (falsehoods).
- 153. But those who do wrong
  But repent thereafter and
  (Truly) believe,—verily
  Thy Lord is thereafter
  Oft-forgiving, Most Merciful.

نَاخَذَ يَرَأْسُ أَخِيهِ يَكُوُّهُۥ النَّةُ قَالَ أَبْنَ أَمَّ إِنَّ الْفَقَرَمِ ٱسْنَصْحَافُونِ قَكَادُوْ يَشْنُلُونِهَ فَلَا تُشْمِثُ إِنَّ الْأَضْلَآءُ وَلَا تَتِمَانِهُمُ ٱلْقَوْمِ الظَّرِادِينَ

۞ قَالَ دَبُّ اغْسِينِل وَلِأَخِي وَأَدْخِلْسَافِي رَحْسَنِيكٌ وَآنَدَ أَرْحَكُمُ ٱلزَّيْعِينَ

إِنَّ الْإِينَ الْحَيْدُ وَالْمِعْلَ سَيَا الْمُنْ مَنَتُ الْمِينَ الْمُنْ مَنْ فَكَ الْمُنْ مِنْ اللّهِ مِنْ اللّهُ مِنْ الل

<sup>1117.</sup> Moses was but human Remembering the charge he had given to Aaron (vii. 142) he had a just grievance at the turn events had taken. But he did not wreak his vengeance on the Tablets of God's law by breaking them. He laid hands on his brother, and his brother at once explained.

<sup>1118</sup> Aaron's speach is full of tenderners and regret. He addresses Moses as "son of my mother,"

-an affectionate term. He explains how the turbulent people nearly killed him for resisting them,
And he states in the clearest terms that the idolatry neither originated with him nor had his consent,
in xx 83 we are told that a fellow described as the Sāmiri had led them astray. We shall discuss
this when we come to that passage.

<sup>1119.</sup> As Moses was convinced that his brother was guiltless, his wrath was turned to gentleness. He prayed for forgiveness—for himself and his brother: for himself because of his wrath and for his brother because he had been unable to suppress idolatry among his people. And like a true leader that he is, he identifies himself with his licutenant for all that has happened. Even more, he identifies himself with his whole people in his prayer in verse 155 below. Herein, again, is a 4ype of what the Holy Prophet Muhammad did for his people.

<sup>1120.</sup> The consequences were twofold: (1) spiritual, in that God's grace is withdrs wn, and (2) even in the present life of this world, in that godly men also shun the sinner's company, and he is isolated.

- 154. When the anger of Moses
  Was appeased, he took up
  The Tablets: in the writing
  Thereon was Guidance and Mercy
  For such as fear their Lord.
- 155. And Moses chose seventy Ital
  Of his people for Our place
  Of meeting: when they
  Were seized with violent

quaking."" He prayed: "O my Lord! If it had been Thy Will Thou couldst have destroyed. Long before, both them And me: wouldst Thou Destroy us for the deeds Of the foolish ones among us? This is no more than 1123 Thy trial : by it Thou causest Whom Thou wilt to stray."141 And Thou leadest whom Thou wilt into the right path. Thou art our Protector: So forgive us and give us Thy mercy; for Thou art The Best of those who forgive.

156. "And ordain for us
That which is good,
In this life
And in the Hereafter:
For we have turned unto Thee."
He said: "With My Punishment

وَلَمْنَا سَحِكَ عَن ثُوسَى الْفَصْرُ أَغَذَ
 الْكُونَةِ فَوْ الْسَحْيَةِ الْحَدَى وَدَوْمَةٌ اللَّذِينَ الْمَكَنَةِ وَوَالْمَعَةُ اللَّذِينَ مُمْ لِنَوْمَةُ اللَّذِينَ مُمْ لِنَوْمَةُ اللَّهِ مَن وَحَدَا المَعْمَةُ وَالْمَعْمَةُ اللَّهِ وَالْحَدَى اللَّهِ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنَالِمُ الللْمُنْ اللْمُنْمِيْلِي الللْمُنْ اللْمُنْ اللْمُنَالِمُ اللْمُنْ اللْمُنَالِمُ ا

وَاحُثُ لَنَا فِ مَنْ وَالدُّنْنَا عَسَنَةً
 وَفِ الْكَيْرَةِ إِنَّا هُدْمًا إِلَيْكُ قَالَ عَلَايَ

<sup>1121.</sup> Seventy of the elders were taken up to the Mount, but left at some distance from the place where God spoke to Moses. They were to be silent witnesses, but their faith was not yet complete, and they dared to say to Moses: "We shall hever believe in thee until we see God-in public? (id. 53), They were dazed with thunder and lightning, and might have been destroyed but for God's mercy on the interession of Moses."

<sup>1122.</sup> Rajfat: violent quaking, earthquake. I take it to refer to the same event as is described by the word Sa'iqat in ii. 55, the thunder and lightning that shook the mountain-side.

Old on their heald. He recognises that it was a trial, in which some of his people failed to stand the test. Such failure was worthy of punishment. But he pleads for mercy for such as erred from weakness and not from contumacy, and were truly repentant, although all who erred were in their several degrees worthy of punishment.

I visit whom I will; But My 'Mercy extendeth '"15 To all things. That (Mercy) I shall ordain for those Who do right, and practise Regular charity, and those Who believe in Our Signs;—"128

157. "Those who follow the Apostle. The unlettered Prophet. Whom they find mentioned In their own (Scriptures), - " In the Law and the Gospel :--For he commands them What is just and forbids them What is evil; he allows Them as lawful what is good (And pure) and prohibits them From what is bad (and impure): He releases them From their heavy burdens And from the vokes 1328 That are upon them. So it is those who believe In him, honour him, Help him, and follow the Light Which is sent down with him .- "189

سيب بدء من اساء ورجيق وسعت من المنتجة مَن أَكْثَبَهُمُ الْآَنَ سَنَعُونَ وَيُوْثُونَ الْآَوْنَ اللّهُ عَلَيْكَ الْمُؤْمُونَ الْآَوْنَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

1125. God's mercy is in and for all things. All nature subserves a common purpose, which is for the good of all His creatures. Our faculties and our understandings are all instances of His grace and mercy. Each unit or factor among his creatures benefits from the others and receives them as God's mercy to itself; and in its turn, each contributes to the benefit of the others and is thus an instance of God's mercy to them. His mercy is universal and all-pervasive; while His justice and punishment are referved for those who swerve from His plan and (to use a medieval juridical formula) go out of His Peace.

1126. The personal grace and mercy—and their opposite—are referred to the singular pronoun "In while the impersonal Law, by which God's Signs operate in His universe, is referred to the plural pronoun of authority and dignity. "We".

1127. In this verse is a pre-figuring, to MoJes, of the Arabian Apostle, the last and greatest of the apostles of God. Prophecies about him will be found in the Taurit and the lojit. In the reflex of the Taurit as now accepted by the Jews. Moses asys: "The Lord thy God will raise up unto thee a Prophet from the midst of thee. of thy brethren, lis unto me "(Deut, xwiil, 15); the only Prophet who brought a Shari't at like that of Moses was Mulpammad Muşafa, and he came of the house of lams 10 the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter (John xw. 16); the Greek word Paraclete which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be Paridyte, which would be the Greek form of Apamd, See Q. Ixi. 6.

1128. Agial: plural of guilten, a yoke, an iron collar. In the formalism and exclusiveness of the lews there were many restrictions which were removed by Islam, a religion of freedom in the faith of God, of universality in the variety of races, language, manners and customs.

1129, Light takith as sent denes with him; the words are "with him", not "to him", emphasizing the fact that the Light which he brought illumines every one who has the privilege of joining his great and universal Fellowship.

(٧) سورة الاعراف

It is they who will prosper." 1130

أُوْلَتِهِكَ مُرْآلُفَيْطُونِ

C. 87.—With the advent of the Holy Apostle,

(va. 158 171.) The light and guidance which he brought

For all mankind from God

Superseded the earlier Law for the Jews.

The good and the upright among them

Followed the new Light, but

The rest were scattered through the earth.

## SECTION 20.

- 158. Say: "O men! I am sent "
  Unto you all, as the Apostle
  Of God, to Whom belongeth
  The dominion of the heavens
  And the earth: there is no god
  But He: it is He that giveth
  Both life and theath. So believe
  In God and His Apostle,
  The unlettered Prophet, "
  Who believeth in God
  And His Words: follow him
  That (so) ye may be guided."
- 159. Of the people of Moses There is a section Who guide and do justice In the light of truth.



1130. Falab,—prosperity in its general sense as well as in its spiritual sense. In the general sense it means that right conduct is the only door to happiness and well-being. In the spiritual sense it means that Faith and its fruits fright conduct) are the only gates to salvation.

1131. Our attention having been directed to various aposites, who were sent with missions to their several peoples, and in each of whose careers there is some pre-figurement of the life of the last and greatest of them, we are now asked to listen to the proclamation of Muhammad's universal mission. We contemplate no longer, after this, partial ruths. It is not now a question of saving listal from the bondage of Egypt, nor teaching Midian the ethics of business, nor reclaiming the people of Lot from sexual sin or Thamful from the sin of opposition in power, or Ad from arrogance and ancestor worship. Now are set forth plaintly the issues of Life and Drath, the Message of the One Universal God to all markind.

1132. "Unlettered," as applied to the Prophet here and in verse 157 above, has three special significations. (I) He was not versed in human learning; yet he was full of the highest wisdom, and had a most wonderful knowledge of the previous Scriptures. This was a proof of his inspiration. It was a miracle of the highest kind, a "Sign", which every one could lest then, and every one can test now. (2) All organised human knowledge tends to be crystalized, to acquire a partial bias or flavour of some "school" of thought. The highest Teacher had to be free from any such taint, just as a clean slate is necessary if a perfectly clear and bold message has to be written on!, (3) In vii. 20 and Ixiv. 2, the epithet is applied to the Pragan Arabs. because, hefree the advent of Islam, they were unlearned. That the least and greatest of the Prophets should arise among them, and they and their language be made the vehicle of the new, (viii, and universal light, has also a meaning which is evolution of the prophets of the

160. We divided them into twelve
Tribes "133

Or nations. We directed Moses by inspiration. When his (thirsty) people asked Strike the rock Him for water: With thy staff": out of it There gushed forth twelve springs: Each group knew its own place For water. We gave them The shade of clouds, and sent Down to them manna and quails, (Saying): " Eat of the good things We have provided for you ": (But they rebelled): to Us They did no harm, but They harmed their own souls, "14

- 161. And remember it was
  Said to them:
  "Dwell in this town
  And eat "" therein as ye wish,
  But say the word of humility
  And enter the gate
  In a posture of humility:
  We shall forgive you
  Your faults; We shall increase
  (The portion of) those who do
  good."
- 162. But the transgressors among them Changed the word from that Which had been given them So we sent on them A plague from heaven. For that they repeatedly transgressed. 1134

SECTION 21

163. Ask them concerning the town Standing close by the sea. Behold! they transgressed

وَاذْ فِيلَ لَمُمُ اَسْكُولُ هَاذِهِ ٱلْفَرْيَةَ
 وَكُولُ وَقُولُوا حِنَةً فِيثُ مِنْ وَقُولُوا حِنَاةً
 وَادْخُلُولُ الْبَابُ سُغِمَا أَنْ فِيزْلَكُمْ
 خَطِيبَكِيدِكُمْ سَنْزِيدُ ٱلْحُيْسِيزِينَ

هَ مَبَدَلَ الْذِبْنَ طَلَمُواْ مِنْهُ وَقَوْلًا
 عَيْرَ الْإِنَى فِيلَ لَهُمْ وَأَرْسَلْنَا عَلَيْكِيدُ
 رِجْ زًا يَّنَ السَّمَاءَ عَمَا كَانُواْ
 بَطْلِمُونَ

﴿ وَشُنَالُهُ عَنِ ٱلْفَرْيَةِ الَّذِي كَاتُ خَاضَرَةَ ٱلْبُحْرِيادُ يَعَدُونَ

<sup>1133.</sup> We now come to some incidents in Jewish history, which have been referred to in ii. 57-60. Here they have special reference to their bearing on the times when early Islam was preached. The Twelve Tribes and the parable drawn from them have been explained in n. 73 to ii. 60. II34. Cf. ii. 57 and n. 71.

<sup>1135</sup> As in vii. 19, we may construe "eat" here to mean not only eating literally, but enjoying the good things of life.

<sup>1136,</sup> Cf. 11, 38-59, and n. 72. The story is here told by way of parable for the times of Islam. Hence we have a few verbal changes: e.g., "dwell in this town" instead of "enter this town," etc.

In the matter of the Sabbath."
For on the day of their Sabbath
Their fish did come to them,
Openly holding up their heads,
But on the day they had
No Sabbath, they came not:
Thus did We make a trial
Of them, for they were
Given to transgression.

164. When some of them said:

"Why do ye preach
To a people whom God
Will destroy or visit
With a terrible punishment?"—"\*
Said the preachers: "To discharge
Our duty to your Lord,
And perchance they may fear
Him."

165. When they disregarded the warnings
That had been given them,
We rescued those who forbade
Eyil; but We visited
The wrong-doers with a
Grievous punisment, because
They were given to transgression.

166. When in their insolence They transgressed (all) prohibitions, We said to them: "Be ye apes, Despised and rejected." "128

فِالسَّبْ إِذْ الْيَهِمْ حِينَا لَهُمْ بَوْرَ سَنِيهِمْ شُرَّهَ وَيَوْرَلَا يَسْمِنُ وَكُ لَا الْيُهِمِّزِّكَ لِكَ نَبْلُوهُمْ يَنَاكَا الْوَالْهُسُـتُونَ

@قاِذْ فَالَتْ أُمَّةُ يُنْهُمْ لِرَ تَعِطُونَ فَوَمِكُ اللهِ اللهُ مُلِيكُهُمُّ أَوْ مُعَـذِنْهُمُ مُعَلَّاكًا شَدِيلًا قالوا معْـذِرَةً لِكَ رَيْكُمْ وَلَعَلَهُمْ بَغَوْنَ

۞ فَلَتَا نَسُواْ مَا ذَرُوْا بِدِءَ أَخَيْنَا الْذِينَ بَهْهُوْنَ عَنِ السَّنَّةِ، وَلَّغَدْ مَا الْذِينَ فَلْلُمُواْ بِسَدَلِمِ بَيْسِ بِمَاكَا فَوَا مَنْسُنْوْنَ

قَانَاعَنَـوَاعَن تَنا نَشُواعَنْهُ قَانَــا لَمْ
 كُونُوا يَوْدَةٌ خَلِيدِين

1137. Cf. ii. 65 and n. 79. Fishing, like every other activity, was prohibited to Israel on the Sabbath day. As this practice was usually observed, the fish used to come up with a sense of security to the water channels or pools openly on the Sabbath day, but not on other days when fishing was open. This was a great temptation to the law-breakers, which they could not resist. Some of their men of plety protested, but it had no effect. When their transgressions, which, we may suppose, extended to other commandments, passed beyond bounds, the punishment came. They were despised among their own occupied, and became like anes, without law and without order or decency

1138. There are always people who wonder, no doubt sincerely, what good it is to preach to the wided. The answer is given to them here: (I) every man who sees svil must speak out against it; it is his duty and responsibility to God; (2) there is always a chance that the warning may have effect and save a precious soul. This passage has a special meaning for the times when our Holy Prophet was preaching in Mecroa, apparently without results. But it applies to all times.

167. Behold! thy Lord did declare "

That He would send Against them, to the Day Of Judgment, those who would Afflict them with grievous Penalty. Thy Lord is quick In retribution, but He is also Oft-forgiving, Most Merciful.

168. We broke them up
Into sections on this earth. He
There are among them some
That are the righteous, and some
That are the opposite.
We have tried them
With both prosperity and
adversity:

In order that they Might turn (to Us).

169. After them succeeded
An (evil) generation: they
Inherited the Book, but
They chose (for themselves) 1142
The vanities of this world,
Saying (for excuse): "(Everything)
Will be forgiven us."
(Even so), if similar vanities
Came their way, they would
(Again) seize them.
Was not the Covenant 1163
Of the Book taken from them,
That they would not
Ascribe to God anything

﴿ وَإِذْ نَاأَذَنَ رَبُكَ لَيْتِ أَنْ مَلَيْمْ
 ﴿ لَكَ يَوْمُ الْفِيدَةُ وَمَن يَسُومُهُمْ
 شَوَةُ الْمَسْلَةِ الْكَ رَبّكَ لَشَرِيعُ الْفِقابَ لَنَر مُعَ الْفِقابَ لَنَر مُعَ الْفِقابَ لَنَر مُعَ الْفِقابَ لَنَا مُؤَلِّدُ لَنَا فُولْ تَحَيَّدُ

@ وَقَطَعَتُ هُمْ فِي الْأَرْضِ أُمَّكًا مِنْهُمُ الْسَلِيمُونَ وَمِنْهُ مَدْ دُونَ ذَالِلَّ وَبِكُوْنَكُمْ بِالْحَسَكَةِ وَالْسَيِّعَاكِ لَسَلَهُ مَـ رَجْحِمُونَ

فَتَكَفّت مِنْ بَعَثْ إِهِمْ حَسَفْتٌ وَرِثُواْ
 أفيستنب بَأْخُدُ وَنَ عَرَضَ مَسَلَما
 الْأَذَنَ وَبَيْشُولُونَ سَيْمَةً غَرُلَتَ
 فاذ يَـ أَيْهِمْ عَيْثُ يَسْلَمُهُ بِكَأْخُدُونَ أَلَكُمْ
 مُؤَخَدٌ عَلَيْهِمِ وَمِثَلُقُ الْمِسِكَتَبْ
 أن لا يَشُولُونَا عَلَى اللّهِ

1140. See Deut, xi, 28: "A curse if ye will not obey the commandments of the Lord your God but turn aside out of the way which I command you this day"; also Deut, xiviii. 49; "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shall not understand"; and many other passages.

1141. The dispersal of the Jews is a great fact in the world's history. Nor has their persecution ended yet, nor is it likely to end as far as we can foresee.

1142, Merely inheriting a Book, or doing lip service to it, does not make a nation righteous. If they surcumb to the temptations of the world, their hypocrisy becomes all the more glaring, "High finance" is one of these temptations. Cf, also is 80: "the Fire shall not touch us except for a few numbered days": and ii, 88, about their blasphemous self-sufficiency.

101

But the truth? And they Study what is in the Book. But best for the righteous Is the Home in the Hereafter. Will ve not understand?

- 170. As to those who hold fast By the Book and establish Regular Prayer,—never Shall we suffer the reward Of the righteous to perish.
- 171. When We shook the Mount
  Over them, as if it had been
  A canopy, and they thought
  It was going to fall on them
  (We said): "Hold firmly"
  To what We have given you,
  And bring (ever) to remembrance
  What is therein; "
  Perchance ye may fear God."

الآائق وَدَرَسُوا مِن فِيهُ وَاللّالَ الْأَخِرَةُ خَبْرُ الْآَدِينَ بَنْفُونَ أَفَلَا مَسْفِلُونَ ﴿ وَالْذِينَ بُنِيكُونَ إِلَّا اللّهِ مَنْفِكُونَ وَقَامُوا الْعَسَكُونَ إِنَّا لَا لُوْمِهُ أَبْرَ

> سيب ﴿ وَإِذْ نَنْفُنَا أَكُبُكِ فَوْقَهُ مُرَّأَنَّهُ عُلَاَةً وَقِلْنُواْ أَنَّهُ وَافِعٌ بِهِيْر خُدُوُا مِنَّا يَاتَيْنَكُمْ يِشُوَّرْ وَاذْكُرُواْ مَا فِيهِ المَّاكِمُ انْنَاقُونَ المَّاكِمُ انْنَاقُونَ

C. 88.—Mankind have the nature of good
(vii. 172-206) Created within them; yet doth God
By His Signs keep up a constant
Reminder to men of His holy Names.
Those who err scarce realise
How gradually they fall into sin.
Their respite has a term; the doom
Must come, and it may be on a sudden.
So humbly draw nigh to the Lord,
Declare His glory, and rejoice in His service.

SECTION 22.

172. Then thy Lord drew forth 1146
From the Children of Adam-

@ قادْ أَخَاذَ رَبِئُلُ مِنْ بَيْتِ اَلْعَرَ

<sup>1144,</sup> Cf. ii, 63 and n.

<sup>1145,</sup> Therein -in the Book or Revelation, in "what We have given you".

<sup>1146.</sup> This passage has led to differences of opinion in interpretation. Does it mean that each individual, in the posterity of Adam had a separate existence from the time of Adam, and that a Covenant was taken from all of them, which is binding accordingly on each individual? That question really does not arise. The words in the text refer to the descendants of the Children of Adam. 16, to all humanity, born or unborn, without any limit of time. Adam's seed carries on the existence of Adam, and succeeds to his spiritual heritage. Humanity as such has a corporate aspect, Humanity has been given by Ond certain powers and faculties, whose possession creates on our side special spiritual obligations which we must faithfully discharge; see v. 1, and n. 681. These obligations must be a succeeded to the spiritual policy of the preceding verse vii 1711a reference was made to the implied Covenant of the Jewish nation. Now we consider the implied Covenant of the whole of humanity, for the Holy Apostles mission was world-wide.

304

From their loins...
Their descendants, and made

Testify concerning themselves, (saving):

"Am I not your Lord (Who cherishes and sustains

They said: "Yea!
We do testify!" "" (This), lest
Ye should say on the Day
Of Judgment: "Of this we
Were never mindful":

173. Or lest ye should say:
"Our fathers before us
May have taken false gods,
But we are (their) descendants
After them: wilt Thou then
Destroy us because of the deeds
Of men who were futile?" 1144

- 174. Thus do We explain
  The Signs in detail;
  And perchance they may turn
  (Unto Us).
- 175. Relate to them the story 149.
  Of the man to whom
  We sent Our Signs,
  But he passed them by:

مِن طَهُ ُودِهِمْ ذُنَيَّاهُمْ وَأَنْصَدَهُمْ عَلَى الْفَشِيهِدِ ٱلْسَنْتُ يَرَيَّهُمْ قَا الْوَا بَلْ نَهَبِ ذُنَا أَنْ تَعَثَّوْلُوا ثِيْمَ الْفِيْبَةِ وَإِنَّا كُنِنَا عَنْ هَا فَالْوِلِينَ

﴿ أَوْتَصْوُلُواْ إِنِّمَآ أَشَرَكَ ءَابَآؤُنَا مِن فَصُلُ وَكِحُنَا ذَرْبَعَةً مِنْ بَشَدِوثِرْ أَفَهُلِكُكَ بِمَا نَصَّلُ ٱلتَّلِيلُونَ

وَلَّهُ اللَّهُ نَفْضَلُ الْآیَنِ وَلَعَلَهُمْ
 بَرْجِعُمُونَ

وَانْتُلْ عَلَيْمِيهُ نَبَأُ الَّذِيثَ النَّيْسُهُ
 النِيْسُا فَانسَلَحَ مِنْهَا

1447. The Covenant is completed in this way. We acknowledge that God is our Creator, Cherisher, and Sustainer: therefore we acknowledge our duty to Him: when we so testify concerning ourselves, the obligation is as it were assumed by us; for it follows from our very nature when it is pure and uncorrupted.

1146. The latent faculties in man are enough to teach him the distinction between good and evil, to warn him of the dangers that beest his life. But to awaken and stimulate them, a personal eppeal is made to each individual through the "still small voice" within him. This in its uncorrupted state acknowledges the truth and metaphorically awears its Covenant with God. There is, therefore, no excuse for any individual to say, either (1) that he was unmindful, or (2) that he should not be punished for the sins of his fathers, because his punishment (if any) comes from his personal responsibility and is for his own rejection of faith and the higher spiritual influences.

1149. Commentators differ whether this story or parable refers to a particular individual, and if so, to whom. The story of Balaam the seer, who was called out by Israel's enemies to curse Israel, but who blessed Israel instead, (Num. xxii., xxiii. xxii.) is quite different. It is better to take the parable in a general sense. There are men, of talents and position, to whom great opportunities of spititual insight come, but they prevresely pass them by. Satan sees his opportunity and catches them up. Instead of rising higher in the spiritual world, their selfsh and worldly desires and ambitions pull them down, and they are lost.

So Satan followed him up, And he went astray.

176. If it had been Our Will,
We should have elevated him
With Our Signs; but he
Inclined to the earth,
And followed his own vain
desires "100"

His similitude is that Of a dog: if you attack Him, he lolls out his tongue, Or if you leave him alone, He (still) lolls out his tongue."<sup>158</sup> That is the similitude Of those who reject Our Signs; So relate the story; Perchance they may reflect.

- 177. Evil as an example are People who reject Our Signs And wrong their own souls.
- 178. Whom God doth guide,—
  He is on the right path:
  Whom He rejects from His
  guidance,—
  Such are the persons who perish. 188
- 179. Many are the Jinns and men
  We have made for Hell:
  They have hearts wherewith they
  Understand not, eyes
  wherewith 1183

مَأَنْتُهُ النَّيْمِلُانُ مُتَكَادَ مِنَ ٱلْمُسَاوِينَ ﴿ وَلَوْنِيْنَ الْوَفَعَنَا لُهِ إِمَا وَلَكِيْتُهُ ٱلْمُلَدِّ لِلَّ

﴿ وَلَوْنِينَ الْمُوَفِّنَ أَنَّهُ بِهَا وَلِيُحَتَّهُ الْمُفَدِّ لِلَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُفَادِّ لِلَّهُ اللَّهُ اللْ

تَ مَنَادُ الْقَوْمُ الْإِينَ كَذَبُوا بِيكِيّا وَاللَّهِ مَنْ كَذَبُوا بِيكِيّا وَاللَّهِ اللَّهِ اللَّهُ اللّلْمُ اللَّهُ اللَّا اللَّهُ اللَّالَّالَّا اللَّاللَّمُ اللَّاللَّالَّ الللَّا ال

۞ مَن بَهِنْ اللَّهُ فَهُوَ ٱلْمُهُنَّ لِيثًى وَكَمَن يُفِيْلِلْ فَأَفْلَيْكَ ثَمُراْ لَخَيْسِرُونِ

@وَلَقَـٰدُ ذَرَأْتَا لِجُهَنَّمَ كَوْبُولُ مِنْ أَلِمِنَ وَالْإِنِسِ لَمُنْمُ فُلُوبُ لَا يَشْعَهُونَ بَهَا وَأَنْهِ إِنْهُ أَوْدُهُ

1150. Notice the contrast between the exalted spiritual honours which they would have received from God if they had followed His Will, and the earthly desires which eventually bring them low to the position of beasts and worse.

1151. The dog, especially in the hot weather, tolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone. It is part of his nature to slobber. So with the man who rejects God. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own armendment. So we must continue to warn him and make him think.

1152. Those who reject God will be deprived of God's grace and guidance. His Mercy is always open for sincere repentance. But with each step downwards, they go lower and lower, until they perish.

1153. Cf. ii. 18. Though they have apparently all the faculties of reason and perception, they have so deadened them that those facultie do not work, and they go headlong into Hell. They are, as it were, made for Hell.

They see not, and ears wherewith They hear not. They are Like cattle,—nay more Misguided: for they Are heedless (of warning).

180. MRhe most beautiful names ""
Belong to God:
So call on him by them;
But shun such men as
Use profanity in His names:
For what they do, they will
Soon be requited.

181. Of those We have created Are people who direct (Others) with truth. And dispense justice therewith.

## SECTION 23.

182. **型**hose who reject Our Signs, We shall gradually visit With punishment, in ways They perceive not;

183. Respite will I grant Unto them: for My scheme Is strong (and unfailing).

184. Do they not reflect?

Their Companion is not seized 1159.

لا يُشِرُونَ بِهَا وَقُدْهِ اَنَّنَّ لَا يَشْمَعُونَ بِمَثَّ أُوْلِهَانَ كَالْأَفْسَاهِ بَلَهُمْ أَصَلَ الْوَلَيَانَ لَمُرُ الْفَنْيَاوُنِ فَوَدُوا الْفِينَ بَلْيَدُونَ فِي أَنْهَ بَهُو وَذَوا الْفِينَ بَلْيَدُونَ فِي أَنْهَ بَهُونَ سَجْهَزَوْنَ مَا كَافُوا يَعْبَلُونَ سَجْهَزَوْنَ مَا كَافُوا يَعْبَلُونَ يَفْدِلُونَ فَوَ وَلَكُونَ مَا كَافُوا يَعْبَلُونَ يَفْدِلُونَ

@ أَوْ لَا يَعْكُمُ أَوْلَا إِلَّا السَّا

1154. As we contemplate God's nature, we can use the most beautiful names we can think of, to express His attributes. There are hundreds of such attributes. In the opening Stra, we have these indicated in a few comprehensive words, such as Repharia (nost Gracius), Rehim (most Merciul), Rehim (Rehim) and Cherisher and Sustainer of the worlds). Our bringing such names to remembrance is part of our Prayer and Praise. But we must not associate with propile who use God's names profacely, or so as to suggest anything decore\*-ry to His dignity or His unity. Of, xwii. 110.

1155, Their companient, i.e., the Holv Apostle, who lived with and amongst them. He was accused of true, in thought, word, and deed: he was kind and considerate to the weak, and was not dazzled by worldly power or wealth or position; he was undeterred by fear of the strong, the mockery of the cynics, the bitterness of the evil, or the ladiflorence of the heedless. That is why he stood out boldly against wrong: he did not mince his words, and his warnings were not meally-mouthed.

With madness: he is but A perspicuous warner. 1156

- In the government of the heavens
  And the earth and all
  That God hath created? ""
  (Do they not see) that
  It may well be that
  Their term is nigh
  Drawing to ah end?
  In what Message after this
  Will they then believe?
- 186. To such as God rejects

  From His guidance, there can be
  No guide: He will

  Leave them in their trespasses,
  Wandering in distraction. 11.88
- 187. Makey ask thee about
  The (final) Hour—when
  Will be its appointed time?
  Say: "The knowledge thereof
  Is with my Lord (alone):
  None but He can reveal
  As to when it will occur."
  Heavy were its burden through
  The heavens and the earth.
  Only, all of a sudden
  Will it come to you."
  They ask thee as if thou

بن جِنكَمْ إِنْ هُوَاكَا لَذِيرٌ مُبِينًا

۞ آوَلاَ بَطْهُ إِلَّهِ مَلَكُوْكِ السَّمَوَاكِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن خَنْهِ وَآنَ عَسَى آن يَكُونَ فَدِ افْنَرَيَ الْجَلُهُ ۚ فِي أَي عَدِيثٍ بِمُدَّهُ , بُؤْمِنُونَ

مَن يُعْشِلِل اللَّهُ فَالَا هَادِيَ اللَّهِ وَيَدَ رُهُمْ
 مَن يُعْشِلِل اللَّهُ فَالَا هَادِيَ اللَّهِ وَيَدَ رُهُمْ
 مَن يُعْشِهِمْ يَعْمَهُونَ

 إنستافونك عن الساعد أبات منهتها فا إقاعلها عند رقي الكيليما يوفيها إلا مؤقفك في السستون كالأزمن لا أيك لم إلا بنت أيستدرتك كالذر الله المناها المناها المنت أيستدرتك

1156, Mubin; perspicuous. The reason why I have not used a simpler word, such as "plain" or "clear" is explained in a 716 to v. 17. Mustala's sermons were not polite reminders, with an eye to the flattery of weaknesses in high places or national vanities or crowd passions. They brought out every foible into the glarie of light, by a flery eloquence fed by inspiration from God.

1157. An appeal to God's most wonderful universe should at once convince a thinking mind of man's nothingness, and God's power, glory, and goodness. Man's term here is fleeting. If he is not warned by the great Signs, and the Messages which call his attention to them, is he capable of any faith at all?

1158. C/ ii. 15. If God's light is removed, the best of them can only wander hither and thither, like blad men, in distraction.

1199. The fact of its coming is a certainty: the exact time appointed for it is not revealed by Ocd. If it were, it would be so momentous as to disturb our thoughts and life. It would be a heavy burden to us. Our duty is to be prepared for it at all times. It will come when we least expect it. In the present Gosnels Jesus says the same thing; he does not know the Hour, but it will come suddenly. "But of that day and that Hour knowsth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take we head, watch and f\_\*av: for ye know not when the time is." (Mark. wiii 2-333).

Wert eager in search thereof: "60 Say: "The knowledge thereof Is with God (alone),
But most men know not."

188. Say: "I have no power
Over any good or harm
To myself except as God
Willeth. If I had knowledge
Of the unseen, I should have
Multiplied all good, and no evil
Should have touched me:
I am but a warner,
And a bringer of glad tidings
To those who have faith." has

#### SECTION 24.

189. We is He Who created You from a single person, And made his mate Of like nature, we in order That he might dwell with her (In love). When they are United, she bears a light Burden and carries it about (Unnoticed). When she grows Heavy, they both pray was To God their Lord, (saying): "If Thou givest us A goodly child."

حَنِيْ عَنْماً فُل اَغَا عِلْمَا عِندَ اللهِ

وَلَهُ مِنْ عَنْماً فُل اَغَا عِلْمَا عِندَ اللهِ

هُ مُل آلا أُمْلِكُ لِتَعْمِى مُفْعًا وَلَا صَرًا إِلاَ

مَا شَكَةُ اللهُ وَقَوْ حُنُ أَغَا الْمَانِينُ

السَّمَةُ إِنْ أَمَا إِلاَ لَذِيرٌ وَلَهُ فِي اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الل

ه مُوَالَّذِي خَلَقَتُمُ مِن نَفْسِ
 وَسِدَ وَ وَجَكَلُ مِنْهِ الْوَجَهَا
 البينائي وَجَكَلُ مِنْهِا وَفَحَهَا
 البينائي وَلَيْهَا فَلَمَا وَمَنْفَلِها
 مَمَلَتُ مُمْدَادَ فَنِينًا فَرَنَ يَدُولُها
 أَفْتَكَ دَعُوا الله وَبَهْمَا لَهِنْ اللهِ عَلَيْهِا

<sup>1160.</sup> Hafs is usually construed to mean: "eager or anxious in search of": the preposition following here is 'an econcerning, about. Some commentators (including Ragib) understand it in this passage to mean "well-acquainted." In xix, 47, with the preposition bi following it, it signifies "well-disposed to" "favourable to, good to, kind to"

<sup>1161.</sup> A warner to all, and a bringer of glad tidings to those who have faith, because they will probt by the glad tidings. As every one is invited to faith, the glad tidings are offered to all, but they are not necessarily accepted by all.

<sup>1162.</sup> Cf. iv. 1, and n. 504, where the construction is explained.

<sup>1163</sup> The mystery of the physical birth of man, as it affects the father and the mother, only touches the imagination of the parents in the later stages when the child is yet unborn and yet the life stirs within the body of the expectant mother. The coming of the new life is a solemn thing, and is fraught with much hope as well as much unknown risk to the mother herself. The parents in their arrisely turn to God. If this feeling of solemnity, hope, and looking towards God were maintained after birth, all would be well for the parents as well as for the rising generation, But the attitude changes, as the vertes following show.

<sup>1164.</sup> Goodly: \$2164: includes the following ideas: sound in body and mind; healthy; righteous of good moral disposition.

(٧) سورة الاعراف

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We vow we shall (Ever) be grateful."

- 190. But when He giveth them A goodly child, they ascribe uss To others a share in the gift They have received: But God is exalted High above the partners They ascribe to Him.
- 191. Do they indeed ascribe
  To Him as partners things
  That can create nothing,
  But are themselves created?
- 192. No aid can they give them, Nor can they aid themselves!
- 193. If ye call them to guidance, They will not obey: For you it is the same Whether ye call them. Or ye hold your peace! 1151
- 194. We erily those whom ye Call upon besides God Are servants like unto you: '\*\*
  Call upon them, and let them Listen to your prayer,
  If ye are (indeed) truthful!
- 195. Have they feet to walk with? Or hands to lay hold with?

لَنَكُونَكَ مِنَ الشَّاحِكِرِينَ

@ فَلِكَ مَا مَانَهُمُنَا مَنْلِمُنَا جَسُلَا لَهُ شُرَكَا وَفِيمَا مَانَهُمُنَا أَفْعَالَى اللهُ عَنَا يُفْرِكُونَ

@ أَيْشَكِوُنَ مَا لَا يَغْلُقُ شَيْئًا وَهُر يُغْلَفُونَ

1165. When the child is born, the parents forget that it is a precious gift of God,—a miracle of Creation, which should lift their minds up to the higher things of God. Instead, their gradual familiarity with the new life makes them connect it with many superstitions ideas or rites and ceremones, or they take it as a matter of course, as a little plaything of the material world. This leads to idolatory or false worship, or false standards, in derogation of the dignity of God.

1166. When false worship takes root, the teacher of Truth finds much to discourage him. As far as he is-concerned, it seems as if he has produced no effect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision.

1167. False gods, whether idols or deified men, or ideas and superstitions, have no existence of their own, independent of God's creation. They are God's creatures, and like servants are subject to this authority. Deified men are not real men, but false ideas of men. They cannot help themselves: how can they help others?

Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners'," Scheme (your worst) against me, And give me no respite!

- 196. "For my Protector is God, Who revealed the Book (From time to time), And He will choose And befriend the righteous.
- 197. "But those ye call upon Besides Him, are unable To help you, and indeed To help themselves."
- 198. If thou callest them
  To guidance, they hear not.
  Thou wilt see them
  Looking at thee, but
  They see not. 1860
- 199. Ki old to forgiveness; Command what is right; But turn away from the ignorant.
- 200. If a suggestion from Satan Assail thy (mind); 1171

أَرْ لَمُنْ أَغَنَّ بُهُ بَعِيرُونَ بِيَّ أَمْ لَلَّهُ مَا اللَّهُ الْمُدَّ اللَّهُ الْمُدَّ اللَّهُ الْمُدَّ اللَّهُ الْمُدَّ اللَّهُ الْمُدَّ اللَّهُ اللَّهِ اللَّهُ اللَّلِمُ الللْمُلْكِلِي اللْمُلْكِلِي اللْمُلْكِلِي اللْمُلْكِلِي اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

1168. Here is a test and a challenge. If the false gods had any power or even existence, collect them all together, and, says the man of God, "Let them do their worst against me," They cannot; because the whole thing is based on a superstition and a chimera.

1169. The beauty and righteousness of Musiafa's life were acknowledged on all hands, until he received the mission to preach and to fight against evit. What happened then? Evil erected barricades for itself. It had vers, but it refused to see. It had ears, but it refused to hear. It had along the it refused to hear, It had intelligence, but it blocked up its channels of understanding. Even now, after thirteen centuries and a half, a life of unexampled purity, probity, justice, and righteousness is seen in false lights by blind detractors!

1170. God comforts the Apostle and directs his mind to three precepts: (1) to forgive injuries, insults, and persecution; (2) to continue to declare the faith that was in him, and not only to declare it, but to act up to it in all his dealings with friends and fores; (3) to pay no attention to ignorant fools, who raised doubts or difficulties, hurled taunts or reproaches, or devised plots to defeat the furth: they were to be ignored and passed by, not to be engaged in fights and fruitless controversies, or concluded by compromises, <sup>3</sup>

1171. Even a man of God is but human. He might think that revenge or retaliation, or a little tactful, sinence when evil stalks abroad, or some compromise with ignorance, might be best for the cause. He is to reject such suggestions. 401

(γ) سورة ألاعراف

Seek refuge with God; For He heareth and knoweth (All things).

- 201. Those who fear God,
  When a thought of evil
  From Satan assaults them,
  Bring God to remembrance,
  When loi they see (aright)!
- 202. But their brethren (the evil ones)<sup>1173</sup>
  Plunge them deeper into error,
  And never relax (their efforts).
- 203. If thou bring them not A revelation, "" they say: "Why hast thou not Got it together?" Say: "I but follow What is revealed to me From my Lord: This is (nothing but) Lights from your Lord, 1192 And Guidance, and Mercy, For any who have Faith."
- 204. Then the Qur-an is read, Listen to it with attention,

المستهد بالقد المترسية عليه ه بات المدّين اتّعقل الما سَهُمْ طَلَيْقُ نيت السُّيفان تنكسَّرُوا قاذا مُحد تُنفِيمُون ه تاخرُنُهُمْ يَمُدُونَهُمْ فِي النيّ تُستَدَلا يعُصِمُون ه كاذارُ تَأْنِهِمَ بِاللّهِ فَاللّهُ الذّالاً لَوْلاً

۞ كَاذَا لَهُ ثَانِعِهُ بِالنَّهُ فِي الْوَلَا أَجْنِيْنَهُ مِنَا أَفِي إِنْمَا أَنَّتِكُمُ مَا يُوحَلَّ لَمْكَ مِن رَبِقَ مُلَكًا بَسَا إِرُ مِن رَبِيِّكُمُ وَمُه لَكَ وَرُحْمَةٌ كِفُورٍ يُؤْمِنُونَ

@ وَإِذَا فَرِينَ ٱلْعُرُوانُ فَأَسْتَهِ عُوا كُثُر

1172. God protects His own, as no one else can. He is the sure refuge—and the only one—for men of faith. If we are confused or angry, being blinded by this world, He will open our eyes,

1173. We go back to consider the ungodly, whom we left at verse 198, in order to be taught our behaviour towards evil. The forces of evil never relax their efforts to draw their "brethren" (those who go into their family) deeper and decore into the mire of sin and destruction.

1174. "Ayat" here, I think, means specially an Ayat of the Holy Qur.ān. The infidels did not believe in revelation, and used to taunt the Holy Apostle, as much as to say that he used to put logether words and promulgate them as revelation. The answer is contained in the sentence that follows. No human composition could contain the beauty, power, and spiritual insight of the Qurān. Without inspiration it is impossible to suppose that a man, with or without literary and philosophic training, could produce such a book as the Qurān.

1175. "Lighta": eyes, faculty of spiritual insight. The revelation is for us (1) spiritual eyes, (2) guidance, and (3) mercy. (1) is the highest in degree; just as a blindman, if he is given eyes and the laculty of sight, is at once removed into an entirely new world, so those who can reach the stage of spiritual insight pass into and become citizens of a wholly new spiritual World. (2) is next in degree; the man of the world can act up to the teaching about right conduct, and prepare for the Hereafter. (3) is the Mercy of God, free to every one, saint and sinner, who sincerely believes and puts his trust in God.

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(٧) سوره الاعراف أنضتُ الْعَكَدُهُ تُرْعَوُرُبَ

وَاذْكُرْزَبَكَ فِي نَفْسِكَ نَصَرُهُما
 وَيَخِفَةُ وَدُوكَ أَجْمَعُ مِنَ الْعَوْلِ وَالْفُدُورِ
 وَالْأَصَالِ وَلَا نَصَلِ وَزَا الْفَعْلِيرِ

إِنْ الْفِينَ عِندَ رَبِّنَا لَا بِشَنْ كَائِدَ لَهِ اللَّهِ عَلَى مَا الْفِينَ عِندَ رَبِّنَا لَا بَشْنَحُتُ وَكَنَمُ مَا عَنْ الْمَنْ وَكَنْ مُونَ كُمُ وَكَنْمُ وَكُنْمُ وَلَامُ وَمُؤْمِنَا وَمُؤْمِنَا وَنْمُ وَنْحُمُ وَكُنْمُ وَلَامُ وَمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنِهُ وَلَيْمُ وَكُنْمُ وَلَامُ وَمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنَا وَنْمُ وَلِي الْمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنَا وَمُؤْمِنَا وَالْمُ وَلِي الْمُؤْمِنَا وَالْمُؤْمِنَا وَالْمُؤْمِنِهُ وَلِي الْمُؤْمِنِ وَالْمُؤْمِنِي وَالْمُؤْمِنَا وَالْمُؤْمِنِهُ وَلَامُ وَالْمُؤْمِنَا وَالْمُؤْمِنَا وَالْمُؤْمِنِ وَالْمُؤْمِنَا وَالْمُؤْمِنَا وَالْمُؤْمِنَا وَالْمُؤْمِنَا وَالْمُؤْمِنِ وَالْمُؤْمِنَا وَالْمُؤْمِنِ وَالْمُؤْمِنِ وَالْمُؤْمِنَا وَالْمُؤْمِنِهُ وَلَامُ وَالْمُؤْمِنِهُ وَالْمُؤْمِنِهُ وَالْمُؤْمِنِهُمُ وَالْمُؤْمِنِهُمُ وَالْمُؤْمِنِ وَالْمُؤْمِنَا لِمُؤْمِنَامِنَا لِمُوالْمُومُ وَالْمُؤْمِنِ وَالْمُؤْمِنِهُ وَالْمُوالِمُ ا

And hold your peace: That ye may receive Mercy.

205. And do thou (O reader!)
Bring thy Lord to remembrance
In thy (very) soul,
With humility and in reverence,
Without loudness in words,
In the mornings and evenings;
And be not thou
Of those who are unheedful.

206. Those who are near 1178
To thy Lord, disdain not
To do Him worship:
They celebrate His praises,
And bow down before Him. 1179



<sup>1176.</sup> The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Chensher and the Lord and Chensher of all the worlds; and the greater is your price in that service and that worship.

<sup>1177.</sup> At this stage a Stifda or prostration is indicated, as symbolical of our humble acceptance of the privilege of serving and worshipping God,—a fitting close to a Sūra in which we are led, through a contemplation of the stories of the Messengers of God, to the meaning of revelation and its relation to our moral and spiritual progress,

#### APPENDIX IV.

# Egpytian Chronology and Israel (see vii. 104, n. 1072)

In order to get some idea of the comparative chronology of Egypt and Israel, we must first consider what data we have for Egyptian chronology. Israel's surviving records date from a time many centuries later than Israel's contact with Egypt. On the other hand Egypt's records in monuments, inscriptions, tombs, etc., are rich and absolutely reliable as far as they go.

Of the surviving old civilizations, Egypt and China go back furthest in time with historical material. Egypt has the more interest for us, because geographically she was centrally situated, and she influenced and was influenced by almost every important cultural movement in Asia, Europe, and Africa. Nothing happened in Mediterranean history that had not some points of contact with Egypt.

The first broad division in Egyptian chronology is between the pre-Dynastic and the Dynastic periods. The pre-Dynastic period is all pre-history. But recent researches have thrown a great deal of light on the culture of that period, and we know many more details about the arts and tools of that period in Egypt than we do for the corresponding periods of pre-history in other countries.

With the first Egyptian Dynasty of rulers begins the Dynastic period. What were the Egyptian Dynasties, and why is so much prominence given to them in Egyptian chronology? The reason is that though we can form a graphic idea of the sequence of events and in many cases of the details of events, arts and crafts, manners and customs, cults and ceremonies, and social and economic conditions in the Dynastic period, we are not yet able, except for occasional and isolated glimpses, to give any accurate figures of early dates to connect them with our chronology B.C. On the other hand we have abundant materials to justify us in placing certain events or personages or ideas in some division of the Dynastic scheme. We can say that such and such ideas held sway under the 18th Dynasty or that such and such invasion, outwards or inwards, took place at the close of the 14th Dynasty.

The Dynastic scheme rests mainly on the lists and fragments preserved from the writings of one Manetho, an Egyptian priest and annalist, who lived under Ptolemy I and Ptolemy II (B.C. 313-246), the inheritors of the Egyptian portion of Alexander's, Empire. For his Egyptian history in Greek he had access to Egyptian records. His scheme of Dynasties therefore supplies a rough chronological frame-work into which can be fitted our ever-increasing detailed knowledge derived from Egyptian monuments, tombs, and excavations. His first Dynasty begins with the unification of Upper and Lower Egypt, but its actual dage B.C. has been placed at between such wide margins as 5500 B.C. and 3300 B.C.

The two Egypts may be considered distinct ethnical and perhaps geographical divisions, which tend to assimilate when they are united politically, but whose physical

characteristics are different, as also their outlook when there is political division. Lower Egypt looks to the Mediterranean, and its population is mixed, containing almost all the Mediterranean and Arab elements, while Upper Egypt looks to interior Africa (Nubia, Sudan, Abyssinia, etc.), and its population tends to have more and more African characteristics. The whole of Egypt has had a ribbon development, the population and cultivation being confined to the banks of the Nile. Without the Nile Egypt would be just a desert forming a link in the long chain of tropical and sub-tropical deserts stretching from the Sahara, the Libyan desert, the Arabian deserts, through the Persian, Baluchistan, Sindh, and Rajputana deserts, to the Turki and Gobi deserts in Central Asia. But Upper Egypt is purely a long irregular line along the banks of the Nile, while Lower Egypt has the broad fan-like delta in which the many mouths of the Nile run into a very irregular coast-line extending over about 200 miles. Lower Egypt had (and has) much marsh-land, and its low-lying configuration was subject to many physical changes, in the same way as invasions and foreign immigrations gave its population a less stable character. Its cities, such as Sais and Tanis (Zoan), were also less stable in character, and Memphis (near the site of modern Cairo) had to be just above the Delta. On the other hand the Capitals in Upper Egypt, such as Thebes (or No), with their magnificent temples and tombs were safe above Nile waters in the highest inundations until the modern dam of Asuan was built many miles above them. Even after the union of the two Egypts, the King wore a double crown. The boundary between Upper and Lower Egypt was never clearly defined. because in spite' of frequent interruptions in the unity of the country, the identification of Egypt with the Nile made the unity of Egypt a political and economic necessity. The present boundary of Lower Egypt is just south of Cairo, making Lower Egypt include just the Delta. The tract between Cairo and Assiut is sometimes called Middle Egypt and is distinguished from the rest of Upper Egypt, which is higher up the river.

There being such wide variations in the estimate of ancient dates by competent authorities, the only practicable course is to refer ancient events to Dynasties according to Manetho's scheme. In the later dates it is sometimes possible to express a date in approximate figures B.C., but such figures are uncertain, whereas the sequence of Dynasties may be taken to be a stable fact in Egyptian history, although some of Manetho's material, when it can be tested, has proved to be inaccurate. But we have only Manetho second-hand. The inaccuracies may be due not to Manetho but to his transmitters. Thirty-one such Dynasties are reckoned, and they may be grouped into Periods as follows:—

- I. The Old Kingdom, Dynasties I to VIII, including (a) the first three Dynasties, with a new orientation in Egyptian Art, and (b) Dynasties IV to VI, the Pyramid Period, during which the Great Pyramid and the second and third Pyramids of Ghizeh were built. The capital now came to Lower Egypt, to the site of Memphis, near modern Cairo.
- II. The Middle Kingdom, Dynasties IX to XVII. In Dynasties IX and X the centre of gravity moved from Memphis in Lower Egypt to Middle Egypt. In the XIIth Dynasty many of the great monuments of and near Thebes (Karnak, Luxor, etc.), were constructed. Perhaps the movement higher up the river was necessitated by

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foreign invasions in Lower Egypt. Dynasties XV to XVII are called the Hyksos Period, when a Syrian Dynasty was established in Lower Egypt, with a sort of lordship over the native Dynasties of Upper Egypt, and international connections in other Mediterranean countries. We shall presently speak of the Hyksos Pharaohs, who have been placed in the 17th, 18th, and even 26th century B.C.

- III. The New Empire, Dynasties XVIII to XX, crowded with events. The dates now begin to be more definite: the period may be placed between about 1580 B.C. and about 1200 B.C. The foreign Hyksos were driven out; the empire was extended to Syria and Nubia; perhaps even the Euphrates was reached. Some of the most wonderful works of Egyptian art date from this period.
- IV. The Dynasties of the Delta, Dynasties XXI to XXXI, including a Dynasty at Sais (on one of the western branches of the Deltaic Niclo. But Assyrian and Persian invasions were now weakening the power of Egypt. The dates now became more certain. The XXIst Dynasty was roughly about 1100 B.C. The XXVIIth Dynasty was ended by the invasion of the Persians under Cambyses in 525 B.C. The Persians held sway (with Egyptian local dynasties under them) until the XXXIst Dynasty, when the last Pharaoh fled to Ethiopia about 340 B.C.
- V. The Egyptian Dynasties have now ended, and we are in firm history; the Macedonian Period after Alexander's conquest, 332 B.C., and the Dynasty of the Ptolemies, 323 B.C., to 30 B.C.; and the Roman Period 30 B.C., to 639 A.D., after which the Arab and Turkish conquests evolved modern Egypt and Muslim Egyptian civilization.

Having cleared the chronological background, we are now in a position to examine the data about Israel's stay in Egypt in order to see if we can get some idea of the time in Egyptian history when the contact took place. We saw that Dynasties XV to XVII were concerned with the Hyksos (or Shepherd) kings. They were foreigners from Asia, but it is not quite clear exactly what race they belonged to. Josephus supposed that they were Israelites, but that theory is untenable. It has been conjectured that they were Phoenicians, or Amalekites, or Hittites. In any case they were Semites. They founded a city called Zoan (Tanis) on one of the eastern branches of the Deltaic Nile, and were in close communication with the Hittite city of Hebron in the south of Palestine. That would be their own city, but their capital would probably be the same as the old Egyptian capital at Memphis when they were well-established, They are credited with having invented the Semitic alphabet of 22 letters, which (through the Phoenician) is the parent of all modern alphabets. Their invention probably helped in the process of converting old Egyptian Hieroglyphics from picturewriting to phonetic writing. As the Hyksos had close relations with Hebron in Palestine, and Abraham and Israel had settled in the Palestine country, a nexus would be established, by which the first Ismelites would be attracted to Zoan in Egypt. It must also be remembered that southern Palestine was a poor country and subject to frequent famines, while Deltaic Egypt was well-watered by the Nile, and suffered from famines only on the rare occasions when the Nile failed to inundate. The attraction of Egypt for the famine-stricken lands of the neighbourhood would therefore be strong. And this is proved in the story of Joseph and his brethren.

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Can we form even a rough idea of the dates of the Hyksos occupation? At the latest the Hyksos period ended about 1600 B.C. Renan is therefore probably not far wrong when he places the Hyksos occupation about 2000 B.C. Possibly a dage between 2000 B.C. and 1600 B.C. may be nearer the mark. If we suppose Joseph to have been the Wazīr of one of the Hyksos Pharaohs in the Delta, there is no great violence of probabilities in the suggestion, as Joseph and the Hyksos would be of kindred races. In that case Joseph's date would fall somewhere between the 19th and the 17th century B.C.

No reference to Joseph or Moses has been found in Egyptian records. The solitary reference to Israel (Ysruer, r=1) in a stele of Mer-en-Plah or Mineptah (asbut 1225 B.C.) seems to refer to Israel in Palestine rather than to Israel in Egypt. At this we need not wonder, as the Pharaoh who honoured Joseph was strictly speaking only a foreigner. When the reaction against the Hyksos took place and the Hyksos were overthrown, the Egyptians would not probably be anxious to remember the interrupted period or to preserve its memory. The Pharaoh who "knew not Joseph" looked upon the Israelites as contemptible slaves, not worthy of a thought except when they revolted, and then only as a despised race fit to be punished and kept in its place. It may be noticed, however, that the land of Goshen in which Israel dwelt and multiplied between the time of Joseph and the time of the Exodus, was a frontier tract of Egypt in the neighbourhood of the Hyksos city of Zoan in the Delta.

In seeking the approximate date of Moses, we must again look to the probabilities of Egyptian history. It was formerly the received opinion that Rameses II (say about 1250 B.C.) was the Pharaoh who oppressed Israel in Egypt, and that the exodus may have taken place under his immediate successor Mineptah (say about 1225 B.C.). The vigorous policy of Rameses II and the spirit of his time would be consistent with this view. But this date is almost certainly too late. There are indications pointing to the Israelites having already been settled in Canaan by this time. The Hyksos were turned out by the XVIIIth Dynasty, which established the New Empire in the 16th century B.C. Thothmes I (Tethmosis I, about 1540 B.C.) is more likely, in the first flush of his nationalist campaign, to have oppressed the Israelites and led to the exodus. His date fits in better. And his character also accords with the description in sacred history. He centralised the monarchy and made it a military autocracy. Militarism went with the lust of war and foreign conquest. He carried his arms as far as the Euphrates. Slaves, plunder, and foreign tribute made Egypt opulent and arrogant, and he added many monuments to Thebes. We can imagine him in his splendid Court, scarcely paying any attention to Moses, and viewing all his complaints with amusement mingled with contempt and impatience. But retribution was to come in God's good time. The men who followed God's message-Israel in the time of Solomon (a little after 1000 B.C., and more completely, the Muslims in the time of Hadhrat 'Umar and his successors-became lords of the East and the West (Q. vii. 137), and ancient Egypt's glories were eventually buried in the sands.

It was this same Pharaoh, Thothmes I, who took for his pattner on the Throne his daughter Hatshepshut. If Thothmes was the Pharaoh in Moses's story, we may

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suppose that it was this same celebrated strong-minded lady, Pharaoh's daughter, who found the child Moses (Exod. ii. 10), and brought him to her mother to be adopted into the family (Q. xxviii. 9). Like her father, she was a great supporter of the national cults. Moses was nurtured in the palace, and learned all the wisdom of the Egyptians, then reputed to be the wisest of the nations. With their own wisdom he foiled them. Thus in God's Plan the enemies of God and the enemies of Israel (Q. xx. 39) were the very ones who were used as instruments for the purposes of God and the salvation of Israel.

References: E.B., Ezypi; D.A. Mackenzie, Egyption Myth and Legend; Renan, History of the People of Israel, 3 vols; Joseph Cattani Pasha, Coup d'eni sur la chrouologie de la nation Egyptieme, Paris 1931; Sir W. M. Flinders Petrie, History of Egypt, 3 vols.; Cambridge Ancient History, vol I Chapter IV, (iii). App. v.] 408

## APPENDIX V.

Egyptian Religion and its Steps Towards Islam (see vii, 123, n. 1082)

This should be read along with Appendix IV in which a discussion on Egyptian chronology will be found.

God's Plan works silently but surely among all nations and at all times. In the most fantastic forms of religion appear gleams of His Light of Unity, calls to Islam, i.e., man's submission of his will to the Universal Will (see C. 7-10). From that point of view the religious history of Egypt from the most ancient times to the present day is most interesting, as is indeed the religious history of any country for which we have records of thought and development. That of India touches us dearly, but it is not directly relevant in a translation and exposition of the Qur-an. The religious history of Israel is just an earlier chapter of the history of Islam, and our doctors and commentators have written in great detail about it. Sometimes, I think, they have attached exaggerated importance to it. But none of them has paid much attention to Egypt from this point of view. Our people know very little of ancient Egypt and have shown little interest in it. It is a healthy sign that modern Egypt is showing much interest in it, and I hope that it will in time recognise in it a valuable unfoldment of religious ideas leading up to Islam.

The field of Egyptology is vast and is being extended every day by the diligent researches of archæologists and scholars. I do not propose to write an essay on Egyptian religion. But I wish to put forward a few considerations to show how God's Plan and Will worked steadily, in Egypt as elsewhere, towards a greater and greater appreciation, on the part of the people, of God's true nature and the real purpose of religion. The eternal light of Unity and Islam shines in many ways, and its rays give light to the spiritual aspirations of mankind in the darkest periods. With a gifted and artistic people like the Egyptians, their religious sense was led, in spite of many rebuffs, gradually to a purer and purer conception of man's eternal destiny, until Muḥammad's Message was preached to them in the very language in which it was originally preached in Arabia. And that language, Arabic, became and is now the language of the Egyptian people themselves.

In the pre-Dynastic Egypt there must already have been a great deal of development in the religious conceptions which afterwards showed such vitality in Dynastic Egypt. The Old Kingdom, including the Pyramid Period, shows that the Egyptian mind was obsessed with the certainty of life after death. It was also impressed with ideas of grandeur, order, and precision in the universe,—ideas which found eloquent expression in the grand conceptions and mathematical symmetry and simplicity of its architecture. Its massive dignity and repose are also reflected in the faces and poses of the figures in Egyptian statuary and painting. The unending expanse and the mystery of the desert seem to have acted on the Egyptian mind like a soporific and made it less active in mundane affairs and less practical in speculation

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than that of some other races of similar gifts. What mysteries are typified in the proportions of the Pyramids and their internal galleries and mysterious chambers, we shall probably never know with certainty. But a haunting sense of death and of the other world seems to oppress us in its atmosphere, as it does in the grim scenes of the "Book of the Dead". As Prof. T. E. Peet remarks (Cambridge Ancient History, vol. I, p. 354), "the Egyptian mind closely associated together men, gods, and the dead as merely three species of a single genus." Each of these it considered was subject to an irresistible force called Hibs or Heba: hence the force of Magic, Incantations to the Dead, and Rites and Formularies in daily life.

The Middle Kingdom brings us face to face with fresh ideas. We have no data with which to appraise the influence of foreign cults and foreign ideas during the period. But knowing, as we do, how Egypt acted as a magnet to the world at large and how many points of contact the Euphrates valley civilisations and the Nile valley civilisations had with each other, we may well suppose a broadening of Egyptian culture and civilisation in consequence. The Hyksos may have been Egyptian-ised in Egypt, but they could not have failed in their turn to contribute Syrian and Semitic ideas to Egypt. Among these were Monotheism, a patriarchal organisation of society, and an impatience of priestly or caste domination. These must have contrasted strangely with the chaotic Pantheon of countless deities, the lash-driven slaves living huddled in the cities, and the dedicated priests and richly endowed temples which catered for the privileged few, but lived by the sweat of the brow of the unprivileged many.

The New Empire was the flowering period of Egyptian genius and requires special consideration. The crudities of the old pre-Dynastic chaotic Pantheon had been in process of attrition through the centuries. Local gods tended to be absorbed in general gods. Some sort of rationalisation and spiritualisation had been going on throughout the Dynastic period. A process of systematisation and unification was now consciously undertaken. The primitive worship of animals had gradually been transformed into a system of animal-gods, with human bodies and animal heads. The human bodies represented the anthropomorphic tendencies, while the animal heads became types of qualities. For example, Anubis, with the dog emblem, was the door keeper, the messenger, the custodian of the dead. Apis, or Hapis, the sacred bull of Memphis, symbolised the renewal of life; he was identified with Osiris; there were great rejoicings when a new Apis (a black bull calif was found, and great mourning and costly burial when one died. Thoth, the god of wisdom and magic, was symbolised by an ibis, that stately, mute, mysterious bird of passage in the Nile valley.

In addition to the symbolism of animals, there was the worship of the great phenomena of nature, the Nile, the giver of agricultural bounties to Egypt, and the sun, which, as the god Ra, became the supreme god in Egypt. Then there was the myth of Osiris the good, who came to the earth for the benefit of mankind, was killed by the malice of Set, the power of evil, and reigns, as the judge of the dead in the lower world. His faithful wife Isis and his falcon-eyed son Horus figure in the mysteries. It is possible that the Osiris myth itself arose from a myth of the Nile or the sup.

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There was a gradual perception of Monotheism, a realisation that God is One and above names. But the picturesque forms, festivals, and representations remained, and as the priests of all grades enjoyed special privileges and monopolised knowledge and learning, the people remained ignorant. They were exploited and practically enslaved. It was in the midst of such conditions that Moses came. He came to rescue his own people from the bondage of Egypt, a task which he performed. But it must not be forgotten that his mission was also addressed to the king of Egypt and to the people of Egypt. Here also he sowed the seed, although he did not reap the fruit. The king, the Pharaoh, was almost looked upon as a god, and looked upon himself as a god. He had to be humbled, and he was humbled. But God's purpose is not merely to humble. It is also to lead from darkness to light. If the particular Pharach was too hard-hearted to respond, his descendant in the fifth or sixth generation made a public confession of the One True God, as we shall see presently. What of the people? The wise men of Egypt, who were confronted with Moses, repented of their deceit, and saw the light by the grace of God, according to the Quranic narrative. Though they were threatened and perhaps martyred, their fate must have opened the eyes of the people and prepared them for the remarkable religious revolution which we shall now proceed to describe.

The Pharaoh of the Exodus was probably Thothmes I (about 1540 B.C.). The Pharaoh Amenophis IV (about 1350 B.C.) adopted the worship of the One Supreme, God as the State religion. He had been a high priest of the Sungod at Heliopolis. but had begun to look upon the multiplicity of gods in the Egyptian Pantheon as a blot on Egyptian religion. His original name had been Amen-hotep ;" Ammon is satisfied") as being devoted to Ammon the great god of the State religion at Thebes. He changed his name to Akhen-Aton ("Pious to Aton") and worshipped the Supreme God under the name of Aton. He abandoned the city of Thebes as being devoted to Ammon and founded a new city near the site of what is now Tel-al-Amarna, between Thebes and Memphis, and dedicated it to Aton the Supreme God. The clay tablets discovered at Tel-al-Amarna in 1887 throw much light on the relations of Egypt with her tributaries in Syria. The alphabet on the tablets is the Cuneiform of Assyria: the language is Semitic, and closely akin to Hebrew. Unfortunately the religious revolution of Amenophis IV did not last. The city was only inhabited twenty years. His second son-in-law and successor, Tutenkh-Aton, carried out a counter-revolution. He went back from Aton to Ammon, changed his own name to Tutenkh-Amen, and restored the temples at Karnak and the cult of Ammon. The recent finds from his tombs show what exquisite skill the artists and artisans of Egypt had then attained. The pure religion remained established on the throne only for two generations, but we need not suppose that it was rooted out of the minds of the people.

The later Dynasties, XXI to XXXI, saw the decay of Egypt as a Power. The Assyrian and Persian invasions ultimately extinguished the freedom of Egypt. With the coming of Alexander the Great (332 B.C.) and the foundation of the city of Alexandria, a new era dawned on the culture of Egypt. It mingled with Greek and other thought, and became cosmopolitan in nature. Already, in the time of Herodotus, the sensitive Greek mind had been impressed with the mystery and wisdom of Egypt. It now made the soil of Egypt cosmopolitan in religion, culture, and philosophy. The

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Ptolemaic dynasty held a broadly tolerant attitude, and even imported the rites of Serapis from the Black Sea and assimilated him to Apis the Bull of Memphis. The new cult of Serapis spread widely over the East, and later, when Egypt came under the Roman Empire (30 B.C.), into the very heart of that Empire. The Serapion in Alexandria, with its famous library, became for a few centuries the true intellectual centre of the world. The very untavourable picture drawn of Egyptian religion in Lytton's Last Days of Pomphii must be referred to the somewhat hybrid cult of Isis as practised in foreign lands rather than to Egyptian religion generally. What course real Egyptian religion took in this period we have no means of judging accurately. In the light of earlier and later events we may suppose that the steady honest industrious Egyptian peasantry and people went on pursuing the even tenor of their career with the same mystic longing for a practical religion which was preparing them for purer forms of worship and a juster distribution of the fruits of labour.

Alexandria in the first centuries of the Christian era was resounding with the shouts of every kind of philosophy and the teaching of every kind of religious sect, from East and West, North and South, but mainly from the East, which has ever been a nursery of religious ideas. A special quarter was assigned to the Jews in the city. It became the true centre of Hellenised Judaism, and may claim Josephus among its disciples. Noe-Pythagoreanism, Neo-Platonism, Gnoaticism, and Manichæism found a home there. Mithuaism, which was so widely spread in the Roman Empire, especially in the army, in the first three centuries A.D., was probably represented on its philosophic side in Alexandria. Its intermixture of races, creeds, philosophies, and religions, produced an atmosphere of chaos, which was not cleared until the advent of Islam.

But from a religious point of view our greatest interest in Egypt in the first seven centuries of the Christian era is in the development of Christianity itself. It is difficult to say when exactly Christianity began to displace the older Egyptian cults. But when Christianity was well-established, we find Egypt one of its most important centres. But the new Christianity which was evolved out of the ruins of Christ's simple teaching had four distinct attitudes towards organisation, speculative doctrine. asceticism and mysticism. '(1) The native Egyptian or Coptic Church was contemplative, ascetic, and mystical. Monasticism became so rampant that it seriously affected the growth of population and degraded the position of women. (2) The Alexandrian school developed on Greek lines, - political, ambitious, speculative, philosophical, and liable to break up into numerous sects and heresies, each party trying to dominate and put down the others as heretical by the strong arm of the law. (3) The Bishop of Rome, when the seat of the Empire was transferred to Constantinople in 330, gradually developed political power in Italy. He inherited the Roman genius for organisation, and the invasion of the Germanic tribes gave him an opportunity not only of extending the Roman Catholic Church over the whole of Central and Western Europe, but of establishing the Church as superior to the state when the Papacy became an established political power. (4) The Orthodox Eastern Church, and all the sects which it fought in the East, tended ultimately to vanish before the advance of Islam. Had it not been for the vast Slav territories over which it obtained sway, in and around Russia and afterwards in Siberia, the Orthodox Eastern Church would have been reduced to a negligible position like the Coptic Church in Egypt. With pretensions to rule the State, it had yet become, in Kingsley's words in "Hypatia" the "stipendiary slave-official" of the Empire, sharing in all its effete corruption.

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But we are anticipating. Before the Roman Catholic Church parted from the Orthodox Eastern Church, the united Church fought with and suppressed many so-called "heresies", some of which represented the views of primitive Christianity, and the scence of many of these doctrinal fights was in Egypt. The one that interests ns most is Arianism Arius was an Alexandrian Presbyter early in the fourth century A D, and fought hard for the doctrine of Unity, the simple conception of the Eternal God, as against all the hair splitting and irrational distinctions in the nature and persons of the Godhead, which finally crystallised in the doctrine of the Trinity, propounded and maintained with much personal acrimony by Athanasius. Athanasius himself was born in Alexandria and became Bishop of Alexandria. He may be counted as the father of Orthodoxy (as now understood in Christianity) and the real systematiser of the doctrine of the Trinity-" three in one and one in three." Up to the third century A.D. the Unitarians had been in the majority in the Christian Church, though subtle metaphysicians had started disputes as to the meaning of "God becoming man," the Logos or the Word, the Power of God, whether the Father and the Son were of the same substance or of similar substance, whether the Son could be said to have been created by the Father, and numerous questions of that kind. They do not interest us now, but they rent the Christian world into many jarring sects until the mission of our Holy Apostle dissipated the mists and re-established the doctrine of Unity on a firm and rational basis.

As I have said, the Christian Churches in the East, as well as the Germanic nations which came later into the fold, adhered to Unity although not in the pure form which was made clear in the Holy Qur an. The issue was joined between Arius and Athanasius, and the first General Council of the Christian Church, that of Nicæa (in Bithynia) in 325, decided against Arius and unitarianism. The controversy, however, still continued to rage until 381, when the Council of Constantinople, called by the Emperor Theodosius the Great, confirmed the Nicene doctrine of the Trinity and declared it to be the only Orthodox one. Though controversies, protests, and persecutions continued long afterwards, we may take that date as the date of the fall of Christianity. Even in Western Christianity, as late as 496, Clovis the Frankish king was the only Christian sovereign sophisticated enough to follow the subtle doctrine of the Trinity. The others were brought into line by political power later.

The Christian creed became narrower and narrower, less and less rational, more and more inclined to use earthly weapons to suppress the eternal truth of God. In 415 the Jews were expelled from Alexandria. In the same year and in the same city the beautiful, modest, eloquent philosopher and mathematician. Hypatia, was murdered,—an outrage against both rationalism and the intellectual and religious position of woman in human society. The murder was a particularly brutal one. She was dragged from her chariot in the streets, stripped naked, and suffered a lingering death in a Christian Church. Her body was then cut to pieces and burned. The worst feature of the crime was the complicity of the Patriarch of Alexandria, who was not only the chief religious dignitary of the Orthodox Church in Egypt but the de facto repository of political power. Meanwhile the native Christian community—the Coptic Church,—which had all along clung to the Monophysite doctrine, a corrupt form of Unitarianism, was out of the pale, and its members were held down as a depressed class by their Orthodox brethren. The latter also, basking in official sunshipe, collected

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power and property into their own hands. As Kingsley remarks in Hypatia, the Egyptian Church "ended as a mere chaos of idolatrous sects, persecuting each other for metaphysical propositions, which, true or false, were equally heretical in their mouths because they used them as watchwords for division." The social conditions produced an amount of discontent, for which the redress came only with the advent of Islam

It was for this reason that the Copts and the inhabitants of Egypt generally welcomed the forces of Islam under 'Amr as deliverers in 639 A.D. The power was taken over by the victorious army of Islam from Cyrus (called Muqauqas in Arabic through the Coptic), the Patriarch of Alexandria, but it was used by the army of deliverance to enlarge the liberties of the Egyptians, to admit them into the universal brotherhood of Islam, and to improve the resources of the country for the benefit of the people. Except a negligible remnant of conservatives the Egyptians as a nation accepted the religion, the language, and the institutions of the Arabs and embarked on a new course of history, which it is unnecessary to follow further in this note.

It should be remarked, however, that what happened in Egypt happened generally in western Asia. The jarring sectarian irrational religions gave place before the triumphant religion of Unity and Brotherhood, and the Byzantine Empire receded and receded until it was swept out of existence. The feeble efforts made by the Emperor Leo the Isaurian in 726-731 to restrict the use of images were a reflection of the puritanical zeal of Islam. But they did not succeed in the area of his authority. and they completely alienated the Papacy from the Eastern Orthodox Church. The Bishop of Rome had been consolidating his power, and in the person of Gregory I (590-604) had already assumed the control of Italy and was seeking the aid and support of the Barbarian invaders who eventually became the pillars of the Papacy. The final and open rupture between the Orthodox Eastern Church and the Roman Catholic Church took place in 1054. But the earlier dates are remarkable. After the birth of the Holy Apostle of Islam the disruption of the Orthodox Christian Church (which had now become an anachronism) began. When Islam was making its triumphant march in the 8th century after Christ, the original (Greek) Church began to take some steps to put its own house in order. But it had lost its mission, and the new Islamic people took its place. The Western Church has since worked on definitely new lines, and its offshoots among the Protestant Churches have, consciously or unconsciously, been influenced by the broad principles of Islam. What the course of future religion may be and how God will unfold His All-Wise Plan it is not given to us mortals to know. In the Islamic Brotherhood many changes have taken place and are taking place. Egypt, in spite of her many vicissitudes in the Islamic period, is in the intellectual forefront among the Arabic speaking nations of Islam. pray that her people may be guided, through their educational, cultural, and religious channels, to work with a new spirit for the progress of Islam and the glory of God. .

References: Those given for Appendix IV; and in addition: Sir E. A. Wallis Budge, Gets of the Exphines; and his latest book From Fetish to Get in Antient Emph (Oxford 1934); Budge, Book of the Dead; A W. Shorter, Introduction to Exphine Religion (1931); Adolf von Harnack, History of Dogma, 7 vols., is an elaborate detailed German account of how Chistian Dogma grew up and may be read in an English translation; a handier book is R.W. Mackay, Rise and Progress of Christianity (1854); C. Kingaley's novel Hybatia gives a good picture of social and religious conditions in Christian Egypt in the fifth century. On the identity of al-Muqauqas (Pkauchios) with Cyrus, see Dr. A. J. Bullets' \* Anab Conquest of Egypt, "(Oxford 1902), pp. 508 562.

#### INTRODUCTION TO SURA VIII (Anfal)

In the previous Introductions to the Soras we have shown how each Sora is a sten or gradation in the teaching of the Qur-an. The first seven Suras, comprising a little less than one-third of the Qur-an, form a gradation, sketching the early spiritual history of man and leading up to the formation of the new Ummat or Community of the Holy Apostle. Now we begin another gradation, consolidating that Ummat and directing us as to various phases in our new collective life.

In this chapter we have the lessons of the Battle of Badr enforced in their larger aspects: (1) the question of war booty; (2) the true virtues necessary for fighting the good fight; (3) victory against odds; (4) clemency and consideration for one's own and for others in the hour of victory.

As regards booty taken in battle, the first point to note is that that should never be our sim in war. It is only an adventitious circumstance, a sort of windfall. Secondly, no soldier or troop has any inherent right to it. A righteous war is a community affair, and any accessions resulting from it belong to God, or the community or Cause. Thirdly, certain equitable principles of division should be laid down to check human greed and selfishness. A fifth share goes to the Commander, and he can use it at his discretion; for his own expenses, and for the relief of the poor and suffering, and the orphans and widows (viii. 41). The remainder was divided, according to the Prophet's practice, not only among those who were actually in the fight physically, but all who were in the enterprise, young and old, provided they loyally did some duty assigned to them. Fourthly, there should be no disputes, as they interfere with internal discipline and harmony.

These principles are followed in the best modern practice of civilised nations. All acquisitions of war belong absolutely to the Sovereign as representing the commonwealth. In the distribution of booty not only the actual captors but also the "ioint captors" and the "constructive captors" share. See Sir R. Phillimore's International Law (1885), vol. 3, pp. 209-10, 221-24.

As regards the military virtues, which are the types of virtues throughout life, we are shown by an analysis of the incidents of Badr how, against the greatest odds, God's help will give the victory if men are fighting not for themselves but for the sacred Cause of God. And directions are given for the treatment of prisoners and for maintaining the solidarity of the Muslim community.

The date of this Sura is shortly after the battle of Badr, which was fought on Friday, the 17th of Ramadhan in the second year of the Hijra. A short account of

the battle is given in n. 352 to iii. 13.

Summary .- All booty is really at the disposal of God's Apostle under directions from God. Men of faith accent and obey these directions with cheerfulness. Victory and the prize of victory come from God, as was proved at Badr (viii, 1-19, and C. 89).

Obedience and intelligent discipline, zeal, faith, and gratitude to God, are the true passports to success and protection from the assaults of evil. Evil will be piled

up with evil and destroyed (viii. 20-37, and C. 90).

The battle of Badr was a testing time, and showed how virtue and valour can conquer against odds. Steadfastness and obedience; faith, courage, and fearlessness; due preparation and free expenditure of resources and energy ;-these are expected from you by God, and His help is all-sufficient (viii. 38-64, and C. 91).

Even tenfold odds against you do not count if you are fighting for truth and faith against enemies of truth and faith; but remember clemency and consideration in

the hour of victory (viii. 65-75, and C. 92).

C. 89 .- Fight the good fight, but dispute not (viii, 1-19.) About the prize : that is for God To give. Men of faith act and obey. 'Tis nobler to fight for Truth Than to seek worldly gain. To the pure in faith God will give The mind and the resources to conquer. They but fight, with no thought Of ever turning back : the victory Should be ascribed to God, not men.

Stra VIII.

Anfal, or the Spoils of War.

# In the name of God, Most Gracious,

- 1. FEhey ask thee "" concerning (Things taken as) spoils of war. Say: "(Such) spoils are At the disposal of God "" And the Apostle: so fear God, and keep straight The relations between yourselves: Obey God and His Apostle, If ye do believe."
- 2. For, Believers are those Who, when God is mentioned, Feel a tremor in their hearts, And when they hear His Signs rehearsed, find Their laith strengthened, And put (all) their trust In their Lord:
- Who establish regular prayers And spend (freely) out of The gifts We have given Them for sustenance: 1200
- 4. Such in truth are the Believers; They have grades of dignity With their Lord, and forgiveness. And generous sustenance;



يَتَكُونَكَ عَنِ الأَمْنَ إِنَّ قُلِ الْأَمْنَ اللَّهُ قُلِ الْأَمْنَ الْ
 يَدِوَا لِرَسُولِ مَا مَنْشُوا اللَّهَ وَأَشْدِلُوا ذَاتَ
 بَيْنِكُمْ وَأَلِيسِهُ وَاللَّهَ وَرَسُولُهُ وَ إِن
 شَخْنُهُ مُ مُؤْمِنِينَ

۞إِنَّنَا ٱلْمُغْيُونَ الَّذِينَ لِذَا دُكِرَاللَّهُ وَمِكَ قُلُونُهُمُ كَاذَا تُسلِينَ عَلَيْهِمْ وَالنَّشُورُ لَادَنْهُمُ أَيْمَنَا وَعَلَى تَرْبُمُ بَنِوَكُلُونَ بَنِوَكُلُونَ

۞ الَّذِينَ مُعَيِمُونَ الصَّلَاقَ وَمَثَا رَزَقْتُنَكُمُّرُ يُنطِعُونَ

۞ اَوْلَتَهِكَ هُوُ ٱلْمُؤْمِنُونَ خَتَا لَّمُوْدَرَجَتُ عِندَرَيْهِمْ وَمَغْفِرَةٌ وَرِنْفَ صَحَرِيهُ

1178. The occasion was the question of the division of the booty after the battle of Badr. See Introduction to this Sūra.

1179. Booty taken in a hawful and just war does not belong to any individual. If he fought for such accessory terwards, he fought from wrong motives It belongs to the Cause, in this case the Cause of God, as administered by His Apostle. Any portion given out to individuals are accessory gifts, windfalls from the bounty of the Commander. The chief thing is to remain staunch to the Cause of God, and have no differences among those who stand for the Cause. Our intermal relations must be kept straight: they must not be disturbed by cupidity or worldly considerations of gain, for any windfalls of this kind should be otitisfe our calculations.

1180. Sustemancs: again in both the literal and the metaphorical sense. The object is to warn offern the love of booty and worldly wealth. Why do we want these? To all true Believers God gives generous sustenance in any case, in both senses, but expectally in the spiritual sense, for it is coupled with forgiveness and grades of dignity before God, in the next verse.

- Just as 181 thy Lord ordered thee Out of thy house in truth, Even though a party among The Believers disliked it,
- 6. Disputing with thee concerning The truth after it was made Manifest, as if they were Being driven to death And they (actually) saw it." 1981
- 7. Behold! God promised you
  One of the two (enemy) parties, "183
  That it should be yours:
  Ye wished that the one
  Unarmed should be yours,
  But God willed
  To justify the Truth
  According to His words,
  And to cut off the roots
  Of the Unbelievers:—
- That He might justify Truth And prove Falsehood false, Distasteful though it be To those in guilt.

كَمَا آفْرَعِكَ رَبُّكَ مِن بَيْدِكَ
 وَيعِكَ مِن الْمُؤْمِنِ مَن الْمُؤْمِنِ مَن اللّهَ الْمُؤْمِن وَمُحْمَ اللّهَ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

1181, Just as: the comparison takes us back to the first clause in verse 4: " such in truth are the Bellevers"—just as thy Lord also is just and true in ordering thee out to fight against heavy odds, when the alternative was to fight against the unarmed caravan which would have given the abundant booty almost without a fight. To appreciate the full meaning, remember that the word deep, translated "truth" means also "right," "just," what is becoming." The True Belevers believe in truth and do right in obedience to God's command. So God also, in asking them to fight against odds, is not asking them to rush to destruction, but is providing them with an opportunity of vindicating the truth in scorn of worldly advantage. And He made good His promise hy giving them victory.

1182, In verse 6 we have again the word "truth": some of the Believers disputed concerning "the truth": they did not feel sure that the course recommended was the true and right course. They thought it would be certain destruction: they saw death almost staring them in the face.

1183. Just before Badr there were two alternatives before the Muslims in Medina, to save themsolves from being overwhelmed by the Meccan Quraish with all their resources from the rich Syrian
trade. One, which had least danger for the time being, and also promised much booty, was to
fall upon the Quraish caravan returning from Syria to Mecca richly laden, and led by AbB Sufyan
with only 40 men unarmed. From a worldly point of view this was the safest and most lucrative
course. The other alternative, which was actually adopted on the recommendation of the Apostle
by the guidance of God, was to leave the booty alone and march out bodily against the well-armed
and well-equipped Quraish army of 1,000 men coming from Mecca. The Mustims had no more
than 300 men, lit-armed, to oppose to this force. But if they could defeat it, it would shake the
selfish autocracy which was in possession of Mecca. By God's help they won a splendid victory,
and the standard of Truth was established, never to be lowered again.

- Remember ye implored The assistance of your Lord, And He answered you:
   "I will assist you
   With a thousand of the angels, Ranks on ranks," "\*\*
- 10. God made it but a message
  Of hope, and an assurance
  To your hearts: (in any case) 1189
  There is no help
  Except from God:
  And God is Exalted in Power,
  Wise.

#### SECTION 2.

- 11. The member He covered you With a sort of drowsiness, 118 To give you calm as from Himself, and he caused Rain to descend on you 118 From heaven, to clean you Therewith, to remove from you The stain of Satan, 118 To strengthen your hearts, And to plant your feet Firmly therewith.
- 12. Remember thy Lord inspired
  The angels (with the message):
  "I am with you: give
  Firmness to the Believers:

٥ إِذْ تَسْتَغِيثُونَ رَبَّكُو فَأَسْجَاتِ لَكُمُّ الِذِّ يُذَكُرُ إِلَّنِ مِّنَ الْمُلْتَجِكَةِ مُنْهِفِينَ

@وَمَا جَسَكَهُ اللّهُ إِلّا بُشْرَىٰ وَالطَّلَيْنِ يِهِ، مُلوَيُكُمْ وَمَا الظَّرُ إِلَّا مِنْ عِندِ اللَّهُ إِنْ الْمَدَّعَزِيْنُ حَكِيدُ

۞ إِذْ لِمُنَيِّبِكُمُ الْقُمَّاسُ أَمَنَكُمْ يَنْهُ وَوَيُوْلَعَلِهُمُ مِنَّ السَّمَاقَ مَآكِيْكُمْ فِينَ وِهِ وَهُذْ فِهِ عَنْمُ إِيثِرَّ النَّسُهُوْنِ وَلَيْرُهِا عَلْ فُلُوْكُمْ وَيُذْنِكَ بِوَالْأَفْلَامُ

() إذْ بُوح رَبُكَ إِلَى الْكَاتِ حَسَاءً أَنِي
 مَعْمُ فَتَنِينُوا الّذِينَ امْنُواْ

1184. Cf. iii. 123, 125, 126. The number of angels, a thousand at Badr and three thousand and flund, is probably not to be taken literally, but to express a strength at least equal to that of the enemy.

1185. All help comes ultimately from God. In special cases it may take special forms to put heart into us, and to fit in with our feelings and our psychology.

1186. Cf. iii. 134 for Uhud. Calm (presence of mind) is essential in battle and in all posts of danger. If the mind is too much in a state of excitement, it cannot carry out a well-considered or well-concerted plan. This spirit of calm confidence on the part of the Muslims won against the blustering violence of the Quraish.

1187. The rain was welcome for many reasons. (1) Water was scarce both for drinking and administrations; (2) the Muslim band, without baggage or equipment or comforts, found that their thirst aggravated their fatigue; (3) the sand was loose, and the rain consolidated it and enabled them "to plant their feet firmly."

1188. "State of Satan": both literally and figuratively. Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer. But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil One) that victory might be impossible in such adverse circumstances.

I will instil terror Into the hearts of the Unbelievers : Smite ye above their necks And smite all their Finger-tips off them," "188

- 13. This because they contended Against God and His Apostle: If any contend against God And His Apostle, God Is strict in punishment.
- 14. Thus (will it be said): "Taste ye Then of the (punishment): For those who resist God, Is the penalty of the Fire."
- 15. ye who believe! When ye meet
  The Unbelievers
  In hostile array, 1000
  Never turn your backs
  To them.
- 16. If any do turn his back
  To them on such a day—
  Unless it be in a stratagem
  Of war, or to retreat
  To a troop (of his own)—
  He draws on himself
  The wrath of God,
  And his abode is Hell,—
  An evil refuge (indeed)!
- 17. It is not ye who Slew them; it was God:

سَأُلْقِ فِهُ قُلُوبِ الْذِنَ كَفَرُوا الرُّعُ فَاضْرِيْوا فَوْقَ الْأَغْنَانِ وَاضْرِيْوا مِنْهُمْ كُلِّ بَنَانِ ٤ ذَلِكَ إِنَّهُمْ شَاقُوا الله وَرَسُولُهُ وَهَن مُنْسَاقِ الله وَرَسُولُهُ وَالْسَلْقَ شَدِيْهِ الله عَرَسُولُهُ وَالْمَلَاقِينَ وَذَلِكُمْ فَدُوفُوهُ وَأَنَّ لِلْكَلِيدِينَ عَنَاتِ النَّارِ وَيَأْتُهُمُ اللَّهِ مِنَ النَّهُمُ اللَّهُ اللَّهُ اللهُ 

وَمَن بُولِهِ مِن مَن مِن لِهِ فَهُ مُن وَ الْإِن مُعَمِّنِهَا
 إينال أو مُعَم يَزا إلى فِعُو فَعَد بَاءَ
 يغضب بن الله وَمَا فِيله بَعَمَ نَدُّ وَيِثْسَ
 الْعَيْدُم

﴿ فَلَمْ تَغَنُّ لُوْمٌ وَلِكِنَ ٱللَّهَ فَعَلَهُمُّ

1189. The vulnerable parts of an armed man are above the neck. A blow on the neck, face, or head, doishes him off. If he has armour it is difficult to get at his heart. But if his hands are put out of action, he is unable to wield his sword or lance or other weapon, and easily becomes a prisoner.

1190 The laws of spiritual fight are exactly similar to those enforced by military virtue and discipline. Meet your enemy fairly and squarely, not rashly, but after due preparation. Zeh/an in the text (meeting in hostile array) implies a slow and well-planned proceeding towards a hostile array. When once in combat, carry it through: there is no room for second thoughts. Death or victory should be the motto of every soldier: it may be death for himself individually, but in he has faith, there is triumph in either case for his cause. Two exceptions are recognised: (1) reculer pour mixes sessier, to go back in order to jump forward; or to deceive the enemy by a feint; (2) if an individual or body is, by the chances of battle, isolated from his own force, he can fall back on his force in order to fight the battle. There is no virtue in mere single-handedness. Each individual must use his fife and his resources to the best advantage for the common cause.

When thou threwest (a handful) 1981 Of dust), it was not Thy act, but God's: In order that He might Test the Believers By a gracious trial 1989 From Himself: for God Is He Who heareth

18. That, and also because God is He Who makes feeble The plans and stratagems Of the Unbelievers.

And knoweth (all things).

19. (O Unbelievers!) if ye prayed For victory and judgment, 199 Now hath the judgment Come to you: if ye desist (From wrong), it will be Best for you: if ye return (To the attack), so shall We. Not the least good Will your forces be to you Even if they were multiplied: For verily God Is with those who believe!

وَمَا رَمُنَ إِذْ رَمَنْ وَلَحِسَ اللّهَ رَمَنْ وَلِيْنِ الْوُفِينِ فِي مِنْهُ بَلَامٌ حَسَنًا إِنَّ اللّهَ سِيمُعُ عَلِيْهُ

(٨) سبه دة الأنفال

۞ ذَلِيرٌ وَأَنَّ أَنْنَهُ مُوهِنُ كَيْدٍ الْكُلْوِرِينَ

إن الشَّتَغْيِمُ أَفَقَدْ جَاتَمُ أَلْمَنَةً وَإِن الْسَنَةُ وَإِن الْسَنَةُ وَإِن الْسَنَةُ وَإِن الْسَنَةَ وَإِن اللَّهِ عَلَيْهِ اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ عَلَيْهِ اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ عَلَيْهِ اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ اللَّهِ وَإِن اللَّهِ وَاللَّهِ اللَّهِ وَإِن اللَّهِ اللَّهِ وَإِن اللَّهِ اللَّهِ اللَّهِ وَإِن اللَّهِ وَإِن اللَّهِ وَاللَّهِ وَإِن اللَّهِ وَاللَّهِ اللَّهِ وَاللَّهِ اللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهُ وَالْمُؤْمِنِينَ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِينَ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِينَ وَاللَّهُ وَالْمُؤْمِنِينَ وَالْمُؤْمِنِينَ وَلَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِينَ وَاللَّهُ وَالْمُؤْمِنِينَا وَالْمُؤْمِنِينَالِي الللَّهُ وَاللَّهُ وَالْمُلِمُ وَاللَّهُ وَلِمُنْ الْمُؤْمِنِينَا لِمُنْ الْمُؤْمِنِينَا لَّهُ وَاللَّهُ وَالْمُؤْمِنُ وَالْمُؤْمِلُولِي الْمُنْفِينِ فَا الْمُنْفَالِمُ وَاللَّهُ وَالْمُواللَّهُ وَالْمُؤْمِلِيْمُ الْمُل

C. 90.—Be ready to obey God's call, and to hold
tviii. 20:371 All else as naught: He will give you
The light, turn away all evil from you,
And forgive you your sins and shortcomings.
Ever keep in remembrance His mercies and grace.
The godless may try to keep men
From God, but they will not thrive:
They will be hurled together to destruction.

<sup>1191.</sup> When the battle began, the Holy Apostle prayed, and threw a handful of dust or sand at the enemy, symbolical of their rushing blindly to their fate. This had a great psychological effect. Every act in the battle is ascribed to God, as it was in His cause, and it was not undertaken except by His command

<sup>1192</sup> Numerically the odds against the Muslims were three to one. In other ways they were at a disadvantage; of arms and equipment they had but little, while the enemy were well-found; they were inexperienced, while the Quraish had brought their foremost variors. In all this there was a test, but the test was accompanied by gracious favours of countless value; their Commander was one in whom, they had prefect faith, and for whom-they were ready to lay down their lives; the rain refreshed them; their spirit was unshaken; and they were fighting in God's cause. Thus the trial or test became titled a bessign.

<sup>1193</sup> Fath=victory, decision, judgment. The Quraish in Mecca had prayed for victory; they were confident that their superior numbers, equipment, and experience would be decisive. With a play on the word, they are told that the decision had come, and the victory—but not in the sense they had hoped for!

## SECTION 3.

- 20. ye who believe! Obey God and His Apostle, And turn not away from him When ye hear (him speak).
- 21. Nor be like those who say,
  "We hear," but listen not: 1194
- 22. For the worst of beasts
  In the sight of God
  Are the deaf and the dumb,—
  Those who understand not.
- 23. If God had found in them Any good, He would indeed Have made them listen: (As it is), if He had made them Listen, they would but have Turned back and declined (faith).
- 24. O ye who believe!
  Give your response to God
  And His Apostle, when He
  Calleth you to that which
  Will give you life; ""
  And know that God
  Cometh in between a man
  And his heart, and that
  It is He to Whom
  Ye shall (all) be gathered.

۞ يَّالَّبُ الَّذِينَ اَمَنُوا اَسْتَهِيُوا فِوَ وَلِاَنْتُولِ إِنَّا مَعَاكُمْ لِمَا يُفِيرِكُمُّ وَاَ طَلَوَا اَنَ اللهَ يَحُلُ ثِينَ الْمُرْوَوَقَلِيو. وَكُنَّهُ وَلِنَّهِ فِنْفُرُونَ

1194. Cf. il. 93.

1195 Cf. ii. 18.

1196. There are two points to note. (1) Note that after God and His Apostle are mentioned, the pronous and verb in the next clause are singular: everything that God's Apostle put forward as an injunction came by inspiration from God: the Apostle made his will coincide completely with God's will. (2) We are asked actively to give our response in deed and life to the call of duty and conscience, for that call leads to real life, the life eternal, even though it may apparently mean in this world the loss of things that make life dear or the loss of life itself. If we refer this to Jihad, i.e., aghting in and for the Cause, both literally and metaphorically, the meaning becomes quite clear.

1197. If the human heart is refractory and refuses to obey the call of God, that is not the end of the matter. God has to be reckneed with. The refusal may be because there was some pet human scheme which the heart of man was not willing to give up for God's Cause. Will that scheme come to fruition by refusing to serve the higher Cause? By no means. Man proposes, but God disposes. If the scheme or motive was perfectly secret from men, it was not secret from God. The heart is the innermost seat of man's affections and desires; but between this seat and man himself is the presence of the Onnipresent.

- 25. And fear tumult or oppression, which affecteth not in particular (Only) those of you who do wrong: And know that God Is strict in punishment.
- 26. Call to mind when ye
  Were a small (band),
  Despised through the land,
  And afraid that men might
  Despoil and kidnap you;
  But He provided a safe asylum
  For you, strengthened you
  With His aid, and gave you
  Good things for sustenance:
  That we might be grateful.
- 28. And know ye
  That your possessions

و وَانْتُوا فِئْنَةَ لَا شَيبَ مِنْ الْذِن طَلَمُوا يضاد عَاصَةً وَاعْلَوْ الْنَ اللّهَ شَدِيدُ وَالْأَرْوَ الْهُ اَلْنُم قِلْ لَ الْسَنَفَ عَنُونَ وَالْأَرْفِ تَعَافُونَ أَنْ الْمُنْتِ عَلَيْ الْسَنَفَ عَنُونَ وَالْأَرْفِ تَعَافُونَ أَنْ الْمَايِمَ وَأَيْدَ عَلَى الْسَنَفَ عَنُونَ وَمَا تَعْمُونَ اللّهِ مِنَا اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

1198. Fitnot has many meanings: (1) the root meaning is trial or temptation, as in ii. 102 and viii. 18; (2) an analogous meaning is trial or punishment, as in v. 74; (3) tumult or oppression, as in ii. 193; and here; and in viii 39; (4) there is here (viii. 25) the further shade of meaning suggested; discord, sedition, civil war.

This warning against internal discord or turnuls was very necessary in the Civil Wars of early Islam, and was never more necessary than it is now. For it affects innocent and guilty alike,

1199. On the immediate occasion the Muslims were reminded that they were a small band in Merca; despised and rejected; living in a state of insecurity for their persons, their lives, their property, and those of their dependants; persecuted and exiled and how by the grace of God they found a safe asylum in Medina, how they found friends and helpers, how their many needs were cared for an how at length they gathered strength and numbers enough to defeat the forces of godlessness, injustice, and oppression.

But for every individual, in some form or other, the lesson applies. His spiritual life begins humbly; he is despised and laughed at, perhaps persecuted and shut out from ordinary privileges open to all; but God gives him strength; friends spring up for him; and he is sustained until his highest spiritual desires are gradually fulfilled.

1200. Trusts may be of various kinds: (1) property, goods, credit, etc.; (2) plans, confidences, secrets, etc.; (6) knowledge, talents, opportunities, etc., which we are expected to use for our fellowmen. Men may betray the trust of God and His Aposile by misusing property, or abusing the conditioner spoosed in them, or the knowledge or talents given to them. On that special occasion, when the plans for the protection of God's worshippers against annihilation were of special importance, the Apostle's trust and confidence had to be guarded with special care. Occasions for scrupiously respecting the trust and confidence of our fellow-men occur every day no uri life, and few of us can claim perfection in this respect. Hence the special distinction of the man of God, who earned the citie of Al-Awis, the one who was true to every trust reposed in him.

And your progeny Are but a trial; tell And that it is God With whom lies Your highest reward.

#### SECTION 4

- 29. ye who believe!

  If ye fear God,

  He will grant you a Criterion in (To judge between right and wrong)

  Remove from you (all) evil

  (That may afflict) you,

  And forgive you:

  For God is the Lord

  Of grace unbounded.
- 30. Remember how the Unbelievers Plotted against thee, to keep Thee in bonds, or slay thee, Or get thee out (of thy home). \*\*
  They plot and plan, And God too plans, But the best of planners \*\*
  Is God.
- 31. Am hen Our Signs are rehearsed
  To them, they say: "We
  Have heard this (before):
  If we wished, we could
  Say (words) like these:
  These are nothing
  But tales of the ancients," tales

وَأُوْلَادُكُمُ فِنْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ وَاللَّهِ عِنْدَهُ وَاللَّهِ عِنْدَهُ وَاللَّهِ عِنْدَهُ وَا

﴿ ثَاَيْتُ اللَّهِ مَنَا اللَّهِ مَنْ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُو

۞ كَاذْ يَكُكُٰلِكَ الَّذِينَ كَمَنَّرُوا لِيُثْفِوُكَ أَوْ يَقْتُلُوكَ أَوْمُغْرِجُولًا وَيَحْصُرُوكَ وَيَتَحْمُرُ اللهُ وَانَّهُ خَيْرُلُلْكِرِينَ

وَاذَا نُشَلَ عَلَيْهِنَ وَالنُّسَا فَالْوَاقَدْ
 سَيْمَنَا لَوَيْشَآهُ لَقَانَا مِثَالَمَالًا
 إِنْ مَلِثًا إِنَّ أَسْطِيمُ الْأَوْلِينَ

1201. A big family—many sons—was considered a source of power and strength: iii, 10, 116. So in English, a man with many children is said to have his "quiver full": Cf, Paalms, cxxvii, 45; "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hat his quiver full of them they shall not be ashamed, but they shall speak with the enemies in the gate." So with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large-family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of God.

1202. Cf. fi. 53 and fi. 185. The battle of Badr is called the Furqān in Muslim theology, becauseit was the first trial of strength by battle, in Islam, between the powers of good and evil. Evil was defeated, and those who had ne fall faith were tested and sorted out from those who had not faith

enough to follow the banner of Faith See also viii. 41 and n. 1710.

1203. The plots against Mustafa in Mecca aimed at three things. They were not only foiled, but God's wonderful working turned the tables, and brought good out of evil in each case. (I) They tried to hold the Apostle in subjection in Mecca by putting pressure on his uncles, relatives, and friends. But the more they persecuted, the more the little Muslim community grew in faith and numbers. (2) They tried to injure or slay him. But the wondeful example of his humitty, perseverance, and fearlessness furthered the cause of Islam. (3) They tried to get him and his out of their homes. But they found it new home in Medina, from which they eventually reconquered not only Mecca, but Arabia and the world.

1203-A. Cf. iii. 54.

1204. Cf. vi. 25.

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- 32. Remember how they said:
  "O God! if this is indeed
  The Truth from Thee,
  Rain down on us a shower
  Of stones from the sky,
  Or send us a grievous Penalty." 18
- 33. But God was not going
  To send them a Penalty
  Whilst thou wast amongst them;
  Nor was He going to send it
  Whilst they could ask for pardon
- 34. But what plea have they
  That God should not punish
  Them, when they keep out
  (Men) from the Sacred Mosque—
  And they are not its guardians?
  No men can be its guardians
  Except the righteous; but most
  Of them do not understand.
- 35. Their prayer at the House (Of God) is nothing but Whistling and clapping of hands: (Its only answer can be). "Taste ye the Penalty Because ye blasphemed."
- 36. Per Unbelievers spend their wealth
  To hinder (men) from the path
  Of God, and so will they
  Continue to spend; but
  In the end they will have
  (Only) regrets and sighs;

ٱلْكُتِّ مِنْ عِنْ مِنْ فَأَمْطِهُ عَلَيْنَا حِيَاتَةً

1205. This was actually a challenge thrown out by the Infidels in Mecca, not seriously but as a taunt. The answer is in the two following verses. God punishes in His own good time, not according to the Inolish and frivolous taunts of the Unbelievers. While the Holy Apostic was with them, by—the Mercy of the Worlds—conferred a certain amount of immunity to them. There were also other Muslims, just men who asked for forgiveness. And God keeps the door of repentance and forgiveness open to all as long as they make it possible. But let them not be pusted up with pride, or think that they have lasting immunity. What became of AND Jahl? He and some of his greatest warriors were slain at Badr. The little autocratic clique that prevented Muslims from access to the Sacred Mosque had their Nemesis not long afterwards. They pretended to be its guardians. But were they? Could they be? Only the rightneous could be true guardians to God's places of worship, and particularly to the Central House of the Ka'ba. It was to be a place of pure worship, while their idolatrous worship was mere mummery—whistling and clapping of hands. All false worship advertises itself by noise and unseemly riot; it is said that the Pagans used to go naked round the Ka'ba.

At length ' will be overcome:
And the I evers will be
Gathered er to Hell;—

37. In order that God may separate 1208. The impure from the pure, Put the impure, one on another, Heap them together, and cast them Into Hell. They will be The one to "aye lost."

رُ يُسْلَمُونَ مَنْ وَالْذِينَ كَمَرُواْ لِلْ بَحَنَّهُ يُخْشَرُونَ ﴿ يَعْبَدُ اللهُ الْخِينَ مِنَ الطَّنِينِ وَيَغِسَلُ الْخِينَ بَنْضُهُ مِثَلِ بَعْضِ فَيْرُكُمُهُ. جِيعًا يُخِينَ بَنْضُهُ مِثَلِ بَعْضِ فَيْرُكُمُهُ. جِيعًا يُخْسَلُمُ لِي جَمِعَمَ أَوْلَيْكُمْ مُو الْخَلِيدُونَ

C, 91.

battle of Badr brought to an issue fight between Truth and Unbelief.

.. was the Day of Differentiation.

Not for spoils was it won, nor by numbers;
But by courage and planning, union of wills,
And pooling of strength and resources,—
Above all by the help of God,
Whose help is ever all sufficient.

#### SECTION 5.

38. Say to the Unbelievers, If (now) they desist (from Unbelief), Their past would be forgiven them; But if they persist, the punishment Of those before them is already (A matter of warning for them).

39. And fight them on Until there is no mor Tumult or oppression, And there prevail Justice and faith in God 1207 Altogether and everywhere; But if they cease, verily God Doth see all that they do. 1208

40. If they recuse, be sure
That God is your Protector—

The Best to protect

O-And the Best to help.

@ فُل لِلَّذِينَ كَنَرُواً إِن يَنْهُواْ يُشْتَرْ كَمُدُ مِنَا قَدْ سِيكَ وَإِن يَعَوُدُواْ فَتَدْ مُمَدِّتُ سُنِّتُ الْأَفْلِينَ

﴿ وَقَتِلُوٰهُمْ حَنَىٰ لَا نَكُوٰنَ فِئْتُهُ ۗ وَتَكُوْتُ الَّذِينُ كُلُمْ لِلَّهِ فَإِنِ الْبَشَوْا فَـ إِنَّ اللَّهُ لِمَا الْمُسْلُونَ بَصِيرٌ

۞ كان تُوَلَّأَ فَأَعْلَوْاً أَبَ اللَّهَ مُولَىٰكُمْ فِي الْوَٰلَ وَنِهُمُ النَّصِيُر

<sup>1206.</sup> It is only when matters are brought to an issue that evil is separated distinctly from the good. Then evil consorts with evil, and good with good. The evil will be piled into a frap. When the crup is full, the punishment will come. There will be no instake about it. The good should not be discouraged, because in fighting against them, all forces of evil join together and pool their resources together. The more they do so, the easier is the final arbitrament. It is all in God's Plan. 1207. Cf. ii. 193 and n.

<sup>1209.</sup> If they case from fighting and from the persecution of truth, God judges them by their actions and their motives, and would not wish that they should be harassed with further hostility. But if they refuse all terms, the rightenus have nothing to fear: God will help and protect them.

41. And know that out of All the booty that ye May acquire (in war). A fifth share is assigned 1209 To God .-- and to the Apostle. And to near relatives, Orphans, the needy, And the wayfarer,-If ye do believe in God And in the revelation We sent down to Our Servant On the Day of Testing .- 1810 The Day of the meeting Of the two forces. For God hath power Over all things. 1211

42. Remember ye were
On the hither side
Of the valley, and they
On the farther side,
And the caravan \*\*\*
On lower ground than ye.
Even if ye had made
A' mutual appointment
To meet, ye would certainly
Have failed in the appointment:

و وَاعْلَوْا أَمَّا غَيْمتُه مِن مَنْ مَ
 و اعْلَوْا أَمَّا غَيْمتُه مِن مَنْ و والذي والذي المنترب والنيتاع والمتساح بين والمتساح المتساح المتساعل المسلم والمن والمناه والمتساعل عبدوا إلى المناه والمناه 
إذ أنشر بالضذور الدُنتِ وَمُر
 الفُضدور النُضوي والرَّبُ أَسْفَلَ
 ينظم ولو النُضوي النَّضي النَّف أَن النَّف النَّق النَّف النَّلُم النَّف النَّمُ النَّف النَّف النَّف النَّف النَّف النَّف النَّف النَّلُم النَّلُمُ النَّذِي النَّلُم النَّلُمُ النَّلْمُ النَّلُمُ النَّلِي النَّلُمُ اللَّلِمُ اللَّلُمُ اللَّلُمُ اللَّلُمُ اللَّلِي اللَّلُمُ اللَّلُمُ اللَّلُمُ اللَّلُمُ الل

1209. The rule is that a fifth share is set apart for the Imam (the Commander) and the rest is divided among the forces. The fifth share reserved is expressed to be for God and the Apostle, and for chartable purposes for those to whom charty is due. Ultimately everything is at the disposal of God and His Apostle: viii 1: but four-fifths are divided, and only one-fifth is retained for the special purposes. The Imam has discretion as to the mode of division. In the Apostle's life time a certain portion was assigned to the Apostle and bit near relatives.

1210. Testing: Furqua: Criterion between right and wrong, decision between the forces of faith and unbelief. The battle of Badr is called by this name. See viii 29 and n. 1202.

1211, God's power is shown in the events detailed in the three verses following (vv. 42-44), leading to the complete victory of the Muslims over the pagan Quraish.

1212. The little Islamic force from Medina went out to meet the big Meccan army, and they met on the two sides of a valley at Badr, while the Quraish caravan was on lower ground towards the sea, about 3 miles from Badr.

1213. They were all at cross purposes. The caravan was making for Mecca, but searcely thought it could get there. The Quraish force was trying to save the caravan and then annihilate the Muslims. The Muslims had decided to let the caravan alone but attack the Quraish army from Mecca, which they thought was going to be small, but which turned out to be big, more than three times their number. Yet the two forces met, precisely at the spot and at the time when a decisive battle should take place and the Muslims dispose of the proteosions of the Meccans. If they had carefully planned a mutual appointment, they could not have carried it out more precisely.

On the Muslim side the few martyrs knew that the victory was theirs and those who survived the battle enjoyed the fruits of the victory. On the pages side, both those who died and those who lived knew fully the issue joined. Even psychologically both sides went in with full determination to decide the issue.

But (thus ye met),
That God might accomplish
A matter already enacted;
That those who died might
Die after a clear Sign
(Had been given), and those who
lived

Might live after a Clear Sign (Had been given). And verily God is He who heareth And knoweth (all things).

- 43. Remember in thy dream
  God showed them to thee
  As few: if He had shown
  Them to thee as many,
  Ye would surely have been
  Discouraged, and ye would
  Surely have disputed
  In (your) decision: but God
  Saved (you): for He knoweth
  Well the (secrets) of (all) hearts.
- 44. And remember when ye met,
  He showed them to you
  As few in your eyes,
  And He made you appear
  As contemptible in their eyes: 1214
  That God might accomplish
  A matter already enacted.
  For to God do all questions
  Go back (for decision).

#### SECTION 6.

- 45. ye who believe ! When ye meet a force, Be firm, and call God In remembrance much (and often); That ye may prosper:
- And obey God and His Apostle;
   And fall into no disputes,

وَلَيْكِ لِيَتَفْضِى اللَّهُ أَمْرًا كَانَ مَمْ مُوكًا لِيَتِلِكَ مِنْ هَلِكَ عَنْ بَيْنِكُو وَتَمْنِنَ مَنْ مَنْ عَنْ عَلْ بَيْنَكُو وَالْكَ اللَّهَ لَنَيْفُ عَلِيْمُهُ

إذ يُرِيكُونُهُ اللهُ في مَنايلًا قِيلًا وَلَوْ اللهِ اللهِ عَلَيْكُمْ اللهُ فِيلًا اللهِ اللهِ اللهِ اللهُ هُ اللهُ ا

@ قادُ يُرِيكُمُومُمْ إِدْ الْنَفَيْتُ وَقِي أَمُنِيكُمْ قَالِمُدُ وَيُعَلِمُكُمْ فِي أَمْنِيعِ لِيَنْفِينِ اللهُ أَمْرُكَانَ مَنْمُ وَلَا قِالَى اللهِ رُحَمُ الْأَمُورُ

﴿ يَا أَيْنِ الْدِينَ اللَّهِ إِذَا لِيَدِينُهُ فِيَةً فَالْبُعُوا رَاذُكُوا اللّهَ كَيْنِهُ الْسَلَّمُ فَلُوْنَ ﴿ وَأَمْلِيمُوا إِلَّهُ وَرَسُولُهُ وَلَا تَشَارَعُوا

<sup>1214.</sup> The Muslim army, though they knew their worldly disadvantage, did not realise the full odde against them. The Meccans came exulting in any class, and they despised the contemptible little force opposed to them. Even though they thought the Muslim force was twice as great as it was (ii. 13), still that number was contemptible, when taken with its poor equipment. Both these psychological mistakes subserved the main Plan, which was to be first matter to a decisive issue, whether the Pagans of Mecca were to continue their arrogant oppression, or the religion of God was to be established in freedom and honour.

Lest ye lose heart And your power depart; And be patient and persevering: For God is with those Who patiently persevere: 1115

- 47. And be not like those
  Who started from their homes
  Insolently and to be seen of men,
  And to hinder (men)
  From the path of God. 1106
  For God compasseth round about
  All that they do.
- 48. Remember Satan made
  Their (sinful) acts seem
  Alluring to them, and said:
  "No one among men
  Can overcome you this day,
  While I am near'to you'".
  But when the two forces
  Came in sight of each other,
  He turned on his heels,
  And said: "Lo? I am clear
  Of you; lo I I see
  What ye see not;
  Lo? I fear God; for God
  Is strict in punishment." and

SECTION 7.

49. 150! the Hypocrites say, and

In whose hearts is a disease: ""
These people,—their religion
Has misled them." But
If any trust in God, behold!
God is Exalted in might, Wise,

مُنْشَكُولًا وَتَذْهَبَ يِجُكُمٌّ وَأَصْبِرُواً إِنَّ اللهَ مَعَ الصَّالِينَ

الله المولوا كالير المراجود المالي من يتزيم بقكرًا ورساء الكاس ويمثل ويشاء الكاس ويمثل ويمثل والله والله والله والله والله والله والله والمرابط المراجود والمرابط المراجود والمرابط المرابط المراجود والمرابط المراجود والمرابط المراجود والمراجود المراجود 
 ﴿ إِذْ بَعَثُولُ ٱلنَّاغَيْقُونَ وَالَّذِينَ ﴿
 فَلُولِهِيدِ مَرْضُ غَرَ مَتَ فُلِآءِ دِينُهُمْ وَمَن تَقُونِهِيدَ مَرْضُ غَرَ مَتَ فُلِآءَ دِينُهُمْ وَمَن
 تَوَكَلُ عَلَى اللهِ فَإِلَّ اللَّهَ عَزَيْدِ عَكِيمٌ

1216 A true description of the Meccan army which met its doom.

<sup>1215.</sup> A fine description of the Muslim virtues which make for success and whose loss brings about humiliation and failure "Power": literally, "wind, "—the favourable wind for a sailing ship.

<sup>1217.</sup> It is the way with the leaders of evil, when they find their cause lost, that they wash their hands of their followers and leave them in the lurch. They see more clearly than their dupes. The are not simple-lons: they know the consequences of the wrath of God. Satar's "fear" of God in terror combined with hatred, - the very opposite of the feeling which is described in Taqua, via., the desire to avoid doing anything against God's will, such desire being founded on trust in God and the love of God.

<sup>1218 &#</sup>x27;Cf. ii. 10, for " disease in the heart."

Trust in God brings its own reward: our eyes are opened, and we see how great, good, and wise is the Chersher of the Worlds. Others may sneer and despise. But the blessing of God keeps our minds fresh and our hearts contented.

50. If thou couldst see,

When the angels take the souls

Of the Unbelievers (at death), ""9

(How) they smite their faces

And their backs, (saying):

"Taste the Penalty of the blazing

Fire—

51. "Because of (the deeds) which "as Your (own) hands sent forth: For God is never unjust To His servants:

52. "(Deeds) after the manner
Of the People of Pharaoh
And of those before them:
They rejected the Signs of God,
And God punished them
For their crimes: for God
Is Strong, and Strict in
punishment:

53. "Because God will never change issi
The Grace which He hath bestowed
On a people until they change
What is in their (own) souls:
And verily God is He
Who heareth and knoweth (all
things)."

54. "(Deeds) after the manner Of the People of Pharaoh And those before them": 1888 They treated as false the Signs Of their Lord: so We ۞ وَلَوْ زَعَتَ إِذْ بَسَوَفَّ الْهَيْنَ كَمَسَّرُوْا الْلَتِهَةُ يَعَنِيهُوَتَ وَجُوكُمُ فَمَ وَأَدْبَكُهُ وَدُوفُوا عَذَابَ الْحَيْفِي

وَذَلِكَ مِمَا فَكَذَمَنَ أَيْدِيكُ نَهُ
 وَأَنْ أَلِثَ لِتَسْرَطِلْلُم الْتَعْبِدِ

حَمَّالًا عَالِ وَعَمَونٌ وَالَّذِينَ مِنْ
 فَسُولِهِ وَمَنْ وَإِيْنِ اللهِ فَأَخَدَهُ اللهُ
 مِذْنُونِهِمْ إِنَّ اللهَ قَوْئُ شَدِيدُ الْهِمَالِ

﴿ ذَٰلِكَ بِأَنَّ الْقَدَّلَةِ بَكُ مُغَيِّرًا يَضَعَةً أَفْعَتُهَا عَلَ فَزَمِرِ حَتَّى يُغَتِيرُوا مَا بِأَنسُيرِهِمْ وَأَنِّ ٱلْفَدْسِمِيمُ عَلِيمُهُ

۞ كَمَانُو ۚ الِ فِرْعَوْنٌ وَٱلْدِينَ مِن فَتَلِهِذٌ كَذَبُولُ قِيَاتِنْ دِينِهِمْ

1219. In contrast to the taunt against those who trust in God, "that their religion has misled them, is shown the terrible punishment, after death, of those who laughed at Faith.

1220. The punishment is shown to be due to their own deeds of wrong, because God is never unjust to the least of His servants.

1221. God bestows His grace freely, but He never withdraws it arbitrarily. Before He changes their state and circumstances, an actual state of rebellion and contumacy has arisen in their own souls, which brings about its inevitable punishment.

1222. These words from the address of the angels are quoted again, in order to add the comment that follows. Note that in verse 51, the words were that they rejected the Signs of God and were pusished: here the words are that they treated the Signs as false and were destroyed;—a higher degree of guilt deserved a severer punishment.

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Destroyed them for their crimes, And We drowned the People Of Pharaoh: for they were all Oppressors and wrong-doers.

- 55. Effor the worst of beasts In the sight of God instance Are those who reject Him: They will not believe.
- 56. They are those with whom Thou didst make a covenant, year But they break their covenant Every time, and they have not The fear (of God).
- 57. If ye gain the mastery
  Over them in war,
  Disperse, with them, those
  Who follow them,
  That they may remember,
- 58. If thou fearest treachery
  From any group, throw back
  (Their Covenant) to them, (so as
  To be) on equal terms:
  For God loveth not the treacherous

SECTION 8.

59. The tot the Unbelievers Think that they can Get the better (of the godly): They will never frustrate (them). فَاهُمُ اَكُمْ مِنْ فَرُيْهِ فُو وَاعْرَفْتَا عَالَ الْمُؤْمِنِهُ وَاعْرَفْتَا عَالَ الْمُؤْمِنِ وَاعْرَفْتَا عَالَ الْمُؤْمِنُ وَكُلُّ كَانُوا طَلَّهِ مِنْ اللَّهِ الَّذِيرَ فَي اللَّهِ الَّذِيرَ فَي أَنْ مُؤْمِنُ وَ اللَّهِ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ اللَّهُ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُلِي الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُ

الإنز عهات منهد ثم
 تنفغون عهاد فرف كل متزار
 وقر لا بتغفون
 قارًا تنفقنه في الحرب فتتره بعجر
 من غالبة دلة له دية كرون

قاناً غَافَ مِن فَيْم خِبَائة فَائلِهُ
 إِنْهُمْ عَلَى سَوَامٌ إِنَّ آلَة لَا يُحِبُ أَلْكَآمِينِ

وَلَا يَعْتَبَنَ الْإِنْ كُمْزُوا سَبَعْنُواْ
 الْذِينَ كُمْزُواْ سَبَعْنُواْ
 الْثُمْدُلا بْغِمْدُونَ

1223. In viii, 22 we were warned against "the worst of beasts in the sight of God", who do not make use of their faculties of hearing, speaking and understanding, in the service of God, and in fact missues their faculties to blaspheme God. The same brute creatures are shone here in another light; they are faithless both to God and man.

1224. The immediate occasion was the repeated treachery of the Banu Quraiga after their treaties with the Muslims. But the general lesson remains, as noted in the two following verses. Treachery in war is doubly wrong, for it endangers so many lives. Such treachery should be punished in such a way that it gets no chance again. Not only the actual perpetrators but those who follow their standard should be rendered powerless. And the broken treaty should be denounced so that the innocent party ran at least fight on equal terms. From actual physical warfare we can carry the same tesson to spiritual warfare. A truce or understanding is possible with those who respect definite principles, not with those who have no principles and are merely out for oppression and wickedness.

- 60. Against them make ready
  Your strength to the utmost
  Of your power, including 1253
  Steeds of war, to strike terror
  Into (the hearts of) the enemies,
  Of God and your enemies,
  And others besides, whom
  Ye may not know, but whom 1858
  God doth know. Whatever
  Ye shall spend in the Cause
  Of God, shall be repaid
  Unto you, and ye shall not
  Be treated unjustly 1856.
- 61. But if the enemy Incline towards peace, Do thou (also) incline Towards peace, and trust In God: for He is the One That heareth and knoweth (All things). \*\*\*
- 62. Should they intend
  To deceive thee,—verily God
  Sufficeth thee: He it is
  That hath strengthened thee
  With his aid and
  With (the company of)
  The Believers: 1 ms
- 63. And (moreover) He hath put
  Affection between their hearts:

1225. The immediate occasion of this injunction was the weakness of cavairy and appointments of war in the early fights of Islam. But the general meaning follows. In every fight, physical, moral, or spiritual, arm yourself with the best weapons and the best arms against your enemy, so as to instit wholesome respect into him for you and the Cause you stand for.

1226. There are always lurking enemies whom you may not know, but whom God knows. It is your duty to be ready against all, for the sacred Cause under whose banner you are fighting.

1227. Be always ready and put all your resources into your Cause. You do not do so in vain, God's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly deserve.

1228. While we must always be ready for the good fight lest it be forced on us, even in the midst of the fight we must always be ready for peace if there is any inclination towards peace on the other side. There is no merit merely in a fight by itself. It should be a joyful duty not for itself, but to establish the reign of peace and righteousness and God's Law.

1229. In working for peace there may be a certain risk of treachery on the other side. We must take that risk: because the man of God has God's aid to count upon and the strength of the united body of the righteous.

Not if thou hadst spent All that is in the earth, Couldst thou have produced That affection, but God Hath done it: for He Is Exalted in might, Wise. 183

64. O Apostle! Sufficient Unto thee is God,— (Unto thee) and unto those Who follow thee Among the Believers. 1231 وَ اَنفَقَتَ مَا فِي الْأَرْضِ عِيمَتَا مَنَّ اَلْفَتَ بَهُنَ فُلُوْمِهِ وَلَكِ ﴿ اللَّهَ اَلْفَ بَيْهَ لِمُ اللَّهُ عَرَيْزُ حَكِيمُهُ ﴿ بَنَا يَهُمَّا النَّهِ عَرَيْزُ حَكِيمُهُ ﴿ بَنَا يَهُمَّا النَّهِ عَرَيْزُ حَكِيمُهُ اللَّهُ وَمَنَ الْمُعَلَّةُ مِنَ الْمُؤْمِنِينِ

C. 92.—No man of heart, spirit, or constancy (viii. 65.75.)

Can ever be cowed down by odds
Against him. We fight not for spoils
Or for captives, but for the glory
Of God, and for truth and faith.
We must be kind to all, but specially
Regard the peeds of our comrades,
Linked to us by ties of duty and affection.
Our highest reward will be forgiveness
And grace from the Giver of all.

#### SECTION 9.

65. Apostle! rouse the Believers To the fight. If there are Twenty amongst you, patient And persevering, they will Vanquish two hundred: if a hundred, They will vanquish a thousand Of the Unbelievers: for these

Are a people without understanding. 1830



1230. On the immediate occasion, the greatest miracle and most wonderful working of God's grace was the union of hearts produced among the jarring, war-like, excitable elements of Atabia under the gentle, firm, and wite guidance of Muhammad, the Apostice of God. At all times we must pray to God for this gift above all,—union, understanding, and pure and sincere affection among those who take God's name. With it there is build into the strength and success. Without it there is buildiation, slavery, and moral degradation. There may be many causes of difference and, dispute. The reconciliation can only come from the glory and wisdom of God.

1231. The Bellowrs: mere lip-profession of belief, or even the kind of belief that does not result in action, is not enough. To those whose belief is so sincere that it results in complete trust in God and in learless action in Hs service, the consequences on this earth do not matter. God's good pleasure is enough for them.

1232. In a fight, odds of ten to one against any one are appalling. But they do not daunt the men of faith. Whether they personally win or die, their Cause prevaits. They are sure to win: because (1) they have divine aid, and (2) even humanly speaking, those who take up arms against truth and righteousness are fools, and their seeming power is but a broken reed.

- 66. For the present, God
  Hath lightened your (task),
  For He knoweth that there is
  A weak spot in you:
  But (e.e. so), if there are
  A hundred ' you, patient
  And persevering, they will
  Vanquish two hundred, and if
  A thousand, they will vanquish
  Two thousand, with the leave
  Of God: for God is with those
  Who patiently persevere.
- 68. Had it not been for A previous ordainment 1289

الكَنْ خَفْفَ الله عَنصُدْ وَعَلَم انَ

 فيكْر متفضًا فإن بكن يتك وأكه .

 متايرة بغيله أوانكن قاد بكن ينكذ ألك بغيله المتناون المتناون .
 متالعتاون

مَا كَانَ لِيَهِنَ أَن يَكُونَ لَهُ وَ
 يَهِنَ مَن يُنْ فِينَ فِي الْأَرْضُ ثُرِيدُ ونَ
 مَهِنَ الدُّنْ عَلَى اللَّهِ عَلَيْهِ الْأَرْضُ ثُرِيدُ الْآيَرَةُ وَاللَّهُ
 مَهْنَ الدُّنْ عَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ وَاللَّهُ
 مَهْنَ الدُّنْ عَلَيْهُ

۞ أَوْلَاكِتَابُّ

1233. Given equal conditions, Muslims on account of their faith could win against odds of ten to one. But where their organisation and equipment are weak, as was the case about the time of Badr, they were out a lighter task, and asked to tackle no more than odds of two to one against them. As a matter of fact at Badr they won through against odds of more than three to one.

1234. An ordinary war may be for territory or trade, revenge or military glory,—all "temporal goods of this world." Such a war is condemned. But a Jihād is fought under strict conditions under a righteous Imām, purely for the defence of faith and God's Law. All baser motives, therefore are strictly excluded. The greed of gain in the shape of ransom from captives has no place in such warfare.

At the same time, if there has been heavy loss of life already, captives may be taken, and it would be for the Imām to exercise his discretions as to the time when it was safe to release them, and whether the release should be free or on parole or on a fine by way of punishment. Destruction and slaughter, however repugnant to a gentle soul like that of Muhammad, were inevitable where evil tried to suppress the good. Even Jesus, whose mission was more limited, had to say: "Think not that I am come to send peace on earth: I came not to send peace but a sword" (Matt. x. 34).

Seventy captives were taken at Badr, and it was decided to take ransom for them. While the general principle of fighting for the purpose of taking captives in order to get their ransom is condemned, the particular action in this case was approved in uv. 68-71.

1235. Though any motive of worldly gain, which may have been in the minds of some among the victorious Muslim army, is condemned as worthy of a severe penaltly, what actually happened is ascribed to the Plan of God, which was pre-ordained. Among the prisoners taken were the Prophet's uncle 'Abbās and Badhrat 'Alt's brother 'Aqil, who afterwards became Muslims. 'Abbās was an ancestor of the founder of the celebrathed 'Abbās (Dynasty which played such a notable part in Islamic history. In his case the promise made in verse 70 was amply fulfilled. In the case of all prisoners, if there was any good in their hearts, their very fight against Islam and their capture led to their being blessed with Islam. Thus does God's Plan work in a marvellous way, and evolve good out of the centing evil.

From God, a severe penalty Would have reached you For the (ransom) that ye took.

69. But (now) enjoy saw what ye took In war, lawful and good: But fear God: for God Is Oft-forgiving, Most Merciful.

### SECTION 10.

70. Apostle! say to those

Who are captives in your hands:
"If God findeth any good ""

In your hearts, He will
Give you something better
Than what has been taken
From you, and He will
Forgive you: for God
Is Oft-forgiving, Most Merciful."

71. But if they have
Treacherous designs against thee,
(O Apostle!), they have already
Been in treason against God, his
And so hath He given
(Thee) power over them.
And God is He who hath
(Full) knowledge and wisdom.

Manual And adopted exile,

نِسَ (فُوسَتُقَ اسْتُكُمْ فِيهَا الْمُذَخَّرُ عَذَائِ عَظِيمُّهِ ۞ فَصَـُّلُوا لِمِنَّا غَيْثُهُ حَلَالًا طَيَّةٍ مَا نَـُغُوا اللَّهُ إِنِّ الْقَدِّمَ خَدُوْثُرٌ تَعِدُ

۞ يَا أَيْنَا الْنَّكُ فُل لِنَّنَ ۚ فَا لَيْكُمْ فِنَ الأَسْرَعَ إِنْ يَسْكُمْ اللَّهُ فِي فُلْمُوجُرُّ خَيْرًا يُوْدِيكُمْ خَيْرًا يَبْكَأَ أَنِّهَا أَنِهُ فَي فُلُوجِكُمْ وَيُشْفِرُ لَكُمُّ قَالَهُ مُسَعِّمُورٌ نَصِّهُمْ

@ قان يُريدُوا خِهَانَنَكَ فَقَدْ خَانُوا اللهَ مِن فَسُلُ فَأَمْثَكَ مِنْهُ ۖ وَاللهُ عَلِيهُ عَرِيهُ عَلِيهُ عَرِيهُ

@ إِنْ ٱلْإِنَ اللَّهِ اللَّهُ عَامُنُوا وَهَاجَرُوا

1236. Exfor: literally, eat, See vil. 19, n. 1004, and v. 69, n. 776,

1237. This is a consolation to the prisoners of war. In spite of their previous hostility, God will forgive them in His mercy if there was any good in their hearts, and confer upon them a far higher gift; than anything they have ever lost. This gift in its highest sense would be the blessing of Islam, but even in a material sense, there was great good fortune awaiting them, e.g., in the case of 'Abb4s (see n. 1235).

Nota how comprehensive is God's care. He encourages and strengthens the Muslims, at the same time condemning any baser motives that may have entered their minds. He confoles the prisonates of war and promises them better things if there is any good in them at all. And He offers comfort to those who have left their homes in His Cause, and knits them into closer fellowship with those who have helped them and sympathised with them.

1238. If the kindness shown to them is abused by the prisoners of war when they are released, it is not a matter for discouragement to those who showed the kindness. Such persons have in their treachery shown already their treason to God, in that they took up arms against God's Apostle, and sought to blot out the pure worship of God. The punishment of defeat, which opened the eyes of some of their comrades, evidently did not open their eyes. But God knows all, and in His wisdom will order all things for the best. The Believers have done their duty in showing such clemency as they could in the circumstances of war. For them "God sufficient" (viii, 63.)

And fought for the Faith. With their property And their persons. In the cause of God. As well as those Who gave (them) asylum 1239 And aid,-these are (all) Friends and protectors. One of another. As to those who believed But came not into exile. Ye owe no duty Of protection to them Until they come into exile: But if they seek Your aid in religion, It is your duty To help them. Except against a people With whom ye have A treaty of mutual alliance. 144 And (remember) God Seeth all that ve do.

73. The Unbelievers are
Protectors, one of another:
Unless ye do this,
(Protect each other),
There would be
Tumult and oppression
On earth, and great mischief. 1842

وَجَهَلَهُ وَا يَا مُولِلِيهُ وَأَلْفَيْسِهِ فَي وَالْفَيْسِهِ فَي اللّهِ وَالْذِينَ ا وَوَا وَلَفَيْرُوا ا وَالْمَدِينَ ا وَوَا وَلَفَيْرُوا ا وَالْمَدِينَ وَالْدِينَ اللّهِ اللّهُ الللّهُ اللّهُ 
﴿ وَالْدَبِ كَمْرُواْ بِمُضُعُمْ أَوْلِيّاً ۗ بَمْمِنْ لَا لَمْعَالُونُ تَكُن فِيْنَهٌ فِي الْأَرْضِ وَفَسَادٌ كَيْرٌ

1239. The reference is to the Muhājirin and the Ansār, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Mecca in company with their beloved Leader, and their good friends in Medina, who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Apostla there two groups became like blood-brothers, and they were so thated in matters of inheritance during the period when they were cut off from their kith and kin.

1240. The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer yoluntary exile on behalf of the Cause and make the personal sacrifices which their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection,

1241. If a community suffers voluntary exile on account of persecution and oppression, and some of its weaker brethren stay behind, holding fast to faith but not prepared for the higher sacrifice, the exiles have still a duty to help their weaker brethren in matters of religion. The exiles, being at open war against the State which oppressed them, would be free to fight against such State. But if the weaker brethren are in a State in mutual alliance with the Community, the Community cannot in honour interfere with that State, whether it is Muslim or not. Presumably the alliance implies that the grievances of the weaker brethren will be redressed by the State itself. But it is not honourable to embarrass your own ally.

1242, Evil consorts with evil. The good have all the more reason for drawing together and not only living, in mutual harmony, but being ready at all times to protect each other. Otherwise the world will be given over to aggressions by unscrupulous people, and the good will fail in their duty to establish God's Peace and to strengthen all the forces of truth and righteousness.

- 74. Those who believe,
  And adopt exile,
  And fight for the Faith,
  In the cause of God,
  As well as those
  Who give (them) asylum
  And aid,—these are (all)
  In very truth the Believers:
  For them is the forgiveness
  Of sins and a provision
  Most generous.
- 75. And those who
  Accept Faith subsequently, 1846
  And adopt exile,
  And fight for the Faith
  In your company,—
  They are of you.
  But kindred by blood
  Have prior rights
  Against each other
  In the Book of God. 1849
  Verily God is well-acquainted
  With all things.

@قالَّذِينَ الشُوا قَصَابَرُوا وَجَهُ دُوا فِي سَجِيلِ اللَّهِ وَالَّذِينَ الَّهِ وَ وَنَصَرُّوا الْاَلَتِيكَ مُرُ الْمُؤْمِنُونَ خَا لَنْهُ مَنْفِرَةً ۖ وَرُدُقْ حَجَدِيمٌ

وَالْإِيْنِ الْسَنْوَلِ مِنْ بَسْدُ.
 وَحَمَاجُرُواْ وَجَمْهُدُواْ مَعَصَّمْ ٱلْوَلَئِكَ مِنْ مُعَلَّمُ الْوَلَئِكَ مِنْ مُعْمَدُ أَوْلَا مِنْ مَعْمُهُمْ أَوْلَا مِنْ مَعْمُهُمْ أَوْلَا مِنْ مَعْمُهُمْ أَوْلَا مِنْ مَعْمَدُ اللهَ بِحَمْلِ بَعْمُ مِنْ طَلِحُمْلُ
 مَعْمُ وَعَلِيمٌ



124]. Beliavers who make all sacrifices in the cause of God have given the best possible proof of the Falth by their actions. They have loved God much, and much will be forgiven them. What they sacrificed was, perhaps, judged by oniversal standards, of small value, but its value will be estimated by the precious love behind it, and its reward will be of no ordinary kind. It will not be a reward in the ordinary sense at all for a reward is given once for all. It will be a provision which lasts for ever, and is on the most generous scale.

1244. Those who come into the fold last are none the less brethren in the fullest acceptation of the term. But any special provisions made in the special circumstances of the first martyrs for the Cause will not of course apply to them as the special circumstances which made them necessary have ceased to exist. See next note.

1245. The Book of God, i.e., the Universal Plan, the Eternal Decree, the Preserved Tablet (IXXXX. 23) Blood-relationship and its rights and duties do not depend on special circumstances of a temporary nature. Any temporary rights of mutual inheritance established between the early Emigrants and Helpers (n. 1239) would not apply to later recruits, who would come under entirely different circumstances.

# INTRODUCTION TO SURA IX. Tauba (Repentance) or Barāat (Immunity)

Logically this Sura follows up the argument of the last Sura (VIII), and indeed may be considered a part of it, although chronologically the two are separated by an interval of seven years.

We saw that Sūra VIII dealt with the large questions arising at the outset of the life of a new Ummat or organised nation: questions of defence under attack, distribution of war acquisitions after victory, the virtues needed for concerted action, and elemency and consideration for one's own and for enemies in the hour of victory. We pass on in this Sūra to deal with the question: what is to be done if the enemy breaks faith and is guilty of treachery? No nation can go on with a treaty if the other party violates it at will; but it is laid down that a period of four months should be allowed by way of notice after denunciation of the treaty; that due, protection should be accorded in the intervening period; that there should always be open the door to repentance and reunion with the people of God; and that if all these fail, and war must be undertaken, it must be pushed with the utmost vigour.

These are the general principles deducible from the Sūra. The immediate occasion for their promulgation may be considered in connection with the chronological place of the Sūra.

Chronologically, verses 1-29 were a notable declaration of State policy promulgated about the month of Shawwal, A.H. 9, and read out by Hadheat 'Alī at the Pilgrimage two months later in order to give the policy the widest publicity possible. The remainder of the Sūra, verses 30-129, was revealed a little earlier, say about the month of Ramadhan, A.H. 9, and sums up the lessons of the Apostle's Tabūk expedition in the late summer of A.H. 9 (say October 630).

Tabūk is a place near the frontier of Arabia, quite close to what was then Byzantine territory in the Province of Syria (which includes Palestine). It is on the Hijsz Railway, about 350 miles north-west of Medina, and 150 miles south of Ma'an. It had a fort and a spring of sweet water. In consequence of strong and persistent rumours that the Byzantines (Romans) were preparing to invade Arabia and that the Byzantine Emperor himself had arrived near the frontier for the purpose, the Apostle collected as large a force as ha could, and marched to Tabūk. The Byzantine invasion did not come off. But the Apostle took the opportunity of consolidating the Muslim position in that direction and making treaties of alliance with certain Christian and Jewish tribes near the Gulf of 'Aqaba. On his return to Medina he considered the situation. During his absence the Hypocrites had played, as always, a double game, and the policy hitherto followed, of free access to the sacred centre of Islam, to Muslims and Pagans alike, was now altered, as it had been abused by the enemies of Islam.

This is the only Sūra to which the usual formula of Bismillāh is not prefixed. It was among the last of the Sūras revealed, and though the Apostle had directed that it should follow Sūra VIII, it was not clear whether it was to form a separate Sūra or only a part of Sūra VIII. It is now treated as a separate Sūra, but the Bismillāh is not prefixed to it, as there is no warrant for supposing that the Apostle used the Bismillāh before it in his recitation of the Qurān. The Sūra is known

under many names: the two most commonly used are (1) Tanba (Repentance), with reference to ix. 104 and (2) Barāat (Immunity), the opening word of the Sūra.

Summary.—Treaties with those Pagans who have treacherously broken their terms are denounced, but four months' time is given for adjustments or repentance. Pagans to be excluded from the sacred Mosques. Infidelity to be fought (ix. 1-29, and C. 93).

The People of the Book have obscured the light of God, but the Truth of God must prevail over all. We must be ready to fight for the Faith that is in us; otherwise we shall be unworthy to uphold God's banner, and He will raise other people in our place (ix. 30-42, and C. 94).

The Hypocrites and their double dealing; their evil ways pointed out. Their punishment will be as sure as the blessings of the righteous (ix. 43-72, and C. 95).

All evil should be resisted, unless there is repentance: falsehood is not content with breach of faith but mocks all good; it should not be envied but shunned (ix. 73.99, and C. 96).

The good pleasure of God is with those who are sincere and make sacrifices in His cause; He will forgive those who do wrong and repent, but not those who intend mischief and foment unbelief and disunion among believers. The Believers by their self-surrender obtain eternal Felicity. God will turn in mercy even to those who, though they waver or fail in duty, turn at last to Him (ix. 100-118, and C, 97).

Those who believe should associate with the righteous and the truthful, actively doing their duty. But if the Community marches out, a part of them should remain behind for the purpose of diligently studying religion and teaching their brethren when they return. Every Sûra increases the faith of those who believe, though those diseased in heart may add doubt to doubt. Trust in God, Lord of the Throne of Glory (ix. 119-120, and C. 98).

C. 93 .- If the Pagans repeatedly break (ix. 1-29.) Their treaties, denounce the treaties, But give them time either to repent Or to prepare for the just punishment Of their treachery. Punish the chiefs Of the treacherous, and destroy them. But if one of them seek asylum. Give it: let him hear the Word Of God and escort him to security. Be true to the true, but fight those Who are false to plighted word And taunt you for your Faith. No one has the right to approach The mosques of God unless He believes in God and follows God's Law, the law of righteousness.

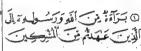
Stira IX.

Tauba (Repentance) or Bardat (Immunity).

- 1. A (declaration) of immunity 1846 From God and His Apostle. To those of the Pagans With whom ve have contracted Mutual alliances :--
- 2. Go ve, then, for four months, 1247 Backwards and forwards. (As ve will), throughout the land, But know ye that ye cannot Frustrate God (by your falsehood) But that God will cover With shame those who reject Him.
- 3. And an announcement from God And His Apostle, to the people ' (Assembled) on the day Of the Great Pilgrimage,-That God and His Apostle Dissolve (treaty) obligations With the Pagans. If, then, ye repent, It were best for you: But if ye turn away,



(٩) سورة التربة



أللّه ورَبِّت الديد للَّه الدّاليات

1246, Bargat: usually translated "immunity". I do not think that word correctly represents the Arabic word in this context. I retain it as I cannot think of any single English word as an equivalent. The general sense is explained in the introduction to this Sura. In verse 3 below I use the periphrasis "dissolve treaty obligations," which goes some way to explain the meaning. The Pagans and enemies of Islam frequently made treaties of mutual alliance with the Muslims. The Muslims scrupulously observed their part, but the Pagans violated their part again and again when it suited them. After some years' experience it became imperative to denounce such treaties altogether. This was done in due form, with four months' notice, and a chance was given to those who faithfully observed their pledges, to continue their alliance,

1247, Four Months. Some Commentators understand by this the four forbidden months in which warlare by ancient Arabian custom was unlawful, viz. Rajab, Zul-qa'd, Zul-hajj, and Muharram: See it. 194 n. But it is better to take the signification of the four months immediately following the Declaration. Assuming that the Sura was promulgated early in Shawwal (see Introduction), the four months would be Shawwal, Zul-qa'd, Zul-hajj, and Muharram, of which the last three would also be the customary Prohibited Months.

Know ye that ye cannot Frustrate God. And proclaim A grievous penalty to those Who reject Faith.

- 4. (But the treaties are) not dissolved with those Pagans with whom Ye have entered into alliance And who have not subsequently Failed you in aught, Nor aided any one against you. So fulfil your engagements With them to the end Of their term: for God Loveth the righteous.
  - Are past, then fight and slay has Are past, then fight and slay has The Pagans wherever ye find them, And seize them, beleaguer them, And lie in wait for them.

    In every stratagem (of war);
    But if they repent; has And establish regular prayers And practise regular charity, Then open the way for them:
    For God is Oft-forgiving, Most Merciful.

مَاعَكُوْ أَنْكُمْ غَيْرُمُغِيرِى اللَّهِ وَيَشِيلِ الَّذِينَ كَفَرُوا بِعَلَابٍ أَلِيهٍ ۞ إِلَّا الَّذِينَ عَلَمَتُمْ مِنَّ الْشَرِينَ ثَرَّةً لَرَّ يَنِفُصُومُ كَنَا أَوْلَا يُفَلِغُهُمْ عَلَيْكُمْ أَعَلَيْكُمْ أَعَلَا فَأَيْشُوا لِلْهُمْ عَمَّدُهُمْ إِلَى مُدَيْمٌ أَلِيَّ لَذَ يُحِنُّ الْلَوْمِنَ

نَ فَإِذَا اَسْلَعَ الْأَنْهُوْ الْكُرُو فَاقْتُلُوا الْنَيْرِكِينَ حَبُّ وَجَدَّهُ وَالْمُدُومُ وَخُذُوهُ دُوَا حُمُرُومُ وَالْمُدُولُومُ كُلِّ مُهْدُولُكُمُ وَالْمُدُولُومُ وَالْمُدُولُولُولُومُ الْمُدَّالُولُ السّلَاقَ وَالْوُلُ الْزَّكُوةَ فَخَدُلُوا سَيْمِلُهُ مِنْ اللَّهُ عَنُولٌ تَكِيدٌ

1249. The sacred duty of fulfilling all obligations of every kind, to Muslims and non Muslims, in public as well as private life, is a cardinal feature of Muslim ethics. The question what is to be done with those who abuse this principle by failing in their duty but expect the Nuslims to do their part is not to be solved (in the case of treaties) by a general denunciation of treaties but by a careful consideration of the cases where there has been fidelity and not treachery. There we are enjoined to give the strictest fidelity, as it is a part of righteousness and our duty to God.

1250. The emphasis is on the first clause: it is only when the four months of grace are past, and the other party show no signs of desisting from their treacherous designs by right conduct, that the state of war supervenes—between Faith and Unfaith.

1251. When war becomes inevitable, it must be prosecuted with vigour According to the English paces, you cannot fight with kid gloves. The fighting may take the form of slaughter, or capture, or siege, or ambush and other stratagems. But ever then there is room for repentance and amendment on the part of the guilty party, and if that takes place, our duty is forgiveness and the establishment of peace

1352. The repentance must be sincere, and that is shown by conduct—a religious spirit of true prayer and charity. In that case we are not to bar the gate against the repentant. On the contrary we must do all we can to make their way easy, remembering that God, is, Oft-forgiving, Most. Merciful.

6. If one amongst the Pagans <sup>1853</sup> Ask thee for asylum, Grant it to him, So that he may hear the Word Of God; and then escort him To where he can be secure. <sup>1154</sup> That is because they are Men without knowledge:

#### SECTION 2.

- 7. Troow can there be a league, Before God and His Apostle, With the Pagans, except those "so With whom ye made a treaty Near the Sacred Mosque? As long as these stand true To you, stand ye true to them: For God doth love the righteous.
- How (can there be such a league), seeing that if they get an advantage Over you, they respect not In you the ties either of kinship way

قان آخة بن الشريب
 الشجائة قابرة خن يست كلنه
 القوائم أبليف مأ تنافر ذلك إأنم قرة
 لا بعكون

كَبْنَ بَكُونُ لِلنَّيْكِينَ عَبْدُ
 يَسَدُ اللَّهِ وَعِندٌ رَسُولُهِ إِلَّا الدِّينَ
 مَنْهَدُمُ عِندَ النِّهِ وَ الْمُحَارِعِ فَمَا
 مَنْهَ وَمُؤْلِكُمُ أَنْسَكِيمُ الْمُحَدُّ إِلَى اللَّهِ مِنْ النَّقِيمِينَ
 مَنْ النَّقِيمِينَ
 مَنْ النَّقِيمِينَ
 مَنْ النَّقِيمِينَ
 مَنْ النَّقِيمِينَ
 مَنْ النَّفِيمِينَ
 مَنْ النَّهُ وَلَمْ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللْمُولُولُولُولُولُولُولُولُولُولُولُولُهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ و

1253, Even among the enemies of Islam, actively fighting against Islam, there may be individuals whom be in a position to require protection. Full asylum is to begiven to them, and opportunities provided for hearing the Word, they become Muslims and brethren, and no further question arises. If they do not see their way to accept Islam, they will require double protection: (1) from the Islamic forces openly fighting against their people, and (2) from their own people, as they detached themselves from them. Both kinds of protection should be ensured for them, and they should be safely escorted to a place where they can be safe. Such persons only err through ignorance, and there may be much good in them.

1254. Maaman: place or opportunity of being secure from all harm.

1235. In this section we have the reasons why the treaties with treacherous Pagan loss were denounced. The clause introducing the exception is a parenthetical clause. The word "Pagans" must be connected with verse 8 which follows. In that verse the word haifa resumes the clause introduced by the word haifa at the beginning of verse 7. The exceptional Pagan tribes which remained true to their word were the Band Banza and the Bans Kināna, who swore their treat pear-the Sacred Mosque and faithfully observed it. They were to be given the full benefit of their fidelity even though their kindred tribes were treacherous.

1256. The exceptions having been stated parenthetically in verse 7, the indictment of the general mass of Pagas nties is now ret out briefly but fully and convincingly. After that kind of behaviour how can any treaty be possible with them? The counts are: (1) that whenever they got a slight advantage, they disregarded the ties both of kinship and of covernant as against the Muslims because of their Paith, thus proving doubly trea-herous; (2) that they spoke fair words, but had enom in their hearts; (3) that their attitide was one of rebellion against their plighted word; (4) that they disregarded the solemn Signs of God for "ome miserable worldly gain; (5) that they rivided to prevent other people from coming to the Way of God. The first clause is repeated again as the last clause, to emphasise their double treachery, and round of the argument.

1257. Among the Arabs the ties of kinship were so strong as to be almost unbreakable. The Pagan Arabs went out of their way to break them in the case of the Mullims, who were kith and kin to them. Besides the bond of kinship there was the further bond of their plighted oath in the Treaty, They broke that oath because the other parties were Muslims!

Or of covenant? With (fair words From) their mouths they entice you, But their hearts are averse From you; and most of them Are rebellious and wicked.

- The Signs of God have they sold For a miserable price, And (many) have they hindered From His Way: evil indeed Are the deeds they have done.
- 10. In a Believer they respect not
  The ties either of kinship
  Or of covenant! It is they
  Who have transgressed al!
  bounds. 25
- 11. But (even so), if they repent, ""
  Establish regular prayers,
  And practise regular charity,—
  They are your brethren in Faith:
  (Thus) do We explain the Signs
  In detail, for those who understand.
- 12. But if they violate their oaths
  After their covenant,
  And taunt you for your Faith,
  Fight ye the chiefs of Unfaith:
  For their oaths are nothing to
  them:
  That thus they may be restrained.
- ill ye not fight people Who violated their oaths,

وَلَا ذِمَّةُ يُرْضُونِكُمْ إِلْوَلِمِهِمْ وَتَالَىٰ مُلُونُهُمْ وَأَكْثَرُهُمْ مُنْسِفُونَ ۞ اشْتَرُوا عَنْ اللهِ مُتَنَّا قِلْمِلَهُ فَصَدَدُوا عَنْ سَبِّلِوْءً إِلَّهُمْ سَانًا

م ك و مصرف ۞ لا يَرْفِتُونَ فِي مُؤْمِنِ لِا ۗ وَلا ذِنَتَأَ يَرُولَكِكُ مُمُ الْمُعْدَدُونَ

قَانِ تَكَابُوا وَأَقَامُوا الصّلُوةَ
 قَانُوا الرّحَواة الخَامُكُ في الدِينُ الْمَثَلُونَ
 قَانُوا الرّحَواة الخَامِكُ في الدِينُ المَّالِمُ مَنْ بَعَندِ وَمَلْمَ مُنْ إِمْنَاهُ مِنْ بَعَندِ.
 قَانِ الْمَلَ الْمِنْ مُنْ الْمَنْ الْمَنْ الْمَنْ المَنْ الْمَنْ الْمُنْ ُالْمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ ا

1258. The catalogue of their sins being set out, it is clear that they were aggressors in the worst possible ways; and war became inevitable.

1259. The chance of repentance and mercy to the worst enemies is again emphasised, in order that people with any understanding may not be misted into thinking that war was an easy or light matter. This emphasis is balanced by the emphasis in the next verse on the causes which made war inevitable for those with any self-respect.

1260. Not only did the enemies break their oaths shamelessly, but they even taunted the Muslims on their Faith and the "simple-minded" way in which they continued to respect their part of the treaty, as if they were afraid to fight!

Plotted to expel the Apostle, 1888 And took the aggressive By being the first (to assault) you? Do ye fear them? Nay, It is God Whom ye should More justly fear, if ye believe!

- 14. Fight them, and God will Punish them by your hands, Cover them with shame, Help you (to victory) over them, Heal the breasts of Believers, <sup>1065</sup>
- 15. And still the indignation of their hearts, isso.

  For God will turn (in mercy) isso.

  To whom He will; and God

  Is All-Knowing. All-Wise.
- 16. Or think ye that ye Shall be abandoned, As though God did not know 1866 Those among you who strive With might and main, and take None for friends and protectors Except God, His Apostle, And the (community of) Believers? But God is well-acquainted With (all) that ye do,

1261. The argument now takes a new turn. An appeal is made to the Muslims on various grounds: (1) the shameless disregard of treaties by the enemy, (2) the under hand plots to discredit the Holy Apostle, and turn him out of Medina as he had been turned out of Mecca, (3) the aggressive taken by the Quraish and their confederates in Medina after the treaty of Budaisbya (A.H. 6, Zwi-qa-d, Feb. 628), (4) the manly attitude that fears God rather than men, and (5) the need to prove our sincere faith by test and trial and struggle and sacrifice (ix. 16).

1262, Heal the breasts of believers, i.e., of wounds that they may have sustained from the assaults, taunts, and cruelty of the enemy.

1263. When the victory comes and the wounds are healed, a great peace comes to the hearts of those who have suffered, striven, and struggled. The fighting was an abnormal necessity forced by injustice and oppression. When God's Law is established, the fire of indignation is quelled, and the true Peace of Islam is attained.

1264. God's mercy is unlimited. When evil is destroyed, many of those who were enticed by evil will come into the fold of truth and righteounerss, and the cessation of war and conflict will bring peace, certainly to those who fought for the right, but also possibly to those whore eyes have been opened to the working of God's Law and who in healing reconciliation become members of the Brotherhood of Peace in [Jahr].

1265. Some translators have taken a different verbal construction of this passage, but the ultimate effect in meaning is the same: we must all be tested and tried, but God knows our immost hearts, and He will support those who strive in His way, out of sincere love for Him, His Apostle, and the body of the true men of faith.

#### SECTION 3.

- 17. It is not for such
  As join gods with God,
  To visit or maintain 1255
  The mosques of God
  While they witness
  Against their own souls
  To infidelity. The works
  Of such bear no fruit:
  In Fire shall they dwell.
- 18. The mosques of God
  Shall be visited and maintained
  By such as believe in God
  And the Last Day, establish
  Regular prayers, and practise
  Regular charity, and fear
  None (at all) except God.<sup>185</sup>
  It is they who are expected
  To be on true guidance.<sup>1868</sup>
- 19. Do ye make the giving 1866 Of drink to pilgrims,

صاكان إلى إلى أن بعثم والتسليمة الله من ما كان المشهر والته التسليمة الته والته وا

٠ أَبَّعَلْنُهُ سِفَايَّةُ الْحَالَجُ

1266. 'A mara as applied to mosques implies the following ideas: (1) to build or repair: (2) to maintain in fitting dignity: (3) to visit for purposes of devotion; and (4) fill with light and file and activity.—what would be called in Urdu Masjid ābād karmā. For brevity I have only used the two words "visit and maintain" in the Translation.

Before the praching of Islam the Pagans built, repaired, and maintained the Mosque, and celebrated Pagan ceremonies in it, including naked dances round the Karba. They made an income out of it. Islam protested, and the Pagans ejected Muslims and their Leader from Mecca, and shut them out from the Karba itself. When the Muslims were strong enough to re-take Mecca (A.H. 8), they purified the Mosque and re-stablished the worship of the true God. The families who previously held control could not after this be allowed in a statisty Pagansism to control the Mosque any longer. If they became Muslims, it was a different matter. The further question arose: should they be allowed to visit it and practise their unseemly Pagan rites? Obviously this would be derogatory to the dignity and honour of the Mosque, and was forbidden. This was the particular occasion to which the verse refers. The general deduction is clear. A house of God is a place of sincere devotion, not a theatre for vulgar rites nor a source of worldly income. Only sincere Believers have a right of entry. Who the sincere Believers are, is explained in the next very.

1267. See the previous note. Sincere Believers are those who have faith in God and the future, and have a spirit of devotion and charity—a true and abiding spirit, not marely, isolated acts now and again. Moreover they must not bow to worldly greed or ambition, which produces (ear of worldly power,

1266. Others may call themselves by what names they like. True guidance is shown by the tests here indicated.

1259 Giving drinks of cold water to thirsty pligrims, and doing material services to a mosque are meritorious acts, but they are only external. If they do not touch the soul, their value is slight. Far greater, in the sight of God, are Faith, Endeavour, and self-surrender to God. Men who practise these will obtain honour in the sight of God. God's light and guidance comes to them, and not to those self-surficient beings who think that a little show of what the world considers piety is enough.

Or the maintenance of The Sacred Mosque, equal To (the pious service of) those Who believe in God And the Last Day, and strive With might and main In the cause of God? They are not comparable In the sight of God: And God guides not Those who, do wrong.

- 20. Those who believe, and suffer Exile and strive with might And main, in God's cause, is With their goods and their persons, Have the highest rank In the sight of God: They are the people Who will achieve (salvation).
- 21. Their Lord doth give them
  Glad tidings of a Mercy
  From Himself, of His good
  pleasure,
  And of Gardens for them,
  Wherein are delights
  That endure:
- 22. They will dwell therein For ever. Verily in God's presence Is a reward, the greatest (of all). 121
- 23. ye who believe! Take not For protectors your fathers And your brothers if they love Infidelity above Faith:

وَعِسَارَةَ الْمُنْهِدِ الْحَرَاءِ كُنْ اَمْنَ ﴿ وَلَهُ وَالْمُنُودُ الْأَيْنِ رَبِّحُلْهُدُ فِي سِيلِ اللَّهُ لا بستنون عِندا اللَّهُ وَاللهُ لا يَسْدِى الْقَدْفِهُ الظَّكْلِيدِينَ

الذين الشوا وكابتروا وتبتك دوا فى
 ستبسيل الله يساخوا في الفي والفيسين
 أخف درجة عند الله وأوليل مر
 الفسار وروب

هُ يُبَيَّزُهُ لِمُ رَبَّعُهُ يَرْضُ فِي نِنْ فَى وَضَوَانِ
 وَجَنَاتٍ المَّنْ فَهَا أَيْسِدُ الْمِقْدُ

خليدبن فيها آبكاً إن الله
 عندة آفر عظية
 بناين الذين المثول لا نفيذن آابه المحتدة
 مناين الذين الشوال المفتدن المحتدة

1270. Here is a good description of Jihād. It may require fighting in God's cause, as a form of self-sacriāce. But it sessents consists in (1) a true and sincere Faith, which so fixes its gaze on God. that all selfsh or worldy motives seem pattry and fade away, and (2) an earnest and ceaseless activity, involving the sacrifice (if need be) of life, person, or property, in the service of God. Mere brutal fighting is opposed to the whole spirit of Jihād, while the sincere scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable forms of Jihād.

1271. Those who strive and suffer in God's cause are promised (1) a mercy specially from Himself, (2) His own good pleasure, (3) gardens of perpetual delight, (4) the supreme reward, God's own Presence or nearness. These are in gradation: (1) is a special mercy, higher than flows out to all creatures; (2) is a consciousness of God's good pleasure, which raises the soul above itself; (3) is that state of permanent spriftual assurance, which is typided by gardens of perpetual delight, and (4) is the final bliss, which is the Presence of God Himself, or, in Suß language diddri-i-168hs, the

If any of you do so, They do wrong,

24. Say: If it be that your fathers, Your sons, your brothers, Your mates, or your kindred; The wealth that ye have gained; The commerce in which ye fear A decline; or the dwellings In which ye delight—"

Are dearer to you than God, Or His Apostle, or the striving In His cause;—then wait Until God brings about 109 His Decision: and God Guidles not the rebellious.

#### SECTION 4.

25. Assuredly God did help you in many battle-fields
And on the day of Hunain: ""\*
Behold! your great numbers
Elated you, but they availed
You naught: the land,
For all that it is wide,
Did constrain you, and ye

1272. Man's heart clings to (1) his own kth and kin-parents, children, brothers and sisters, husbands or wives, or other relatives, (2) wealth and prosperity, (3) commerce or means of profit and gain, or (4) noble buildings, for dignity or comfort. If these are a hindrance in God's cause, we have to choose which we love most. We must love God even if it involves the sacrifice of all else.

1273. If we love our earthly ties and comforts, profits and pleasures, more than we love God, and therefore fail to respond to God's cause, it is not God's cause which will suffer. God's purpose will be accomplished, with or without us. But our failure to respond to His will must leave us splritually poorer, brefet of grace and guidance: "for God guides not the rebellious"

This is of universal application. But it was strikingly illustrated in the case of those faithful ones who obeyed the Apostle's call, left the comfort of their homes in Mecca and suffered exile in Medina, gave up their trade and their possessions, stored and fought for God's cause, sometimes against their own kith and kin or their own tribesmen who were enemies of Islam. They won through. Others were not prepared for such sacrifice, but their failure did not stop the accomplishment of God's plan and purpose:

1274. Bunain on the road to Täif from Mecca, and about fourteen miles to the east of Mecca, I the a valley in the mountainous country between Mecca and Täif. Immediately after the conquest of Mecca, (A H, S), the Pagan idolaters, who were surprised and chagrined at the wonderful reception which Islam was receiving, organised a great gathering near Täif to concert plans for attacking the Apostle. The Hawzin and the Thaqti tribes took the lead and prepared a great expedition for Mecca, boasting, of their strength and military skill. There was on the other hand a wave of confident enthusiasm among the Muslims at Mecca, in which the new Muslims joined. The enemy forces numbered about 4,000, but the Muslim force reached a total of ten or twelve thousand, as every one wished to join. The battle was joined at Bunain, as described in the next note.

Turned back in retreat.127

26. But God did pour His calm 1126
On the Apostle and on the
Believers,
And sent down forces which ye
Saw not: He punished
The Unbelievers they dot He

The Unbelievers: thus doth He Reward those without Faith.

27. Again will God, after this, <sup>127</sup>
Turn (in mercy) to whom
He will: for God
Is Oft-forgiving, Most Merciful.

28. ye who believe! Truly
The Pagans are unclean; 1276
So let them not,
After this year of theirs, 1279

رُ وَلِيَنْ مُغْرِينَ ﴿ ثُوَّا َ زَلَ اللَّهُ سَكِينَهُ عَلَى رَسُولُهِ • وَعَلَى اللَّهِ اللَّهِ • وَعَلَى اللَّهِ اللَّهِ • وَعَلَى اللَّهِ مَوْ اللَّهِ • وَعَلَى اللَّهِ مَوْ اللَّهِ • وَعَلَى اللَّهِ مَوْ اللَّهِ مَنْ اللَّهِ فَعَلَى اللَّهِ مَنْ اللَّهِ فَعَلَى اللَّهُ مِنْ اللَّهِ فَعَلَى اللَّهُ مِنْ اللَّهِ فَعَلَى اللَّهُ مِنْ اللَّهِ فَعَلَى اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ عَلَى اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ الْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ اللْمُنْ اللْمُنْ الْمُنْلِيلِيْ اللْمُنْ اللِمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْ

1275. For the first time the Muslims had at gymain tremendous odds in their favour. But this itself constituted a danger. Many in their ranks had more enthusiasm than wisdom, more a spirit of elation than of faith and confidence in the righteousness of their cause. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concaled himself. As soon as the Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a disadvantage. Many were stain, and many turned back in confusion and retreat. But the Apostle, as-ever, was calm in his wisdom and faith. He rallied his forces and inflicted the most crushing defeat on the enemy.

1276. Sahīs: calm, peace, security, tranquillity. Cf. ii. 248. The Apostle never approved of over-weening confidence, or reliance merely upon human strength, or human resources or numbers. In the hour of danger and seeming disaster, he was perfectly calm, and with cool courage relied upon the help of God, Whose standard he carried. His calmness inspired all around him, and stopped the rout of those who had turned their backs. It was with God's help that they won, and their victory was complete. They followed it up with an energetic pursuit of the enemies, capturing their camps, their flocks and herds, and their families, whom they had boastfully brought with them in expectation of an easy victory

1277. Examples of God's mercy and grace in difficult circumstances in one case illustrate His grace and mercy at all times to those who have faith.

1278, Unelean: both literally and metaphorically; because Muslims are enjoined to be strict in abutions and physical cleanliness, as well as in purity of mind and heart, so that their word can be relied upon.

1279 This year of theirs: there is a two-fold meaning: (1) now that you have complete control of Mecca, and are charged with the purity of worship there, shut out all impurity from this year; (2) you have seen how the Pagans have behaved this year; their year of power and misuse of that power may be called their year; it is over, and now you Muslims are responsible.

Approach the Sacred Mosque. And if ye fear poverty, 1800 Soon will God enrich you, If He wills, out of His bounty, For God is All-Knowing, All-Wise.

C. 94.1

29. Fight those who believe not In God nor the Last Day, Nor hold that forbidden Which hath been forbidden By God and His Apostle, Nor acknowledge the Religion Of Truth, (even if they are) Of the People of the Book, Until they pay the Jisya Mit With willing submission, Mit And feet themselves subdued.

المُسِدُ الْحَرَّارَ بَعَدُ عَامِعِ مَمْناً قَانَ خِفْتُهُ عَنِكَةً مَسَوْفَ بُنِينِكُ اللَّهُ عَلِيْهُ عَلَيْهُ عَنَامًا إِلَّ اللَّهِ عَلَيْهُ عَلِيْهُ عَلِيْهِ ۞ فَيْنَافُوا الْدِينَ لا بُؤْمِنُونَ مَا حَرَّالَهُ بِالْوَرْدِالْاَيْرِ وَلَا بَيْنِهُ وَنَ مِينَ الْحَيْدَ اللَّهِ مَلَى اللَّهِ وَلَا وَرَسُولُهُ وَلَا بِدِيسُونَ مِينَ الْحَيْدُ اللَّهِ مَنْ الْذِينَ أَوْهُوا الْحِيدَ الْجَمَّى نَفْطُوا الْجِنْرَا لَذِينَ الْإِنْ الْذِينَ بَهُ وَهُو الْمُؤْلُونَ

C. 94.—The enemies of Faith would fain put out (ix. 30-42.) God's light, but God's light will shine More glorious than ever. Wealth Is for use and on trust for mankind: Hoard not, nor misuse it. Fight A straight fight in the cause of Right: Go forth bravely to strive and strongle, And prove yourselves worthy of God.

1280. The concourse in Mecca added to the profits of trade and commerce "But fear not," we are told; "the Pagans are a waning power, bound to disappear, and you should strengthen your own community, that they may more than counter-balance the apparent loss of custon; and God has other means of improving your economic position." This actually happened. The Pagans were extinguished from Arabla, and the concourse of Pligimis from all parts of the world increased the numbers more than a hundred-fold. Here is commonsense, wisdom, and statesmanship, even if we look at it from a outvel human point of view.

1231. Juye: the root meaning is compensation. The derived meaning, which became the technical meaning, was a poll-tax levied from those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim State, saying only their personal liberty of conscience as regarded themselves. There was no amount fixed for it, and in any case it was merely symbolical—an acknowledgment that those whose religion was tolerated would in their turn not interfere with the preaching and progress of Islam. Inside Suggests one didar per year, which would be the Arabian gold dians of the Muslim States, equivalent in value to about half a sewretign, or about 5 to 67 rupees. See n. 410 to it. 37. The tax varied in amount, and there were exemptions for the poor, for females and children (according to AbB Banifa), for slaves, and for monks and hermits. Being a tax on-able-bodied males of military age, it was in a sense a commutation for military age service. But see the next note

1282. 'As Yadin (literally, from the band) has been variously interpreted. The hand being the symbol of power and authority, I accept the interpretation "in token of willing submission." The ligray was thus partly symbolic and partly a commutation for military service, but as the amount was insignificant and the exemptions numerous, its symbolic character predominated. See the last note.

# SECTION 5.

- 30. Pehe Jews call 'Uzair a son 'sa' Of God, and the Christians Call Christ the Son of God. That is a saying from their mouth; (In this) they but imitate 'sa' What the Unbelievers of old Used to say. God's curse Be on them: how they are deluded Away from the Truth!
- 31. They take their priests take
  And their anchorites to be
  Their lords in derogation of God, take
  And (they take as their Lord)
  Christ the son of Mary;
  Yet they were commanded
  To worship but One God:
  There is no god but He.
  Praise and glory to Him:
  (Far is He) from having
  The partners they associate
  (With Him).

وَهَاكِ الْبَهَوُهُ عُرْبَيْرُ انْ الْهَ وَهَاكِ
 الْهَدَرَى الْمَسِيعُ انْ اللّهَ دَالِكَ وَلَحْسُر
 إِنْ وَهِم لِهِ مَعْلَى الْمَسْعِيمُ الْمَسْعُونَ وَلَ الْدِّنَ حَعْمُ وَلَى الْمَدِنَ حَعْمُ وَاللّهِ مِنْ الْمَلَى مَنْ الْمَدْنَ حَعْمُ وَاللّهِ مِنْ الْمَسْعُمْ اللّهُ أَنْ فَوْ اللّهِ مَنْ اللّهِ مَنْ اللّهِ مَنْ اللّهِ مَنْ اللّهِ مَنْ اللّهُ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مَا اللّهُ مَنْ اللّهُ مَا اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَا اللّهُ مَنْ اللّهُ مَا اللّهُ اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مَا اللّهُ مَنْ اللّهُ مَا اللّهُ اللّهُ مَا أَلْمُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا ال

۞ اتَّخَدَثُوا آنَتِ ارَضْ هُ وَرُفْتِ مُنْهُمُ مُ اَرْبَابُ مِنْ مُولِ اللَّهِ وَالْمَسِيحِ آبَنَ مَّنْهُمَ وَمَا اُوْرُهَا لِالْآلِيمُ مُثَوَّا لِكَا وَمِثْلًا لَآلِكَ اللَّهِ إِلَّا مُدَوِّسُهُ لِمُنْهُ عِسَا لِنُوْرِكُ وَنَ

1283, In n, 718 to v. 20 I have quoted passages from the Old Testament, showing how freely the expression "sons of God" was used by the Jews. 'A sect of them called 'Uzair a son of God, according to Baidhawi. In Appendix II (Sura v.) I have shown that the constitution of Judaism dates from Uzair (Ezra). The Christians still call Christ the Son of God.

1284, Taking men for gods or sons of God was not a new thing. All ancient mythologies have fables of that kind. Thete was less excuse for such blasphemies after the aposites of God had clearly explained our true relation to God than in the times of primitive ignorance and superstition.

1285, Cf. v. 78.

1286. Aþbär i doctors of haw; priests; learned men: Cf. v. 47, where they are associated with Rabbis. Rwhöse: monks, ascetics, anchorites, men who have renounced the world; where there he a celibate clergy, the term can be applied to them as well as to members of monarite orders. It is also permissible to apply the term to "saints", where they are defleted or credited with divine powers, or where people pray to them as they do in the Roman Catholic Church.

128? Priest worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between God and man and be the exclusive repository of God's secrets is deregatory to the goodness and all-pervading grace of God. The worship of." lords many and gods many "was not confined only to the Pagans. The defication of the son of Mary is put here in a special clause by steelf, as it held (and still holds) in its thrall a large portion of civilised humanity.

1288, Cf. vi. 100,

- 32. Texain would they extinguish
  God's Light with their mouths,
  But God will not allow
  But that His Light should be
  Perfected, even though the
  Unbelievers
  May detest (it).
- 33. It is He Who hath sent His Apostle with Guidance And the Religion of Truth, To proclaim it <sup>169</sup> Over all religion, Even though the Pagans May detest (it).
- 34. O ye who believe! There are Indeed many among the priests And anchorites, who in falsehood Person the substance of men And hinder (them) from the Way Of God. And there are those Who bury gold and silver 1939 And spend it not in the Way-Of God: announce unto them A most grievous penalty—

﴿ يُرِيدُونَ أَنْ يُطْفِئُواْ فُرَا لَقَوْ إِفُوْمَهِ وَوَأَلِهُ ۗ الْكَلِّرُونَ اللَّهِ إِلَّهِ أَنْ الْمُكَلِّرُونَ اللَّهِ إِلَّا آنَ بُنِيَّةً نُورَةً وَلَوْكِي ٱلْكَلِّرُونَ

هُوَالَيْتَ أَنْسَلَ رَسُولَهُ إِلَمْهُ مَنَا لَيْنِ عَلَمْهِ وَلَوْ الْمُهُ مَنَا لَيْنِ عَلَادٍ تَلَوْ
 هُ وَ تَالَيْقِ لِيغْلِيهِ رَهُ عَلَى الْيَنِ عَلَادٍ تَلَوْ
 هُ وَ تَالَيْقِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى الْمَا عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى الْهُ عَلَى الْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الْهُ عَلَى الْهُلْهُ عَلَى اللْهُ عَلَى الْهُ عَلَى الْهُ عَلَى الل

1289. With their mouths: there is a twofold meaning: (1) the old-fashioned open oil lamps were extinguished by blowing with the mouth: the Unbelievers would like to blow out God's Light as it is a cause of offence to them: (2) false teachers and preachers distort the Message of God by the false words of their mouth. Their wish is to put out the light of Truth for they are people of darkness; but God will perfect His Light, i.e., make it shine all the brighter in the eyes of men. His Light in itself is ever perfect, but it will penetrate the hearts of men more and more, and so become more and more perfect for them.

1290. Every religion which commends itself widely to human beings and lasts through some space of time has a glimpse of Truth in it. But Islam is the perfect light of Truth. As the greater Light, through its own strength, outshines all lesser lights, so will Islam outshine all else, in spite of the displeasure of those to whom light is an offence. See also xiviii. 28, n. 4912, and 1xi, 9, x5442.

129]. Bill-biglili—in falsehood. i.e., by false pretences, or in false or vain things. This was strikingly exemplified in the history of Medieval Europe, though the disease's apt to attack all peoples and organisations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stone to worldly power and possessions. Even the Monastic Orders, which took vows' of powerly for individuals, grew rich with corporate property, until their wealth became a scandal, even among their own nations.

1292. Missuse of wealth, property, and resources is frequently condemned, and in three ways: (1) do not acquire anything wrongfully or on false pretences; (2) do not hoard or bury or amass wealth for its own sake but use it freely for good, whether for yourself or for your neighbours; and (3) be particularly careful not to waste it for idle purposes, but only so that it may fructify for the good of the people.

- 35. On the Day when heat ress
  Will be produced out of
  That (wealth) in the fire
  Of Hell, and with it will be
  Branded their foreheads,
  Their flanks, and their backs,
  —"This is the (treasure) which ye
  Buried for yourselves: 1524 taste ye,
  Then, the (treasures) ye buried!"
- 36. When number of months institute in the sight of God Is twelve (in a year)—
  So ordained by Him The day He created The heavens and the earth; Of them four are sacred; That is the straight usage. So wrong not yourselves in the series and fight the Pagans of the series in and fight the Pagans.

 شَوْرَ نِحْمَىٰ عَلَيْهَا فِي فَارْجَهَنَمَ فَتَكُوتِنَا
 بَهَا حِبَاهُ لِمُهُمْ وَجُوْلِهُمْ وَظُهْ وَلَهْمُ وَلَهُمْ هَذَا فَا اللّهِ مَا اللّهِ عَلَيْهِ اللّهُ عَلَيْهِ اللّهِ عَلَيْهِ اللّهُ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهُ عَلَيْهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ اللّهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْ عَلَيْهِ عَلْكُوا عَلَيْهِ عَلَم

﴿ إِنْ عِنْدُ النّهُ ورعِندُ اللّهِ النّاعَثَرَ مُنْهُمْ فِي كِنْهِ اللّهِ يُؤْمُ فَالْ النّبَتَ وَبِ وَالْأَرْضُ مِنْهَا أَرْبَعَنَا خُرُمٌ ذَلِكَ الدِّنُ النّبَيْدُ فَلَا تَقْلِلُواْ فِيهِ ﴿ أَنْفُسَكُمْ وَقَائِلُوا النّبَيْدُ فَلَا تَقْلِلُواْ فِيهِ ﴿ أَنْفُسَكُمْ وَقَائِلُوا النّبُيْكِينَ

1293. A very striking metaphor is here used to figure forth the penalty to be suffered by those who missue wealth, for such missue is as much a spiritual sin as any other kind of disobedience to God's Will. Such missued wealth will itself become evidence against us. It will be as if the gold and sliver will be heated to add to the heat of Hell-fire; that it will brand our foreheads as reflecting on our intelligence in thinking that wealth was a good thing in itself instead of a mere means of doing good; it will brand our fanks (the middle part of our body, supporting the stomach, the seat of greed), as showing that the greed produced no real satisfaction; and it will brand our backs, the source of our stability and strength, as showing that the greed produced no real satisfaction; and it will brand our backs, the source of our stability and strength, as showing that stability and strength, destroys, by the missue, our stability and strength,

1294. The voice enforces the moral: "did you expect satisfaction or salvation from the treasures that you misused? Behold! they add to your forment!"

1295. This and the following verse must be read together. They conderm the arbitrary and selfish conduct of the Pagan Arabs, who, because there was a long-established custern of observing four months as those in which gliphing was forbidden, changed the months about or added or deducted months when it suited them, to get an unfair advantage over the enemy. The four Prohibited Months were: Zul-qa'd, Zul-hajj, Muharram, and Rajab. If it suited them they opstoned one of these months, and so a prohibited month became an ordinary month: while their opponents might hesitate to fight, they got an undue advantage. It also upset the security of the Month of Pilgramage. This very ancient brage made for fair dealing all round, and its infraction by the Pagans is condemned.

The question of a solar astronomical year as against the lunar ecclesiastical year does not arise here. But it may be noted that the Arab year was roughly luni solar like the Hindu year, the months being lunar and the intercalation of a month every three years brought the year nearly but not accurately up to the solar reckoning. From the year of the Farewell Pligrimage (A. H. 10) the ecclesiastical year was definitely fixed as a purely lunar year of roughly 354 days, the months being calculated by the actual appearance of the moon. After that, every month of the ecclesiastical year came about 11 days earlier in the solar, year, and thus the ecclesiastical months travelled all round the seasons and the solar year. The lunar year remains the ecclesiastical year.

1296. The Muslims were at a disadvantage on account of their scruples about the Prohibited Months. They are fold not to wrong themselves in this. If the Pagans lought in all months on one pretence or another, they were allowed to defend themselves in all months. But self-restraint was (as always) recommended as far as possible.

All together as they Fight you all together. But know that God Is with those who restrain Themselves.

37. Verily the transposing 189 (Of a prohibited month) Is an addition to Unbelief:
The Unbelievers are led
To wrong thereby: for they make It lawful one year,
And forbidden another year,
In order to adjust the number
Of months forbidden by God
And make such forbidden ones
Lawful. The evil of their course
Seems pleasing to them. 1858
But God guideth not
Those who reject Faith.

### SECTION 6.

كَآفَةُ كَنَا الْهَانِيانِكُوْ كَآفَةً وَاعْلَوْا آذَ اللّهَ مَعَ اللَّيْفِينَ

﴿إِنِّكَا الشِّمَّ: وَيَادَةٌ فِي الْكُفْرِيُعِكُلُهِ الْذِيْنَكَدَرُا لِجُلُونَهُ عَامًا وَهُعَرَمُ وَنَهُ عَامًا لِيُولِطِنُوا عِنَّةً مَا حَرَّمَ اللَّهُ فَكِيلُوا مَا عَرَّمَ اللَّهُ لَٰذِينَ لَمُشْرِّسُوهُ أَضَالِهُمْ وَاللَّهُ لَا يَبْنِي

﴿ بَنَائِهُمُ الْآوَتَ اَسْتُوا مَنَا لَكُمْ اللهِ
 إِلَّهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ
 اللهُ نَعِنُ أَرْضِينُكُ وَ إِلْمُ تَكِينُ وَ اللهُ نَهَا مِن
 اللهُ نَعِنْ أَرْضِينُكُ وَ إِلَيْهُ مِنْ وَ اللهُ نَهَا فِي اللهُ مَنِهِ اللهُ نَهَا فِي اللهِ مَنْ إِلَا قَلِيلُ اللهُ مَنْ اللهُ مَنْ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ ْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِي

1297. To meddle with an old-established custom of close time for warfare during Prohibited or Sacred Months was not only a demonstration of the Unbelievers against the Muslims on account of their Faith, but was wrong and unjust in itself, as it abolished a wholeome check on unregulated warfare, and prejudiced the law-abilding side by arbitrary decisions.

1298. Cf. vi. 122 The lawless man thinks he is doing a great thing in getting the better of those what careful to observe a naw they believe in. But the lawless man loses the guidance of Faith, which is a symbol of his being guided by God; he will therefore lists in the end.

139. The immediate reference is to the expedition to Tablic (A.H. 9), for which see the introduction to this Sūra. But the lesson is perfectly general. When a call is made on behalf of a great cause, the fortunate ones are those who have the privilege of responding to the call. The unfortunate ones are those who are so engrossed in their parochial affairs that they turn a deafearto the appeal. They are suffering from a spiritual disease.

1300. The choice is between two courses: will you choose a noble adventure and the glorious printing of following your spiritual leader, or grovel in the earth for some small worldly gain of refear of worldly loss? The people who heastlated to follow the call of Tablek were deterred by (I) the heat of the summer, in which the expedition was undertaken on account of the three to the existence of the little community, and (2) the fear of losing the fruit harvest, which was ripe for gathering.

- 39. Unless ye go forth, 1808
  He will punish you
  With a grievous penalty,
  And put others in your place;
  But Him ye would not harm
  In the least. For God
  Hath power over all things.
- 40. If ve help not (your Leader). (It is no matter): for Gcd Did indeed help him. 1300 When the Unbelievers Drove him out: he had No more than one companion: 1865 They two were in the Cave. And he said to his companion, " Have no fear, for God Is with us ": then God Sent down His peace upon him. 1504 And strengthened him with forces Which ye saw not, and humbled 1303 To the depths the word Of the Unbelievers. But the word of God Is exalted to the heights: For God is Exalted in might, Wise

1301. Tenfirā—go forth, march onward, be ready to strive and suffer. For this is the condition of largers in the spiritual and moral, as well as in the physical, world. According to the bromely English proverb, God helps those who help themselves. Inactivity and lethargy are fatal. No one can rest on his cars. Man is not necessary to God, but God is necessary to man. If a nation receives favours and falls to deserve them, it will be replaced by another: as has so often happened in history. We may take this as a special warning to islamic nations,

1302. The Table expedition was not a failure. Though many heistated, many more joined in, But a more striking example was when the Apostle was hunted out of Mecca and performed his famous Hijrat. His enemies plotted for his life. He had already sent his followers on to Medina, 7hi had volunteered to face his enemies in his house. His single companion was Abl Bakr. They two conceated themselves in the cave of Thaur, three miles from Mecca, for three nights, with the enemy prowing around in great numbers in fruitiess search of them. "We are but two," said Abl Bakr. "Nay," said Mulyammad, "for God is with us." Faith gave their minds peace, and God gave them safety. They reached Medina, and a glorious chapter opened for Islam. The forces that helped them were not seen, but their power was irresistible.

1303. Literally, "the second of two," which afterwards became Abii Bakr's proud title.

1304. Cf. in. 26.

1305. The superlatives in the Arabic I have rendered by the periphrases, "humbled to the depths" and "exalted to the heights," as they accord better with the genius of the English language. The enemies of Islam had boasted that they would root it out: the result showed them up as ridiculous and despicable.

- 41. Go ye forth, (whether equipped) 1000
  Lightly or heavily, and strive
  And struggle, with your goods
  And your persons, in the Cause
  Of God. That is best
  For you, if ye (but) knew.
- 42. If there had been Immediate gain (in sight), And the journey easy, They would (all) without doubt Have followed thee, but The distance was long, (And weighed) on them. They would indeed swear By God, "If we only could, We should certainly Have come out with you:" They would destroy their own souls; loss that they would be they would

For God doth know That they are certainly lying. ((الفِرُوا خِفَاقًا وَثِفَالًا وَجَهُدُوا بِأَمْوَاكِمُ وَلَنْفُسِكُمُ فِسَيِسِلِ اللَّهُ وَالْمُو خَيْرٌ لَكُمُ اللَّهُ فَسَيْسِلُ اللَّهُ ((اللَّهُ تَعَرِّلُ اللَّهُ عَمَالًا وَيَسِكُ وَمَسَعُّلًا وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهِ وَاللَّهِ اللَّهِ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ الْمُنْ الللْمُنْ اللْمُنْ اللِمُواللَّهُ الللْمُ

C. 95. The Believers do their duty, and make
(xz. 43-72.) No excuses,—unlike the Hypocrites,
Who are a burden whether they join you
Or hold back. No help should be accepted
From these last, as they are false and insincere,
And have a slanderous tongue. Alms
Are for the poor and the needy, not for those
Who come in hypocrisy and mock
At things solemn. But the Hypocrites
Will be found out and receive due punishment,
While the righteous will be rewarded
With bliss and the good pleasure of God.

<sup>1306</sup> Whether equipped lightly or heavily: to be taken both literally and metaphorically.

All were invited, and they were to bring such resources as they had.—light-armed or heavy-armed, on foot or mounted, experienced men for posts of danger, raw men for duties for which they were fit. All would and should help. Even those who were too old or feeble to go could contribute such money or resources as they had.

<sup>1307.</sup> The arts and excuses of the Hypocrites are here exposed. If there had been booty in sight or an easy walk-over, they would have come. All their oaths are false, and in taking the false oaths they are destroying their spiritual life. Indeed the backsiders are jeopardising their own physical lives in hanging back. If the enring succeeded, they would all suffer.

# SECTION 7.

- 43. Sod give thee grace I we Why Didst thou grant them exemption Until those who told the truth Were seen by thee in a clear light, And thou hadst proved the liars?
- 44. Those who believe in God
  And the Last Day ask thee
  For no exemption from fighting
  With their goods and persons.
  And God knoweth well
  Those who do their duty.
- 45. Only those ask thee for exemption Who believe not in God And the Last Day, and Whose hearts are in doubt, So that they are tossed the In their doubts to and fro.
- 46. If they had intended
  To come out, they would
  Certainly have made
  Some preparation therefor;
  But God was averse
  To their being sent forth;
  So He made them lag behind,
  And they were told,
  "Sit ye among those
  Who sit (inactive)."
- 47. If they had come out With you, they would not

فى كَيْبِ فِي مِن تَرَدُدُونَ ٥) \* وَلَوْ أَرَادُواْ أَلْمُونِ لَأَعَ عُـدَّةَ وَلَهٰ حِكَ كُرُهُ اللَّهُ أَنْهِ كغيسك اخت دُوا مَعَ الْقَاهُ

® لَأَخَدُهُ أَفَكُمَّا

1308. Literally, "God give thee forgiveness!" But there is no question of fault here, and fmām Rāzt understands the expression to mean an exclamation,—as one might say in English, "God bless you!" In Shakespeare "God save you!" is a simple friendly greeting, without any question of danger: \*\varepsilon\* in \*\text{unch Aod about Nothing." iii. 2. 82. Note that in \text{Q}. iii. 15t, last clause, "forgiveness" is put in juxtanostion to "grace" as having closely allied meanings. What the Holy Apostle had done in the Tablic expedition was that he had been granting exemptions which may appear from a military point of view tool liberal. He was actuated by motives of kindness as weit as policy; \*\vertinderss, because, in the urgency of the moment he did not wish any one who had a spolicy; \*\vertinderss, because, in the urgency of the moment he did not wish any one who had a real excuse to be refused exemption; and policy, because, if any one did not come with hearly good-will, he would be a burden instead of a help to the army. The policy was justified, because in fact 30,000 men or more followed him. But that did not in any way justify the slackers, and in a review of the position, the slackers and hypocrites are justly condemned.

1309. Doubt takes away all stability of conduct, while Faith makes a man firm in action and cool and collected in mind.

Have added to your (strength) But only (made for) disorder, Hurrying to and fro in your

And sowing sedition among you, And there would have been Some among you Who would have listened to them. But God knoweth well Those who do wrong.

- 48. Indeed they had plotted Sedition belore, and upset Matters for thee,—until The Truth arrived, and the Decree Of God became manifest, Much to their dispust.<sup>301</sup>
- 49. Among them is (many) a man Who says: "Grant me exemption And draw me not but Into trial." Have they not Fallen into trial already? And indeed Hell surrounds The Unbelievers (on all sides).
- 50. If good befalls thee,
  It grieves them; but if
  A misfortune befalls thee,
  They say, "We took indeed
  Our precautions beforehand,"
  And they turn away rejoicing.

زَادُوكَ الإَنجَالَا وَلَأَوْمَتُواْ خِلَاكُمْ يَبْغُوْنَكُمُ الْفِنْنَةَ وَفِيكُمْ سَمَّعُونَ لَمُنَّدُّ وَالْفَا يَبِغُونِكُمُ الْفِنْلَةِ مِنْ

لَقد ابْنَمَوا الْفِنْنَة يَرِاقِبَلُ وَقَلْمُوا لَكَ
 الْانُمُورَتِحَيِّى جَاء الْحِثَّ وَظَلَمَرَ امْرَاللَدَوَهُمْ
 كَذْرُهُونَ

@ وَيْهُ مِنْ مَنْ يَشُولُ آفَدَنِ لِي وَلَا تَفْيِينِيُّ اَكَ فِي الْفِيثَنَاءِ سَفَطِكُواْ وَلَاكَ جَهَنَّهَ لِجُيطَاءُ بِالْكَنْرِينِ

إن شَيْبِ لَكَمَّتَ أَسْنُوهُمْ وَإِن شَيْبِ لَكَ
 مُصِيبَةٌ يَتَوُلُوا وَلَهُ أَخَدُنَا أَمْرَا مِن قَبْلُ.
 وَيَتَوَلُوا وَهُ فَرَونَ

1310. Khilāl has more than one meaning, but I follow the interpretation of Ragib and the majority of accepted Commentators, who take it to mean "in your midst"

1311. Evil plotters against Truth are only too glad to get an opportunity of meddling from within with affairs which they want to spoil or upset. They plot from outside, but they like to egi into the linner circle, that their chances of intrigue may be all the greater. They are, however, unwilling to incur any danger or any self-sacnizes. Their whole activities are directed to mischief. Great wisdom is required in a leader to deal with such a situation, and the best of such leaders must need divine guidance, as was forthcoming in this case.

1312. Fitnet, as explained in n. 1198, viii, 25, may mean either trial or temptation, or else tumult, turnoil, or seldition. The Commentators here take the former meaning, and explain that some Hypocrites claimed exemption from service in the Tabilit expedition in the direction of Syria on the plea that they could not withstand the charms of Syrian women and ought best to stay at home. The artwer is: "But you have already fallent into temptation here by refeating service and disobeying the call." But perhaps the other meaning of "turnoil" may also be permissible as a secondary echo: in that case they object to be drawn into the turnoil of way, but they are toold that they are already in a moral turnoil in advancing a disingeauous plea. In using the English word "trial" in the transition, I have also had in my mind the two shades of meaning associated with that word in English.

المُنْ اللهِ ا

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- 51. Say: "Nothing will happen to us Except what God has decreed For us: He is our Protector"; And on God let the Believers Put their trust.
- 52. Say: "Can you expect for us (Any fate) other than one Of two glorious things—(Martyrdom or victory)? But we can expect for you Either that God will send His punishment from Himself, Or by our hands. So wait (Expectant); we too Will wait with you." "In Just 1997."
- 53. Say: "Spend (for the Cause) Willingly or unwillingly: "194 Not from you will it be Accepted: for ye are indeed A people rebellious and wicked."
- 54. The only reasons why
  Their contributions are not
  Accepted are: that they reject
  God and His Apostle;
  That they come to prayer
  Without earnestness; and that
  They offer contributions
  unwillingly
- Let not their wealth Nor their (following in) sons 1315

1313. The waiting of the Unbelievers and that of the Believers are in different senses. The Unbelievers wish for disaster to the Believers, but the Delievers will either conquer or die as marityrs in the Cause, in either case happy in the issue. The Believers expect punishment for the Unbeliever for their infidelity, either through their own instrumentality, or in some other way in God's Plan, and the Unbelievers would not like it in either case. Cy. (v. 158.

1314. The Hypocrites, who secretly plotted against Islam, might sometimes (and they did) make a show of making some contribution to the Cause in order to keep up their pretence. Their contributions were not acceptable, whether they seemed to give willingly or unwillingly, because rebellion and disobedience were in their hearts. Three reasons are specifically given for their rejection, as the next verse: (1) they did not believe; (2) their prayers were not earnest, but for mere show; and (3) in reality their hearts were not behind the contributions which they offered. Nothing is acceptable to God which does not proceed from a pure and sincere beart.

1315. If they appeared to be prosperous, with their purses and their quivers full (metaphorically), they were not to be envied. In reality their wealth and their sons might themselves be a snare: Cf, viil. 28. On this particular occasion this was proved to the hilt. The wealth of the Pagans filled them with pride, darkened their understanding, and led to their destruction. Their sons and followers adopted the Faith which their fathers had fought against, much to the chagrin of the fathers, whose spiritual death was even worse than their discompliture in this world.

Dazzle thee: in reality
God's Plan is to punish them
With these things in this life."
And that their souls may perish
In their (very) denial of God.

- 56. They swear by God
  That they are indeed
  Of you; but they are not
  Of you: yet they are afraid
  (To appear in their true colours).
- 57. If they could find
  A place to flee to,
  Or caves, or a place
  Of concealment, they would
  Turn straightway thereto,
  With an obstinate rush.<sup>119</sup>
- 58. And among them are men
  Who slander thee in the matter
  Of (the distribution of) the alms: ""
  If they are given part thereof,
  They are pleased, but if not,
  Behold! they are indignant!
- 59. If only they had been content
  With what God and His Apostle
  Gave them, and had said,
  "Sufficient unto us is God!
  God and His Apostle will soon
  Give us of His bounty:
  To God do we turn our hopes "
  (That would have been the right
  course)."

لَنَكُ لَنَ لَذَالِكُ النَّهِ وَهُ

<sup>1316.</sup> Cf. iii. 176-178

<sup>1317</sup> Jamaha-to be ungovernable, to run like a runaway horse, to rush madly and obstinately.

<sup>1118.</sup> Sadaga = alms, that which is given in God's name, mainly to the poor and needy, and for the cognate purposes specified in the next verse but one. Zahār is the regular and obligatory charity in an organised Muslim community, usually 24 per cent, of merchandise and 10 per cent, on the fruits of the earth. There is a wast body of literature on this subject. The main points may be studied in the Hidāpa di fursi, of Shahā Burhānud-din' Ali.

<sup>1319</sup> Selfish men think that charitable lunds are fair game for raids, but the Islamic standards on this subject are very high. The enforcement of such standards is a lways unpopular, and even the Holy Apostle was subjected to obloquy and slander for his strictness to principle. In doubtful cases, claimants who are disappointed should not blame the principles or those who enforce them, but put their trust in God, whose bountes are unbounded, and are given to all, whether rich or poor, according to their needs and their diserts. For every one it is excellent advice to say: deserve before you desire.

## SECTION 8.

- 60. All lms are for the poor
  And the needy, and those
  Employed to administer the (funds);
  For those whose hearts
  Have been (recently) reconciled
  (To Truth); for those in bondage
  And in debt; in the cause
  Of God; and for the wayfarer: 1728
  (Thus is it) ordained by God,
  And God is full of knowledge
  And wisdom.
- 61. Among them are men
  Who molest the Prophet
  And say, "He is (all) ear." <sup>1811</sup>
  Say, "He listens to what is
  Best for you: he believe\*
  In God, has (aith
  In the Believers, and is a Mercy
  To those of you who believe."
  But those who molest the Apostle
  Will have a grievous penalty.
- 62. To you they swear by God.
  In order to please you:
  But it is more fitting
  That they should please
  God and His Apostle,
  If they are Believers.

وإِنِّمَا السَّدَ قَتُ لِلْمُقَرَّاء 
 تَالْسَكِينِ وَالْعَلِيلِينَ عَلَيْهِ 
 تَالْسَكِينِ وَالْعَلِيلِينَ عَلَيْهِ 
 تَالْسَكِينِ وَالْعَلِيلِينَ عَلَيْهِ 
 تَالْمُولَاتُ فَى لُوْنِهُ وَيَا الْمِنْ وَالْمُ وَانْنِ 
 السَّبِيلِ فَيْسِنَةً مِن اللَّهِ وَالْمُهُ 
 السَّبِيلِ فَيْسِنَةً مِن اللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهِنَ اللَّهُ وَاللَّهِنَ اللَّهُ وَاللَّهِنَ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللْلِي اللَّهُ اللَّهُ وَاللَّهُ وَاللْلَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالللْلَهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالل

1320. Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable, funds are not to be diverted to other use, but the genuine expenses of administering charity are properly chargeable to such funds. Who are the needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) nen who have been weamed from hostility, to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment; (2) those in bondage, literally and figuratively; captives of war must be redeemed; slaves should be helped to freedom; those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom (evelop their own gifts; (3) those who are held in the grip of debt should be helped to economic freedom; (4) those who are truggling and striving in God's Cause, by teaching or fighting or in duties assigned to them by the righteous finds, who are thus mable to earn their ordinary living; and G3 strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organised effort, but in a responsible way.

1321. The assonance of the Arabic words "'yw-fwma" and "wfwmum" is of course lost in the Translation. But the sense remains. Detractors of the Prophet said, "OI he listens to everybody!"
"Yes," is the answer, "he listens for their good; he is a mercy and a blessing to all men of Faith, but specially to you (who are addressed)." The general statement is emphasised for the particular people addressed,

- 63. Know they not that for those Who oppose God and His Apostle, Is the Fire of Hell?—
  Wherein they shall dwell.
  That is the supreme disgrace.
- 64. Mich Hypocrites are afraid 1828
  Lest a Stra should be sent down
  About them, showing them what
  Is (really passing) in their hearts.
  Say: "Mock ye! But verily
  God will bring to light all
  That ye fear (should be revealed).
- 65. If thou dost question them, They declare (with emphasis): "We were only talking idly And in play." Say: "Was it At God, and His Signs, And His Apostle, that ye Were mocking?"
- 66. Make ye no excuses:
  Ye have rejected Faith
  After ye had accepted it.
  If We pardon some of you,
  We will punish others amongst you,
  For that they are in sin. 1919

SECTION 9.

67. Whe Hypocrites, men and
women,
(Have an understanding) with each
other: 1888

التدهيشاتوا الذر من بجادد الله ويستواله فاستواله فاستواكه التخذي التعليم التع

الْنَفِعُونَ وَالْمُنْفِقَاتُ بَعْمُهُم

<sup>1322.</sup> The dissection of the motives of the Hypocrites alarmed them. For it meant that they would faal in their policy of having the best of both worlds and undermining the loyalty of the weaker members of the Muslim community. So they turn it off as a jest. But they are sharply rebuked: "Can you make such solemn matters subjects of playful jokes? Fie upon you! You are found out, and your guile is of no effect." In fact many of the Hypocrites turned over a new leaf and became good Believus afterwards, while a few definitely threw in their lot with the open enemies of Islam and shared their false. This is referred to in the next verse but one.

<sup>1323.</sup> See last note. Hypocrisy is a half-way house, a state of indecision in the choice between good and evil. Those who definitely range themselves with good obtain forgiveness; those who pass definitely to evil suffer the penalites of evil.

<sup>1324.</sup> Literally, "the Hypocrites...are of each other". The forms of hypocrisy may vary, but they are all alike, and they understand each other's hypocrisy. They hold together.

They enjoin evil, and forbid What is just, and are close the With their hands. They have Forgotten God; so He 1548 Hath forgotten them. Verily The Hypocrites are rebellious And perverse.

- 68. God hath promised the Hypocrites Men and women, and the rejecters, Of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: For them is the curse of God, 1217 And an enduring punishment.—
- 69. As in the case of those
  Before you: they were
  Mightier than you in power,
  And more flourishing in wealth
  And children. They had
  Their enjoyment of their portion:
  And ye have of yours, as did
  Those before you; and ye
  Indulge in idle talk
  As they did. They!—
  Their works are fruitless
  In this world and in the Hereafter,
  And they will lose
  (All spiritual good).
- 70. Hath not the story reached them Of those before them?— The people of Noah, and 'Ad,' Ad,' And Thamud; the people

تأَثِرُونَ لِلنَّكُو وَيَنْهُوْنَ عَنِ الْمُعْرُونِ وَيَغْيِصِنُونَ أَيْدِيَهُمْ شَوْا اللَّهَ فَنَسِيَهُمُ إِنَّ أَنْتُقِيقِينَ هُمُ الْقَلْسِقُونَ

وَعَدَ اللهُ النَّفِقِينَ وَالنَّقِقَتِ
 وَالْصُفْنَادَ ثَارَجَهَنَّ مَخْلِلِينَ
 فِيهَا مِن حَسْبُهُ \* وَلَتَكُمُ اللهُ وَلَمْدُ
 عَمْنَاكُ مُفْتَدُ

علاب سيب و المستخدة المستخدة المستخدة المستخدة المستخدة المستخدة المستخدة المستخدة والمستخدة المستخدة المستخدة الميت المتحدد المستخدة الميت المتحدد المستخدة المتحدد المستخدة المتحدد 
<sup>1325</sup> The English phrase "close-fisted" would cover only a part of the meaning. The hand is the symbol of power, help, and assistance. This may be snanrial, or it may be in other ways. The Hypocrites pretend a great deal, but are of no use or real help to any one.

<sup>1326,</sup> Cf. vii, 51 and n. 1029. They ignore God: and God will ignore them,

<sup>1327. &</sup>quot;Curse," here as elsewhere, is deprivation of grace and mercy, brought about by the rejection of God by the Unbelievers.

<sup>1328</sup> The story of Noah is told in vii 59-64; of 'Ad in vii 65-72; and of Thamild in vii 73-79; of Adham in numerous places, but see specially vi: 74-82; of Midianites in vii. 85-93; and of Lot and the Cities of the Plain overthrown for their wickedness, in vii. 80-84.

Of Abraham, the men LNS
Of Midian, and the Cities

overthrown. To them came their apostles
With Clear Signs. It is
Not God Who wrongs them,
But they wrong their own souls.

- 71. Piche Believers, men
  And women, are protectors,
  One of another: they enjoin
  What is just, and forbid
  What is evil: they observe
  Regular prayers, practise
  Regular charity, and obey
  God and His Apostle.
  On them will God pour
  His mercy: for God
  Is Exalted in power, Wise.
- 72. God hath promised to Believers,
  Men and women, Gardens
  Under which rivers flow,
  To dwell therein,
  And beautiful mansions
  In Gardens of everlasting bliss.
  But the greatest bliss
  Is the Good Pleasure of God:
  That is the supreme felicity.

إِرْضِيمَ وَأَحْمَا مَنْيَنَ وَالْمُونَقِكَا أَنْهُمْ وَيُسَلَّهُمْ وَالْمُونَقِكَ أَنْهُمْ وَيُسَلَّهُمْ عَافَوا الْمُسُرِّ فَلِمُونِ ﴿ وَالْمُونِ عَالَمُونِ الْمُسْرَوِي الْوَيْمَةُونَ مَنْ الْمُنْوَثِ وَلَيْعُونَ السَّلَوْةِ وَيُؤْفِنَ الرَّكُوةَ وَيُفِيمُونَ السَّلَوْةِ وَيُوفِقَ الرَّكُوةَ وَيُفِيمُونَ السَّلَوْةِ وَيُوفِقُونَ الرَّكُوةَ وَيُفِيمُونَ السَّلَوْةِ وَيُوفِقُونَ الرَّكُوةَ وَيُفِيمُونَ السَّلَوْقِ وَيُعْلَمُ اللَّهُ اللَّهُ وَيَعْلَمُونَ اللَّهُ اللَّهُ اللَّهُ وَيَعْلَمُونَ اللَّهُ وَيَعْلَمُونَ وَهُوفَا اللَّهُ اللَّهُ اللَّهُ وَيَعْلَمُونَ اللَّهُ اللَّهُ وَيَعْلَمُ اللَّهُ نَ الْمُعْلَمُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْكُونَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَالَّهُ اللَّهُ الْمُؤْمِنَانِ اللَّهُ الْمُؤْمِنَانِ اللَّهُ الْمُلِمُ اللَّهُ اللَّهُ الْمُؤْمِنَانِ اللَّهُ الْمُؤْمِنَانِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَانِ اللَّهُ الْمُونُ الْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَانِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ الْمُنَالِقُونَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْ

C. 96.—The hardest striving and fighting are needed (ix. 73-99.) To combat evil and hypocrisy; for sin Can reach a stage when the doors of forgiveness Are closed. The good must shun all evil As unclean, and gladly welcome all chance Of service and sacrifice, as bringing them closer To the Presence and Mercy of God.

1329. In the case of Noah and Abraham, the word I have translated as "people of..." is goars, these prophets were messengers each to his own people or nation, as as was also Hild to the 'Ad people and \$4llih to the Tambid people. The word used for the Midianities is \$4.950-6.4Medyan, which I have translated "man of Midian" for want of a better word. The Midianities were for the greater part of their finistory nomads, with pasture grounds but no settled territory or town. The town of Madyan on the Guil of 'Aqaba refers to much later times when the Midianites as a people had ceased to count. See n. 1053 to vil. 85.

1330. The Cities of the Plain, Sodom and Gomerrah, to whom Lot preached in vain to desist from their abominations; vii, 80-84.

#### SECTION 10.

73. Prophet I strive hard against The Unbelievers and the Hypocrites, And be firm against them. Their abode is Hell.—

An evil refuge indeed.

74. They swear by God that they
Said nothing (evil), but indeed
They uttered blasphemy,
And they did it after accepting
Islam; and they meditated 1151
A plot which they were unable
To carry out: this revenge
Of theirs was (their) only return
For the bounty with which
God and His Apostle had enriched

Them! If they repent, It will be best for them; But if they turn back

To protect or help them.

(To their evil ways),
God will punish them
With a grievous penalty
In this life and in the Hereafter:
They shall have none on earth

75. Amongst them are men Who made a Covenant with God, That if He bestowed on them Of His bounty, they would give (Largely) in charity, and be truly Amongst those who are righteous. @ يَنَأَيُّهَا ٱلنَّيْنُ جَلِيدِ ٱلْحُفَّارَ وَٱلنَّفِوْدِينَ وَاغْلُظْ عَلَيْوَمُّ وَمَأْوُهُمْ جَهَنَّدُ وَيْشَ ٱلْكِيمُرِ

هَمَلِنُون بِالَّهِ مَا قَالُوا وَلَمَةُ
 مَا لَوْلَكُلُمْ وَكَمْرُوا بَسْهَ
 إسْسَنِهِ وَوَحَمُوا بِيَا لَهْ بَنَالِنَّ وَحَمْرُوا بَسْهَ
 وَمَا نَصَنُوا إِنَّهِ أَنْ أَنْهُمُ اللَّهُ وَرَسُولُولُ
 مِن فَعْسُلُو، فَهَا إِنْ بَسُولُوا بِلَهُ مَنْ اللَّهُ عَلَيْمًا
 مَنْ فَا اللَّهُ عَلَيْهِ وَلَا يَعْمُدُوا وَمَنْ المَمْدُولُ
 إليكا في اللَّهُ إِنَّ الْإِنْ فَيْهِ وَمِنَا لَمُهُدُولُ
 الْهُ يَعْنِ مِن وَلِيْ وَكِلَ الْعَيْمِينِ

وَمِينُهُمْ مَنْ عَنهَدَ اللّهَ لَهِنْ اللّهٰ اللّهٰ مِلْمَاناً مِن اللّهٰ مِلْمَاناً مِن اللّهٰ الله المُعلَماناً مَن الله المعلمان المشاليين من المسلمين المشاليين المسلمين المشاليين المسلمين المشاليين المسلمين المشاليين المسلمين المشاليين المسلمين 
<sup>1331.</sup> The reference is to a plot made by the Apostle's enemies to kill him when he was returning from Table. The plot failed. It was all the more destardly in that some of the conspirators were among the men of Medina. It was all the more destardly in that some of the conspirators were among the men of Medina. The more thank the same that the men of the distribution of the same that the same

- 76. But when He did bestow
  Of His bounty, they became
  Covetous, and turned back
  (From their Covenant), averse
  (From its fulfilment).
- 77. So He hath put as a consequence we Hypocrisy into their hearts, (To last) till the Day whereon They shall meet Him: because They broke their Covenant With God, and because they Lied (again and again).
- 78. Know they not that God
  Doth know their secret (thoughts)
  And their secret counsels,
  And that God knoweth well
  All things unseen?
- 79. Mehose who slander such
  Of the Believers as give themselves
  Freely to (deeds of) charity,
  As well as such as can find
  Nothing to give except
  The fruits of their labour,—
  And throw ridicule on them,—
  1331
  God will throw back

اَغَفَتَهُمْ نِنَافًا فِى أَلُورِمْ إِلَىٰ يَوْمِ
 اَلِمَدْوَنَهُ مِنَا أَخَلَمُوا اللهَ مَا وَعَدُوهُ
 وَمِنَاكَا لُوْا بَسَضْدُرُونَ

۞ اَلْ مَثِلُوا اَذَا لَهَ بَسَنَمُ يُرَجُّ وَخَبَوَنِهُ مُ وَأَنَ اللّهَ عَلَمُ الْعُنِوبِ

۞الَّذِينَ بَـلِزُونَ الْطَلَوْعِينَ مِنَ الْمُوْمِدِينَ فِي الْمَسَدَّقَةِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُمْدَكُمْ فَيْمَوْنَ مِنْهُمْذً

1332. If men are false to their covenants and words, the natural consequence will be hypocrisy to cover their falsehood. All consequences of our own acts are in Quranic language ascribed to God. Such consequences will last till the Day of Judgment, when they will have to account for their deeds. They may think that they are deceiving men by their hypocrisy, but they cannot deceive God, to Whom all their most secret thoughts and plots and doings are known.

1333. When financial help is necessary for the Cause, every Muslim contributes what he can. Those who can afford large sums are proud to bring them in of their own free-will, and hose who have contribute their mile or their labour. Both kinds of gifts are equally precious because of the faith and good-will behind them, and only cynics will laugh at the scantiness of the one or the lavishness of the other. Sometimes they not only laugh, but attribute wrong motives to the givers. Such conduct is here reprimanded.

(٩) سورة التوبة

Their ridicule on them: And they shall have A grievous penalty.

80. Whether thou ask
For their forgiveness,
Or not, (their sin is unforgivable):
If thou ask seventy times 1334
For their forgiveness, God
Will not forgive them:
Because they have rejected
God and His Apostle: and God
Guideth not those
Who are perversely rebellious.

SECTION 11.

81. Phose who were left behind
(In the Tabük expedition)
Rejoiced in their inaction
Behind the back of the Apostle
Of God: they hated to strive
And fight, with their goods
And their persons, in the Cause
Of God: they said,
"Go not forth in the heat." 185
Say, "The fire of Hell
Is fiercer in heat." If
Only they could understand!

82. Let them laugh a little:
Much will they weep: 1356

عِندَاللَّهُ مِنْهُ وَكَلُّهُ مَلَكُ ٱلْهِيكُ

اسْكَفَهْر كَمْ أَوْلَاتَسَكَفَهْ لَكُمْ إِنْ
 اسْكَفَهْ كَلْمُ سَنْج اللّهِ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهِ اللّهِ اللّهِ وَرَسُولِهُ وَاللّهُ لَا إِلَيْهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ عَلَى اللّهُ وَرَدُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الل

فَيْحَ الْمُتَلَقْنُونَ يَمْفَمَدِهِ خِلَكَ
 رَسُولِ اللهِ وَكَرِمُوا أَن يُجْمَدِهِ الرَّهِ وَكَرَمُوا أَن يُجْمَدِهِ اللَّهِ وَاللَّهِ وَاللَّهِ اللَّهِ اللَّهِ فَلَا اللَّهِ اللَّهِ فَلَا اللَّهُ اللَّهِ فَلَا اللَّهُ وَلَى اللَّهُ اللَّهِ فَلَا اللَّهِ فَلَا اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّ

@ فَلْيَغْفَكُوا فِلِيلَا وَلْبَنِكُوا كَيْدًا

<sup>1334.</sup> An awful warning for those who actively oppose the Cause of God. The Holy Apostle was by nature full of mercy and forgiveness. He prayed for his enemies. But in such a case even his prayers are nullified by their attitude of rejecting God.

<sup>1333.</sup> The Table expedition had to be undertaken hurriedly in the heat of summer, because of a fineat or fear of Byzantine invasion. They marched from Medina about the month of September or October in the solar calendar.

<sup>1336.</sup> They may speer or ridicule or rejoice now: that will be only for a little; much will they have to weep for afterwards,

A recompense for the (evil) That they do.

- 83. If, then, God bring thee back
  To any of them, and they ask
  Thy permission to come out
  (With thee), say: "Never shall ye
  Come out with me, nor fight
  An enemy with me:
  For ye preferred to sit
  Inactive on the first occasion:
  Then sit ye (now)
  With those who lag behind."
- 84. Nor do thou ever pray
  For any of them that dies,
  Nor stand at his grave; 1339
  For they rejected God
  And His Apostle, and died
  In a state of perverse rebellion.
- 85. Nor let their wealth
  Nor their (following in) sons
  Dazzle thee: God's Plan
  Is to punish them,
  With these things in this world,
  And that their souls may perish
  In their (very) denial of God. 1148

بَرَّاةً بِمَا كَانُوا بَكْسِبُونَ

﴿ قَالِن تَجَعَلَتُ أَفَهُ إِلَى مَا إِفَعُ وَمَنْهُمُ أَنْ اللّهُ عَلَيْهُمُ وَمَنْهُمُ أَنْ اللّهُ وَمُنْهُمُ أَنَّهُ وَمُنْ أَنْ اللّهُ وَمَنْهُمُ أَنْهُمُ أَنّالِهُمُ أَنْهُمُ أ أَنْهُمُ أَنْمُ أَنْهُمُ أَنْهُمُ أَنْهُمُ أَنْهُمُ أَنْهُمُ أَنْهُ

وَلَا نُصَلِ عَلَى الْحَدِينَ هُومَنَا لَ اللّهِ
 وَلَائَتُمْ عَلَى قَدْرَةٍ \* إِنّهُمْ كَمْتُ رُوا بِاللّهِ
 وَرَسُولِهِ ، وَمَا ثُوا وَهُ مُرْفَسِعُونَ

@ وَلَا تَغِيبُكَ أَمُوا كُمُهُ وَأَوْلَا مُهُمُّ ائْتَا بُرِيهُ اللَّهُ أَن يُسَدِّبَهُ مِيهَا فِي الدُّنْتِ اوْتَ زَعَى أَنْشُهُهُمُهُ وَهُمْ كَنْرُونَ وَهُمْ كَنْرُونَ

1337. On the death of a Muslim, it is the pious duty of every neighbouring Muslim who can, to assist in the simple funeral ceremonies,—the prayer for mercy before the body is consigned to the grave, and the consignment of the body to the grave, by a simple, solemn, and dignified titual, in which the near relatives or friends help with the bier while the rest stand by the grave-side. For those who have shown hostility to Islam, this would not be seemly and is forbidden.

1338. Except for the omission of a single word (" life"), this verse repeats verse 55 above. But the repetition indicates the harmonious closing of the same argument in two aspects. In ix, 55 it occurred in connection with the reasons for refusing to receive the contributions of stuh persons to the expenses of an enterprise which though vital to Islam's defence was secretly opposed by such persons. Here (in ix. 83) it is a question of refusing to participate in the obsequies of such persons after their death; it is natural at omit the word "life" in this sae.

86. We hen a Sûra comes down,
Enjoining them to believe
In God and to strive and fight
Along with His Apostle,
Those with wealth and influence
Among them ask thee
For exemption, and say:
"Leave us (behind): we
Would be with those
Who sit (at home)."

87. They prefer to be with

(the women),

Who remain behind (at home): 1333

Their hearts are sealed

And so they understand not.

رَصَمُوا بِأَن يَكُونُوا مَعَ الْخَوَالِيْبِ
 رَصُبِعَ كَلَ فُلُوبِيدَ فَهُدْ
 لَا يَشْفَهُ وَتَ

88. But the Apostle, and those
Who believe with him,
Strive and fight with their wealth
And their persons: for them
Are (all) good things: 1100
And it is they
Who will prosper.

آئين الرئسول وَالَّذِينَ وَاستَوْا
 مَعَهُ جَهَدُوا بِالْمُولِيدِ وَأَضْيُهِيمٌ
 وَأُولِينَ مَشْدُ الْغَيْرِثُ وَالْوَلِيدَ مُرْ
 الْفَيْلِينَ
 الْفَيْلِينَ

89. God hath prepared for them Gardens under which rivers flow,

أعتدً اللهُ كمن تجنئية نجي من

<sup>1339,</sup> Khawālif, plural of Khālifa, those (feminine) who remain behind at home when the men go to war; women. There is a stinging taunt in this, a suggestion that such men were cowards, preferring to remain behind like women when stiff work was to be done by men in defending their homes. They were not only cowards, but fools; as they did not understand their own best interests. If the enemy got the better of their breathren, they would themselves be crushed. "Their hearts are sealed": the habits of cowardice and hypocrisy which they have adopted have become their second nature.

<sup>1340, &</sup>quot;Good things," and "prosperity," are to be understood both in the physical and in the highest spiritual sense as the next verse makes clear,

S. 1x. 89-91.

To dwell therein:
That is the supreme felicity. 1341

SECTION 12.

- 90. And there were, among
  The desert Arabs (also),
  Men who made excuses
  And came to claim exemption;
  And those who were false
  To God and His Apostle
  (Merely) sat inactive. Her
  Soon will a grievous penalty
  Seize the Unbelievers
  Among them.
- 91. There is no blame 1843
  On those who are infirm.

(٩) سورة التوبة

غَيْنِهَا ٱلْأَنْسُارُ خَسَالِدِينَ فِهِمَاً ذَلِكَ ٱلْعَسَازُ ٱلْعَظِيمُهِ

وَجَاءً الْمُسَدِّرُونَ مِن
 الْخَوَابِ لِبُوْذَن لَمُسْدُوقَتَ الْلَيْنَ
 كَمْدُوااللهُ وَرَسُولُهُ سَيْمِسِبُ
 الْذِين كَفْتَرُوا مِنْهُ مَا مَالَبُ أَلِيهُ

@ كَيْسَ عَلَ النِّيْمَ غَآءِ

134]. In this verse there is a reminiscence, but not an exact repitition, of verse 72 above. This balances the parallel repetition or reminiscence in verse 85 above. See n. 1339. The symmetry of the argument is thus completed, as regards the Hypocrites of Medina, before we pass on to consider the case of the Hypocrites among the desert Bedouins in section 12.

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1342. Not only had the Hypocrites a nest in Medina, but their tactics affected some of the village or desert Bedouins, who loved war and would have followed a standard of war even if no question of Faith or a pacred Cause was involved. But some of them, though professing Islam, were frightened by the hardships of the Tabbk expedition and the prospect of meeting the trained armies of the great Roman (Byzantine) Empire. They made all sorts of lying excuses, but really their want of faith made them ineligible for being enlisted in a sacred Cause, in the terms of ix. 46-47 and ix. 53-54. Some came to make excuses; others did not even come, but sat at home, ignoring the summons.

1343. Though active service in person or by contributing resources is expected in emergencies of every person who believes in the Cause, there are some who must necessarily be exempted without the least blame attaching to them. Such would be those who are weak in body on account of age, sex, infirmity, or illness. Personal service in their case is out of the question, but they could contribute towards expenses if they are able. But if they are too poor to aflord even such assistance, they are excused. But in all cases the motive must be sincere, and there should be a desire to serve and do such duty as they can. With such motives people are doing good or right in whatever form they express their service: sometimes, in Million's words, "they also serve who only stand and wart." In any case their purity of motive would get God's grace and forgiveness, and we must not criticise even if we thought they might have done more.

Or ill, or who find No resources to spend 7On the Cause), if they Are sincere (in duty) to God And His Apostle: No ground (of complaint) Can there be against such As do right: and God Is Oft-Forgiving, Most Merciful.

- 92. Nor (is there blame) On those who came to thee To be provided with mounts. 1344 And when thou saidst. "I can find no mounts For you, " they turned back, Their eyes streaming with tears Of grief that they had No resources wherewith To provide the expenses.
- 93. The ground (of complaint) Is against such as claim Exemption while they are rich. They prefer to stay With the (women) who remain Behind: God hath sealed 10 Their hearts; so they know not

30 (What they miss).1343

@ وَلاَعِيكَ الَّذِينَ لِمَا اللَّهِ مِنَا أَنْعَ لَكُ لَقَدِ مِلَا فُلْكَ لَا أَحِدُ مَا أَخُلُكُ يَنَا أَلَا يَصَدُهُ أَمَا يُضَعُّلُ

٠ (أَمَا النَّبُ عَالَيْنِ -

1344. Hamala, yahmilu, here seems to mean; to provide means of transport, viz., mounts (horses, camels, etc.) for riding, and perhaps beasts of burden for carrying equipment and baggage, suitable to the rank of those concerned. It may possibly mean other facilities for getting about, such as boots and shoes, or provisions: for an army's march depends upon all these things. Where people fight as volunteers for a cause, without an extensive war fund, those who can afford it provide such things for themselves, but those without means, yet anxious to serve, have to be left behind. Their disappointment is in proportion to their eagerness to serve.

1345. Cf. ix, 87, where similar phrases are used for a similar shirking of duty by towns-folk, while here we are considering the desert folk. It is not only a duty, but a precious privilege, to serve a great Cause by personal self-sacrifice. Those who shirk such an opportunity know not what they miss.

- 94. They will present their excuses To you when ve return To them. Say thou: "Present No excuses : we shall not Believe you: God hath already Informed us of the true state Of matters concerning you: It is your actions that God And His Apostle will observe: In the end will ve Be brought back to Him Who knoweth what is hidden And what is open: Then will He show you The truth of all That ve did."
- 95. They will swear to you by God, When ye return to them, That ye may leave them alone. So leave them alone: For they are an abomination, And Hell is their dwelling-place,—A fitting recompense For the (evil) that they did.
- 96. They will swear unto you, That ye may be pleased with them But if ye are pleased with them, God is not pleased With those who disobey.
  - 97. Mehe Arabs of the desert
    Are the worst in unbelief
    And hypocrisy, and most fitted
    To be in ignorance
    Of the command which God
    Hath sent down to His Apostle:
    But God is All-Knowing,
    All-Wise.
  - 98. Some of the desert Arabs
    Look upon their payments 1846

شَذُورُونَ وَابَّكُمْ إِذَا رَبَعْتُمْ النَّحْ أَوْلَا مَنْ أَوْلَا مَنْ أَوْلَا اللَّهُ مِنْ أَمْنَ لَلْكُمْ اللَّهُ مِنْ أَمْنَ اللَّهُ مِنْ أَخْدَارِ كُوْوَسَهُ مِنَ اللَّهُ عَلَيْكُمْ وَرَسُولُهُ مِنْ اللَّهُ مَنْ وَلَسُولُهُ مِنْ اللَّهُ مَنْ وَرَسُولُهُ مِنْ اللَّهُ مَنْ وَلَسَلَمُ نَدُو فَيْ اللَّهُ مَنْ وَلَسُلُونَ وَاللَّهُ مَنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللْمُنْ الْمُنْ ال

1346. The payments refer to the regular Chanity established by Islam—the obligatory aims. If you look upon them as a fine or a burden, their virtue is lost. If you rejoice that you have there an opportunity of helping the Community to maintain its standards of public assistance and to suppress the unseemly beggary and loathsome importunity whose relief is only governed by motives of getting ind of an advanced obstacles on the way, then your outlook is entirely different. You wish for organised and effective efforts to solve the problems of human poverty and misery. In doing 50, you get nearer to God, and you earn the good wishes and prayers of godyl men, led by our holv Leader Mugata.

r C.97.

99. But some of the desert Arabs
Believe in God and the Last Day,
And look on their payments
As pious gifts bringing them
Nearer to God and obtaining
The prayers of the Apostle.
Aye, indeed they bring them
Nearer (to Him): soon will God
Admit them to His Mercy: ""
For God is Oft-Forgiving,
Most Merciful.

مَشْرَبا ويربض جِرالدوا بسرعيهم تَابَرَهُ النَّدَوَةُ وَاللَّهُ سَيَّعَ عَلِيَّمُ ﴿ وَمِنَ الْأَخْرَائِ مِنْ أَوْمِنُ الْإِنْدَوْلَتُوم الْأَيْرِ وَيَغَيْدُ مَا يُنِفِقُ فُرْبَانٍ عِندَ اللَّهُ وَصَلَوْنِ الرَّسُولُ الآيامِ اللَّهِ عَندَ اللَّهِ عَنداً اللَّهُ وَصَلَوْنِ الرَّسُولُ الآيامِ اللَّهِ عَنداً اللَّهِ عَنداً اللَّهِ وَصَلَوْنِ

C. 97.—The vanguard of Faith think nothing
(ix. 100-118) Of self-sacrifice. Their reward is God's
Good Pleasure. Even those who do wrong
But repent will obtain His Mercy: not so
Those who persist in Unfaith, Hypocrisy,
And Mischief. God's grace is free and abounding
For the rightcous. Even if they waver
Or fail, He will turn to them in Mercy,
If only they repent and come back unto Him.

## SECTION 13.

100. Me he vanguard (of Islam)—1468
The first of those who forsook
(Their homes) and of those
Who gave them aid, and (also)
Those who follow them
In (all) good deeds,—
Well-pleased is God with them,
As are they with Him:

© وَالْسَلِعُونِ الْأَوْلُونَ مِنَ الْمُهَاجِ مِن وَالْأَفْسَارِ وَالْأَنِيَ اتَّبَعُوهُ وَلِمُسَانِ رَعِنَى اللَّهُ عَنْهُمْهِ وَرَعَنُوا عَنْهُ

1347. The Mercy of God is always present, as the sun is always shining. But when we have perpared ourselves to receive it, we come to the full enjoyment of it, as a man who was in a shade comes out by his effort into the open, and basks in sunshine.

1348. The vanguard of Islam—those in the first rank—are those who dare and suffer for the Cause and never Binch. The first historical examples are the Multijirs and the Ansar. The Multijirs—those who forsook their homes in Mecca and migrated to Medina, the holy Apostle being among the last to leave the post of danger, are mentioned first. Then come the Ansar, the Helpers, the clitzens of Medina who invited them, welcomed them, and gave them aid, and who formed the pivot of the new Community. Then are mentioned all who follow them in good deeds: not only the early heroes and ordinary men and women who had been Commanions of the Apostle or had seen him, but men and women in all ages who have lived noble lives. In spite of all their sacrifice and suffering they rejoice in the precious gift of the Good Pleasure of God, and their Salvation is the Supreme Pelicity which such Good Pleasure givers, symbolised by the Gardens of Heaver.

For them hath He prepared Gardens under which rivers flow, 130 To dwell therein for ever: That is the supreme Felicity.

101. © retain of the desert Arabs
Round about you are Hypocrites,
As well as (desert Arabs) among
The Medina folk: 1500 they are
Obstinate in hypocrisy: thou
Knowest them not: We know
them:
Twice shall We punish them: 1511
And in addition shall they be

Sent to a grievous Penalty.

- 102. Others (there are who) have
  Acknowledged their wrong-doings:
  They have mixed an act
  That was good with another 1934
  That was evil. Perhaps God
  Will turn unto them (in mercy):
  For God is Oft-Forgiving,
  Most Merciful.
- 103. Of their goods take alms,
  That so thou mightest
  Purify and sanctify them;
  And pray on their behalf.
  Verily thy prayers are a source
  Of security for them:
  And God is One
  Who heareth and knoweth.

1349. Note how this symbolism comes in in the descriptions of the final accomplishment of the destiny of man. In mathematical science it would be like a letter or formula which would sum up a long course of reasoning. In the graphic arts it would be like a Lotus in Buddhism, which expresses a whole complex of emotional or religious experiences. In music it would be like the characteristic notes in a Rāga or Rāgint. In this very Sūra it occurs before in ix. 72 and ix. 89, where see n. 1341. We are considering the good and bad Bedouins and rounding up the argument about them.

130. The desert Arabs were not all simple folk. There were cunning hypocrites among them: both among certain tribes encamped round about Medina and certain others in Medina, itself. I understand that both groups are of the A\*ab, to whom the context refers, and not of the sertled citizens of Medina, whose Hypocrites were already referred to in previous sections. They might look simple, but they were in their ignorance all the more obstinate and hypocritical.

1351. Their punishment in this world was double, viz., not only in their discomfiture, but because in their obstinate ignorance, they failed to understand the accomplished facts, while oleverer men realised that their hostility to Islam was hopeless. In addition to their discomfiture in this life, they would have to meet the spiritual penalties to come.

1352. There were some whose will was weak and succumbed to evil, although there was much good in them. To them is held out the promise of forgiveness if they would repent and undertake all acts of Muslim charity, which would purify their souls, aided by the prayers of God's Messenger. Then would they get the Peace that comes from purify and right conduct.

104. IK now they not that God
Doth accept repentance from
His votaries and receives
Their gifts of charity, and that
God is verily He,
The Oft-Returning, Most Merciful?

105. And say: "Work (righteousness): 1333 Soon will God observe your work, And His Apostle, and the

Believers:
Believers:
To the Knower of what is
Hidden and what is open:
Then will, He show you
The truth of all that ye did."

105. There are (yet) others, Held.in suspense for the command Of God, whether He will Punish them, or turn in mercy <sup>154</sup> To them: and God Is All-Knowing, Wise.

107. And there are those 1381
Who put up a mosque

آلد مَسَلَوا اَنَ اللهُ مُو يَفْتُلُ السَّدَقَاتِ اللهُ مُو يَفْتُلُ السَّدَقَاتِ اللَّهِ مُو يَفْتُلُ السَّدَقَاتِ النَّوْيَةُ السَّدَقَاتِ النَّهَ عَلَيْهُ السَّدَةُ السَّدَةُ السَّدَةُ السَّدَةُ السَّدَةُ السَّدَةُ السَّدَةُ السَّدَةُ السَّدَةُ السَّدِينَ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهِ اللهِ النَّيْ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ الل

1353. The repentant should be encouraged, after their repentance, to amend their conduct. The kindly interest of their brethren in them will strengthen them in virtue and blot out their past. When they go back into Eternity, they will understand the healing grace which saved them, just as the evil ones will then have their eyes opened to the real truth of their spiritual degradation (ix, 94). The similar words, in verse 84 and here, clench the contrast.

1334. Three categories of men are mentioned, whose faith was tested and found wanting in the Tabba affair, but their characteristics are perfectly general, and we may here consider them in their general aspects: (i) the deep-dy'ed hypocrites, who when found out make excuses because otherwise they will suffer ignominy; they are unregenerate and obstinate, and there is no hope for them (ix. 101); (2) there are those who have lapsed into evil, but are not altogether evil; they repent and amend, and are accepted (ix. 102-105); and (3) there are doubtful cases, but God will judge them (ix. 106). A fourth category is mentioned in ix. 107, which will be discussed later.

1335. Three categories of Hypocrites having already been mentioned (n 1346), a fourth class of institious evul-doers is now mentioned, whose type is illustrated in the story of the Qubba "Mosque of mischief (db/rā/)." Qubba is a suburb of Medina, about three miles to the south-east. When the Holy Prophet arrived at Medina for Hijrat, he rested four days in Qubba before entering the town of Medina. Here was built the first mosque, the "Mosque of Petry" (Taque'a, or the mosque of the power of Islam \Q\tilde{Q}\tilde{u}\tilde{u}\tilde{u}\tilde{l}\tilde{a}\tilde{m}\tilde{l}\tilde{u}\tilde{l}\tilde{u}\tilde{l}\tilde{u}\tilde{l}\tilde{u}\tilde{l}\tilde{u}\tilde{l}\tilde{u}\tilde{l}\tilde{u}\tilde{l}\tilde{l}\tilde{u}\tilde{l}\tilde{l}\tilde{u}\tilde{l}\tilde{u}\tilde{l}\tilde{l}\tilde{u}\tilde{l}\tilde{l}\tilde{u}\tilde{l}\tilde{l}\tilde{l}\tilde{u}\tilde{l}\ti

By way of mischief and infidelity— To disunite the Believers— And in preparation for one <sup>156</sup> Who warred against God And His Apostle aforetime. They will indeed swear That their intention is nothing. But good; but God doth declare That they are certainly liars.

108. Never stand thou forth therein.

There is a mosque whose
foundation ""

Was laid from the first day
On piety; it is more worthy
Of thy standing forth (for prayer)
Therein. In it are men who
Love to be purified; and God
Loveth those who make
themselves pure. 1888

- 109. Which then is best?—he that Layeth his foundation On piety to God And His Good Pleasure?—or he That layeth his foundation On an undermined sand-cliff 1589 Ready to crumble to pieces? And it doth crumble to pieces With him, into the fire Of Hell. And God guideth not People that do wrong.
- 110. The foundation of those Who so build is never free

1356. Abū 'Āmir, surnamed the Rākib (Monk), as he had been in touch with Christian monks. See last note.

1357, .The original "Mosque of Piety" built by the holy Apostle himself.

1358. The true Muslim must be pure in body, mind, and heart. His motives should always be sincere, and his religion without any alloy of worldly gain.

1359. A man who builds his life on Piety (which includes sincerity and the purity of all motives) and his hopes on the Good Pleasure of God, builds on a firm foundation of rock that will never be shaken. In contrast to him is the man who builds on a shitting sand-cliff on the brink of an abyss, already undermined by forces which he does not see. The cliff and the foundations all crumble to pieces along with him, and he is plunged into the Fire of misery from which there is no escape.

From suspicion and shakiness 1360 In their hearts, until Their hearts are cut to pieces, And God is All-Knowing, Wise.

#### SECTION 14.

111. Sod hath purchased of the Believers
Their persons and their goods;
For theirs (in return)
Is the Garden (of Paradise): Livi They fight in His Cause,
And slay and are slain:
A promise binding on Him
In Truth, through the Law,
The Gospel, and the Qur-an. Livi
And who is more faithful
To his Covenant than God?
Then rejoice in the bargain
Which ye have concluded:
That is the achievement supreme.

بنوا ريب في فلونهو مراة الانقطع فَلُونُهُ مُ اللّهُ عَلَيْ مَكِيدً اللّهُ عَلَيْ مَكِيدً اللّهُ عَلَيْ مَكِيدً اللّهُ عَلَيْ مَكِيدً اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ الْمُتَاتَةً اللّهُ اللللّهُ الللّهُ الللّهُ اللللللللّهُ الللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ

1360. The parable is continued further. The heart of man is the seat of his hopes and fears, the foundation of his moral and spiritual life. If that foundation is on an undermined sand-cliff already crumbling to pieces, what security or stability can be have? He is beings shaken by alrams and subjections and superstitions, until like the edge of a sand-cliff they are cut clean away and fall into a heap of ruin and his spiritual life and all list land-marks are destroyed.

1351. In a human bargain both sides give something and receive some advantage. In the divine bargain of God with man, God takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in God's Cause and carries out His will, the Universal Will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fullfilment of his highest spiritual hopes,—a supreme achievement indeed.

1362. We offer our whole selves and our possessions to God, and God gives us Salvation, i.e., eternal freedom from the bondage of this world. This is the true doctrine of redemption; and we are taught that this is the doctrine not only of the Our-an but of the earlier Revelations,-the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon. Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms,...waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34.) The monkisk morality of the Gospels in their present form has never been followed by any selfrespecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits set by God' (Q. ix. 112).

In repentance; that serve Him,
And praise Him; that wander
In devotion to the Cause of God;
That how down and prostrate
themselves
In prayer; that enjoin good
And forbid evil; and observe
The limits set by God;—
(These do rejoice). So proclaim
The glad tidines to the Believers.

113. It is not fitting,
For the Prophet and those
Who believe, that they should
Pray for forgiveness
For Pagans, even though
They be of kin, after it is
Clear to them that they
Are companions of the Fire. 1284

For his father's forgiveness
Only because of a promise
He had made to him. 1.45
But when it became clear
To him that he was
An enemy to God, he
Dissociated himself from him:
For Abraham was most
Tender-hearted, forbearing. 1146

115. And God will not mislead 1860 A people after He hath الغنيمين آلمنيدون ألخيدون
 النتيخ الزكيف آلمنيدون آلأمرون
 بالمترون والقافون عن النكر
 وَالْمَعْظُونَ لِحُدُودِ اللَّهِ وَبَيْنِ الْمُؤْمِنِينَ

مَاكَانَ النَّيْوَ وَالَّذِنَ المَسُوا اَن استَعْمَ اَنُ الْمُسُولِ الْمُسُولِ الْمُسُولِ الْمُسُولِ الْمُسُولِ الْمُسُولِ الْمُسُولِ الْمُسُولِ الْمُسْدِ مَا لَتِبَالِ الْمُسُولِ الْمُسُولِ الْمُسْدِ الْمُسْدِ الْمُسْلِكُ الْمُسْلِكُ الْمُسْلِكُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللْمُعَالِمُ اللَّهُ اللَّهُ الْمُلْمُولُ اللْمُعِلَى الْمُعَالِمُ اللْمُعِلِمُ الللْمُعِلَى الْمُعِلَى

1363. We are to rejoice that by giving up such small things as ourselves and our possessions we are to be rewarded with such a great thing as the eternal life of felicity. The fruly righteous, whose lives in various aspects are described in this verse, do so rejoice. The good news is to be proclaimed to all Believers, including the weakest among us, so that they may profit by that example.

1364. This is usually understood to refer to the prayers for the dead, (1) if they died unrepentant after Islam was preached to them, (2) if they actively resisted or opposed the Faith to the last, and (3) if the person praying knows that on account of deliberate continuary the deceased may be said to have had the doors of mercy closed to him. How is he to know? The knowledge must come from special commands as declared by the Holy Prophet in his life-time regarding individuals. Where no light is saviable from this source we must follow the best judgment we can.

1365 Abraham and his unbelieving father are referred to in vi. 74. Apparently when Abraham was convinced that the conditions mentioned in the last note applied to his father, he gave up praying for him, as the physical bond was cut off by the spiritual hostility. For the promise to pray for his father, see xix, 47.

1366 Abraham was loyal and tender-hearted, and bore with much that he disapproved, being in this a prototype of Muşafâ, and it must have gone against his grain to cut off relations in that way. But it would obviously be wrong for a human being to entreat God for mercy on people who had finally rejected God.

1367. God's clear commands are given, so that Believers may not be misled by their human frailty into unbecoming conduct.

Guided them, in order that He may make clear to them What to fear (and avoid)— For God hath knowledge Of all things.

116. "CInto God belongeth
The dominion of the heavens
And the earth. He giveth life
And He taketh it. Except for Him
Ye have no protector '
Nor helper."

117. God turned with favour
To the Prophet, the Muhajirs, 1600
And the Anşar,—who followed
Him in a time of distress,
After that the hearts of a part 1700
Of them had nearly swerved
(From duty); but He turned
To them (also): for He is
Unto them Most Kind,
Most Merciful.

118. (He turned in mercy also)
To the three who were left
Behind; (they felt guilty) 1390
To such a degree that the earth

مَدَهُمْ حَنَّى يُسَايِفَ كَلْمُ مَمَا يَتَقُونَ اللَّهِ وَاللَّهُ وَاللَّهُ اللَّهُ عَلِيْهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَالل

1368, Cf. ix. 100. The Muhājirs were the people who originally forsook their homes in Mecca and followed Muḥafā in exile to Medina. The Anaār were the Medina people who received them with honour and hospitallity unto their city. Both these groups were staunch supporters of Islam, and proved their Faith by great sacrifices. But in the difficult days of the Tabūk expedition some of them, not perversely, but out of lethargy and human weakness, had failed to follow the standard. They were forgiven, and they afterwards acquitted themselves with zeal.

1369. Note that the "swerving from duty" was merely an inclination due to the weakness of human nature in the face of new difficulties; that it only affected a part of the men for a time; and that it was overcome even in their case by the grace of God, so that they all did their duty, and were freely lorgiven their incipient weakness, which they conquered. There were three exceptions, which are referred to in the next verse,

1370, Among the Faithful, the largest number consisted of those who were perfectly staunch and ever ready to do their duty. They obtained the love and good pleasure of God. Next Came a few who wavered because their will was weak and they were daunted by the dangers and difficulties that faced them; God's saving grace protected them and they conquered their weakhess, and did not fail in their duty; God forgave them and accepted their repentance. Lastly, in the illustration taken from the Tabbk affair, there were some who actually failed in their duty, not from continuacy or ill-will, but from thoughtlessness, slackness, and human weakhess; they actually failed to obey the Holy Prophet's summons, and were naturally called on to explain, and were excluded from the life of the Community. Their mental state is here described graphically. Though the earth is spacious, to them it was constrained. In their own souls they had a feeling of constraint. In worldly affluence they felt poor in spirit. They realised that they could not fee from God, but could only find solace and reluge in coming back to Him. They freely repented and showed it in their deeds, and God freetly forgave them and took them to His grace. Though illustrated by the particular examples of the Amak, my, Ka'bh, Nark, and Hisl, the lesson is prafectly general and is good for all times.

Seemed constrained to them, For all its speciousness, And their (very) Souls seemed Straitened to them,—
And they perceived that There is no fleeing from God (And no refuge) but to Himself. Then He turned to them, That they might repent:
For God is Oft-Returning, Most Merciful.

عَالَيْكُ قَصَافَ عَلَيْهِ أَنْسُهُمُ وَطَائِزاً أَنَّ لَا مَنْكُمُ وَطَائِزاً أَنَّ لَا مَنْكُمُ وَطَائِزاً أَن لَا مَنْهَا يَتِ اللّهِ إِلَّا إِلَيْهِ ثُمُّ اَبَ مَلِيْمُ لِلْمُونِوُّا إِنْ اللّهُ مُوَالْقُوامُ الْرَحْيُهُ

C. 98.—To be true in word and deed is to hold
(ix. 119-129.) Our selfish desires at bay, and follow
God's Call: in this is our fullest satisfaction

God's Call: in this is our fullest satisfaction And reward. But our striving should include Study and teaching, for the Brethren's benefit. For God's Message increases our Faith And leads us to love Him and trust Him, The Lord of the Throne of Glory Supreme.

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#### SECTION 15.

119. ye who believe! Fear God And be with those Who are true (in word and deed).

120. It was not fitting
For the people of Medina
And the Bedouin Arabs
Of the neighbourhood, to refuse
To follow God's Apostle,
Nor to prefer their own lives
To his: because nothing
Could they suffer or do,
But was reckoned to their credit
As a deed of righteousness,—
Whether they suffered thirst,
Or fatigue, or hunger, in the Cause
Of God, or trod paths
To raise the ire of the Unbelievers,
Or received any injury <sup>194</sup>

1371. Again, the illustration is that of Tabbk, but the lesson is general. We must not hold our own comfort or lives dearer than that of our Leader, nor dearrt him in the hour of danger. If we have true devotion, we shall hold our own lives or comfort chaep in comparison to his. But whatever service we render to the Cause of God, and whatever sufferings, hardships, or injuries we endure, or whatever resources we spend for the Cause,—all goes to raise our degree in the spiritual world. Nothing is lost. Our reward is far greater in worth than any little service we can render, or any little hardship we can suffer, or any little contributions we can make to the Cause. We "painfully attain to io".

Whatever from an enemy:
For God suffereth not
The reward to be lost
Of those who do good;—

121. Nor could they spend anything (For the Cause)—small or great—Nor cut across a valley, 1978
But the deed is inscribed
To their credit; that God
May requite their deed
With the best (possible reward),

122. \*\*Mor should the Believers
All go forth together:
If a contingent
From every expedition
Remained behind,
They could devote themselves
To studies in religion,
And admonish the people
When they return to them,
That thus they (may learn) 1893
To guard themselves (against evil)

# SECTION 16.

123. Ye who believe! Fight The Unbelievers who gird you about, 1896
And let them find firmness

And let them find firmness
In you: and know that God
Is with those who fear Him,

إِلاَ كُنِبَ لَمُمُوهِ عَلَّ صَلِحٌ إِنَّ اللهَ لا يُضِيعُ أَجْرَالُمُسِنِينِ (() وَلا يُنفِغُونَ نَفْقَهُ صَغِيرَةً وَلا يَضَعِيرةً وَلا يَضَعِيرةً وَلا يَضَعِيرةً وَلا يَضَعِيرةً وَلا يَضَعِيرةً وَلا يَضَعِيرةً اللهُ أَحْسَرَهَا كَانُوا يَصَلَّون وَلدِينَ اللهُ أَحْسَرَهَا كَانُوا يَصَلَّقُونَ لِيَعْدُوا كَانُون مَنْهُمُ مَا يَضَافِق اللهِ مِنْهُمُ وَكَانَةً فَوَلا تَصَرَّق لِللهِ وَلَيْسَدُول المَنْ مَنْهُمُ اللهُ اللهُ مِنْهُمُ اللهُ 
۞ يَنَائِهُمَا الَّذِينَ اَمَثُواْ فَتِلُوا الَّذِينَ يَلُونُكُونِ الْصَفْلُ وَلِيَبِهُواْ فِيكُمُ غِلْطَلَةٌ قَاعَلُواْ اَنَ اللّهَ مَعَ الْنَقِينِ

1372. Cut across a valley: this is specially mentioned in a symbolical way, as denoting an individual act of heroism, dash, or bravery. To march with the troops along valleys, or, spiritually, tread paths of danger along with our Comrades, is good and praiseworthy; but one that dashes across a stream, all alone, for some special deed of bravery where the flam of comradeship does not sustain him, needs special mention. Notice that both the things mentioned in this verse,—the spending of resources and the dashing across a valley—are individual acts, while those mentioned in the last verse are collective acts, which are in some ways easier. The individual acts having been mentioned, the next verse follows naturally

1373. Fighting may be inevitable, and where a call is made by the righteous Imām, it should be obeyed. But fighting is not to be glorified to the exclusion of all else. Even among those who are able to go forth, a party should remain behind—one in each townshipor circle—for purposes of study so that when the fighters return home, their minds may be attuned again to the more normal interests of religious life, under properly instructed teachers. The students and teachers are soldiers of the likadi in their split of obedience and discipline.

1374. When conflict becomes inevitable, the first thing is to clear our surroundings of all evil, for it is only evil that we can rightly fight. To evil we must put up a stout and stiff resistance. Mealy-mouthed compromises are not right for soldiers of truth and righteousness. They are often a compound of cowardice, weariness, greed, and corruptibility.

- 124. Whenever there cometh down has a Stra; some of them say:
  "Which of you has had
  His faith increased by it?"
  Yea, those who believe,—
  Their faith is increased,
  And they do rejoice.
- 125. But those in whose hearts 1996
  Is a disease,—it will add doubt
  To their doubt, and they will die
  In a state of Unbelief
- 126. See they not that they
  Are tried every year <sup>187</sup>
  Once or twice? Yet they
  Turn not in repentance,
  And they take no heed,
- 127. Whenever there cometh down
  A Sora, they look at each other,
  (Saying), "Doth anyone see
  you?"
  Then they turn aside:
  God hath turned their hearts <sup>LFB</sup>
  (From the light); for they
  Are a people that understand not,
- 128. 12) ow hath come unto you An Apostle from amongst

قاذا مَا أَنِرَكَ سُورَةٌ فَيَنْعُ مَن يَعُولُ الْبَصْدُ ذَادَتُهُ مَلْيَةِ الْبَكَا قَالَدِنَ الْمَنْ قَالَمُ الْلَيْنَ قَالَمَا الْلِينَ قَالَمُ الْمَنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ ا

1375. The incompatibility of Unfaith and Faith are contrasted in this section in respect of revelation and the divine teacher. The Upbelievers laugh at revelation, and say to each other mockingly: "Does this increase your faith?" To the Believer every new aspect of God's truth as revealed increases his faith, and wonder, and gratitude. He rejoices, because he gets added strength for life and achievement.

1376. Cf. ii. 10 and several similar passages. Just as the light, which to healthy eyes gives enlightenment, causes pain to the diseased eye, which emits unclean matter, so to those spiritually diseased, Gody stace is unwelcome, and they put forth more doubts to cover their disease. And they die in their disease, and of their disease. Note the aptress of the metaphor.

1377. Yet, in spite of their infidelity, one or two chances are given them every year. The door is not closed to them. Yet they deliberately turn away, and take no heed of all the warnings which their own nature and the teaching and example of good men should give them.

1378: Even the Unbelievers, in their heart and conscience, feel uncomfortable when they turn aside from Faith and Truth, and therefore their turning aside is figured by furtive glances, such as we may suppose literally to have been cast by the Hypocrites in the assemblies of the holy Apostle. Then they sink away, feeling superior in their minds. And yet, if they only knew it, their contomacy deprives them of God grace and light. They are turning Grace away, and when God withdraws it altogether, they perish utterly.

Yourselves: it grieves him That ye should perish: Ardently anxious is he Over you: to the Believers Is he most kind and merciful.<sup>139</sup>

129. But if they turn away,
Say: "God sufficeth me:
There is no god but He:
On Him is my trust,—
He the Lord of the Throng
(Of Glory) Supreme! " 1800

رُزُ عَلَيُومَا عَنِتُ مُرِيضٌ عَلَيْكُرُ لُوْمِينِهِ لَا وَفَّ لَيْكِيدُ فَا لِلْ تَوْلُوْا فَصَلْحَنْهِ كَالَّهُ الْهُ إِلَا فَعَلَّ عَلَيْهِ لَا يَصَلَّكُ مُوْ رَئِكُ الْمُرْضُ لْمُطْلِيمِ



<sup>1379.</sup> The tender heart of the Teacher is grieved that any among his flock should rush headlong to min. He watches ardently over them, and whenever any of them show signs of Faith, his kindness and mercy surround him and rejoice over him.

<sup>1380.</sup> But if the Message is rejected, he still proclaims the burning Faith of his heart, which is unquenchable. God is all in all. To trust Him is to find the accomplishment of all spiritual desire. His grandeur is figured by a lofty Throne, supreme in gloy 7.

Thus have we been led, through a notable incident in Mustafa's earthly career, to truths of the highest spiritual import,

## INTRODUCTION TO STRA X (Yūnus).

Chronologically this Sūra and the five that follow (Sūras xi, xii, xiii, xiv, and xv, are closely connected, and were revealed in the late Mcccan period, as the great event of the Hijrat was gradually approaching down the stream of Time. But their chronology has no particular significance.

On the other hand their arrangement in the gradation of Quranic teaching fits in with the subject-matter. S. viii. and S. ix. were mainly concerned with the first questions that arose on the formation of the new and organised Community of Islam in its conflict with those who wished to suppress or destroy it or use force to prevent its growth and the consolidation of its ideals. See Introductions to those Stras. The present group leads us to the questions that face us when external hostility has been met, and our relations to God have to be considered from shigher stand-point than that of self-preservation. How does revelation work? What is the meaning of divine grace and its withdrawal? How do the Messengers of God deliver their Message? How should we receive it?

All these questions revolve round the revelation of the Qur-an and each Sara of this group except the 13th has the Abbreviated Letters A.L.R. attached to it. S. xiii. has the letters A.L.M.R., and we shall discuss this variation when we come to S. xiii.

As shown in Appendix I (Sipara 3), the Abbreviated Letters are mystic symbols. about whose meaning there is no authoritative explanation. If the theory advanced in n. 25 to ii. I has any validity, and the present group A.L.R., is cognate to the group A.L.M., we have to consider and form some idea in our minds as to the probable meaning of the variation. We took A.L.M. to be a symbol of those Suras that deal with the beginning, the middle, and the end of man's spiritual history,-the origin, the present position, and the things to come in the Last Days (eschatology, to use a theological term). We took A.L. to stand as symbols of the first two, and M. of the last. In the present group of Suras we find hardly any eschatological matter, and therefore we can understand the absence of M., the symbol standing for such matter. In its place comes R., which is phonetically allied to L. L. is produced by the impact of the tongue to the front of the palate, and R. to the middle of the palate. In many languages the letters L. and R. are interchangeable; e.g., in Arabic, al-Rahman becomes ar-Rahman, and R. in imperfect enunciation becomes L., as in Chinese lallations. If L. is a symbol of present day things looking to the future, we may take R. as a symbol of present-day things looking within, i.e., into the interior of the organization of the Ummat. And this symbolism fits in with the subject-matter of the Suras in question. But no one should be dogmatic in speculation about mystic Symbols.

Let us now consider Sûra x alone. The central theme is that God's wonderful Creation must not be viewed by us as a creation of material things only, once made and finished with. Most wonderful of all is how He reveals Himself to men through-

Apostles and Scriptures; how apostles are rejected by men, and the Message disbelieved until it is too late for repentance; and how, as in the case of Yanus (Jonah) and his people, even the rejection (when repentance supervenes) does not prevent God's grace and mercy from working, and how far that working is beyond man's comprehension.

Summary.—The wonderful working of the Spirit of God through man by revelation seems like magic to men; yet they could find Signs and Messages from Him in the sun and the moon and the constantly varying yet regular phenomena of nature, from which man should take a lesson of constancy and Faith (x. 1-20, and C. 99).

All the goodness or beauty that man meets in the life around him proceeds from God. Yet man is blind and will not understand (x. 21-40, and C. 100).

As all things and beings proceed from God, so will they return to Him, and He is ever true. Why then does ungrateful man make untrue phantoms for himself instead of rejoicing in the good news which He sends? (x. 41-70, and C. 101).

God revealed Himself through Noah, but Noah's people rejected him and perished. He spoke through Moses to Pharaoh, but Pharaoh was stiff-necked and arrogant, and when he repented at all, it was too late (x. 71.92, and C. 102).

Everywhere want of faith causes people to perish. But the people of Yanus repented, and God saved them by His wonderful grace. So God will deliver the Believers. When the Truth comes from God, follow it and be patient, for God is the most righteous of Judges (x. 93-109, and C. 103).

C. 99.-Men may wonder that a man

(x. 1.20.) Like unto them should bring a Message From God, but God's Message shines Forth through all nature. and Creation. He guides the human spirit, if only Man will have Faith and put his hope In God. Wonderful are God's relations With man, yet man is ungrateful And runs to fancies and fanciful gods. Glory to the One true God, Who made Mankind as One, and holds alone The secrets of the Unseen in His-Great and good Universal Plan.

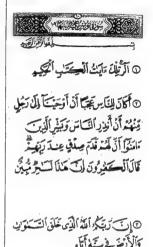
[ S. x. 1-3.

Sūra X.

Yunus, or Ionah.

In the name of God, Most Gracious,
Most Mercitul

- 1. A. E. R. 181
  These are the Ayats 1881
  Of the Book of Wisdom.
- Verily your Lord is God, Who created the heavens And the earth in six Days, 1866



1381. For the Abbreviated Letters generally as mystic Symbols, see Appendix I. For this particular combination see the Introduction to this Sūra,

1382. Āyāl-sājars, or Verses of the Quran. Here both meanings are to be understood. Each verse is a nugget of wisdom. And in the verse is mmediately following. e.g., x. 3.6, examples are given of the wonders of God's material Creation. If the starry heavens impress us with their sublimity as signs of God's wisdom and power, how much more wonderful is it that He should peak to lowly man through this Messengers, in man's own language, so that he can understand?

1383. Is it not still more wonderful that the inspired man should be one of ourselves? The Arabs had known Muhammad in other relations and conditions, and when the mighty Message came through his mouth—the message of Wisdom and Power, such as no man could speak as from himself, least of all a man not instructed in human learning,—they could only in their wonder attribute it to magic and sorcery. They failed to understand that magic and sorcery were projections of their own mind, while here was sold, enduring Truth from God?!

1344. God's Message was and is not all smooth and agreeable. The first thing is to convirce us of our sin and wrong-doing, and warn us of our danger. If we have Faith, we then learn what a high rank we obtain in the sight of God, through His glorious Truth, which makes us pure and free.

And is firmly established <sup>1986</sup>
On the Throne (of authority),
Regulating and governing all things.
No intercessor (can plead with Him)
Except after His leave
(Hath been obtained). This
Is God your Lord; Him therefore
Serve ye: will ye not
Receive admonition? <sup>1987</sup>

4. To Him will be your return—
Of all of you. The promise
Of God is true and sure. 1898
It is He who beginneth
The process of creation, 1889
And repeateth it, that He
May reward with justice
Those who believe
And work righteousness;
But those who reject Him
Will have draughts 1899
Of boiling fluids,
And a Penalty grievous,
Because they did reject Him.

 It is He who made the sun To be a shining glory 1300 نُمَّ أَسُنَوَىٰ عَلَى ٱلْعَرْبُنِّ كُدِّيرُ ٱلْأَمْرُمَّا مِن شَفِيعٍ لِآلاَ مِنْ بَعَدِ إِذْبِيَّهُ ذَلِكُ ٱللَّهُ رَبَّجُ فَاعْدُوْهُ أَفَلاَ لَدَكَرُونَ

النّه مُخِعُكُمْ بَهِيمُا وَعَدَالَة حَثَاً إِنّهُ إِنّهُ عَلَيْنَ اللّهَ اللّهُ الللّهُ اللّهُ اللّ

۞ مُوَالَّذِي جَعَلَ ٱلنَّهَ رَخِيكَا مُ

1386. Islanca, with the preposition ital after it, means "to design, to set oneself to execute a design; 'hence in it 39, I have translated, ''His design, comprehended the heavens, 'to emphasive the fact that the heavens were not eternal or co-reternal with Him, but were a part of His design and in a sense, as they appuear to man subjectively, a chomplement to the creation of man's Earth. With the preposition 'als after it, as here and in vii 54 and elsewhere, the menning seems to be literally, "to mount or sacend," and figuratively to be firmly established, to sit firm and untahler, beyond question." The Throne of authority represents symbolically many ideas : e.g., (1) that God is high above all His Creation; (2) that He regulates and governs it, as a king does, where authority is unquestionably recognised; (3) that He is not, therefore, like the gods of Greece and paganism, who were imagined to be in a world apart, careless of mankind, or jealous of mankind, but on the contrary. He (4) disposes of their affairs and all affairs continuously and with justice; (4) that he authority of His prophets, ministers, and messengers is derived from Him, and such intercession as they can make is by His will and permission.

1387. Cf. vi. 80.

1388, Haqq: true, right, for just ends, in right proportions, sure and certain: all these ideas are implied.

1389. Cf. n. 120 to it. 117. God's creation is not a simple act, once done and thrished with. It is continuous, and there are many stages, not the least important of which is the Hereafter, when the fruits of our life will be achieved.

1390. Hamin: boiling fluid; it is associated, as in xxxviii. 57, with gassāq, a dark, murky, or intensely cold fluid; both symbols of the grievous penalty that results from rebellion against God.

139]. The fitting epithet for the sun is dhifat. "splendour and glory of brightness", and for the moon is "a light" (of beauty), the cool light that illuminates and helps in the darkness of the night. But the sun and moon also measure time. The simplest observation can keep pace with the true lunar months and lunar years, which are all that is required by a pastoral people. For agriculture solar years are required, as they indicate the changes of the seasons, but ordinary solar years are never exact; even the solar year of 555 days requires correction by advanced astronomical calculation.

And the moon to be a light
(Of beauty), and measured out
Stages for her; that ye might
Know the number of years
And the count (of time).
Nowise did God create this
But in truth and righteousness, INN
(Thus) doth He explain His Signs
In detail, for those who
understand. INN

understand. INN

- 6. Verily, in the alternation Of the Night and the Day, And in all that God Hath created, in the heavens And the earth, are Signs For those who fear Him. 1301
- Æhose who rest not their hope
   On their meeting with Us,
   But are pleased and satisfied
   With the life of the Present,
   And those who heed not
   Our Signs,—1999
- 8. Their abode is the Fire, Because of the (evil) They earned.
- Those who believe,
   And work righteousness,—
   Their Lord will guide them
   Because of their Faith: 186

وَٱلْفَسَرَ وَلَ وَقَدْرَهُ مَسَادِلَ لِيَسَكُواْ عَدَدَ اليَسْنِينَ وَأَيُسَابِّهَا خَلَوَاللَّهُ ذَلِكَ إِلَّا يَالْحَيُّ مِنْعَيْدُ لِلْأَيْرِينِولَقُوْمِ بِعَسْلُونَ

إِنَ فِي اَخِيدُ لَهُ الْنَهُ إِنَ فَالْتَبَادِ وَمَا خَلْقَ

 اللهُ فِي الشَّمَوْنِ وَالْأَرْضِ لَآيَتِ لَيَوْمِ

 يَنَعُونُ

 ﴿ إِنَّ الْذِنَ لَا يَرْمُونَ لِقَالَةَ مَا وَمَعُولُ

 ﴿ إِنَّ الْذِنَ الْمُنْ الْمَاكِمُ الْوَالِيَ وَالْمِلِيمَا الْوَالِيمَ وَالْمِلِيمَا اللهِ وَاللّهِ مَنْ اللّهِ وَاللّهِ مَنْ اللّهِ وَاللّهِ مَنْ اللّهُ وَاللّهُ مُلْكُولُ وَمَنْ اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلّهُ وَلّهُ وَاللّهُ وَاللّهُ وَلَاللّهُ وَلّهُ وَلَا لَاللّهُ وَلَا لَاللّهُ وَلَا لَاللّهُ وَلّهُ وَلَاللّهُ وَلَاللّهُ وَلّهُ وَلّهُ وَلَاللّهُ وَلَاللّهُ وَلَا لَاللّهُ وَلَاللّهُ وَلَلْمُؤْلُولُولُولُولُولُولُولُولُولُولُلّهُ وَلَا لَاللّهُ وَلَالْمُلْلُولُولُولُولُولُلُمُ وَلّهُ وَلّهُ وَلَاللّهُ وَلِمُ اللّهُ

<sup>1392</sup> Everything in God's creation has use and purpose, and fits into a Design. It is true in every sense of the word and it is good and just. It is not merely a matter of sport or freak (xxi, 16), Though so varied, it proclaims God's Unity; though a limited free will is granted to creatures, the results of evil (which is rehellion) are neutralised and harmony is restored. Cf, it, [9].

<sup>1393</sup> Cf 1x. 11.

<sup>1394.</sup> Cl. n. 164.

<sup>1305.</sup> Those who fall from Grace are described by three epithets: (1) the meeting with God is not the object of their loope and earnest desire, but something else, ria, (2) the material good of this world, which not only attracts them but apparently gives them complete satisfaction, so that there is no glow of the Folure in their horzon, and (3) they are deaf and dead to the resounding and living Message of God, (1) and (2) refer to the extinction of Faith in them, and (3) to their falling a prey to the exits of this world in their conduct. They are contrasted in x. 9 with the Faith and the Righteousness of those who accept Grace.

<sup>1396</sup> Their Fatth is the cause as well as the instrument of their Guidance,—the Kindly Light which leads them as well as the Jos which fills their Soul. The usual symbols of Gardens and Fire, are again contristed—in earl east the result of Good or Rvii in Aife,

Beneath them will flow Rivers in Gardens of Bliss.

10. (This will be) their cry therein: "Glory to Thee, O God!" And "Peace" will be their greeting therein!

And the close of their cry will be: "Praise be to God, The Cherisher and Sustainer Of the Worlds!"

### SECTION 2.

- 11. If God were to hasten for men The iil (they have earned)
  As they would fain hasten on The good,—then would
  Their respite be settled at once. 1996
  But We leave those
  Who rest not their hope
  On their meeting with Us,
  In their trespasses, wandering
  In distraction to and fro.
- 12. When trouble toucheth a man, He crieth unto Us (In all postures)—lying down 1990 On his side, or sitting, Or standing. But when We Have solved his trouble, He passeth on his way as if He had never cried to Us For a trouble that touched him! Thus do the deeds of transgressors Seem fair in their eyes! 1905

تَقَرَى مِن تَغِيهِ مُالأَثَهَرُ فِي جَنَيْنِ النَّحِيهِ ۞ دَعْوَلَهُ ذَفِهَا مُنِحَنَكَ اللَّهُ مُرَعَقِيَّةً لِهُ دُ فِيهَا سَلَوُّوْهَ الحُرُدَعُولَهُ مَا أَيْا كُمُلُدُ لِقَوَمَتِي الْعَالِيونَ الْعَالِيونَ

وَلَوْ بُعَيِّ لُ اللهُ النَّاسِ النَّسَةِ
 اَسْنِعَ المَهُ مِالَّحَ رُالْعُضِيّ الْنَهْ أَجَلُهُ مُّ
 فَنَذَ رُ الْذِنَ لَا رُجُونَ المَّسَآءَا فِي طَلْحَيْنِهِ مِنْ
 فَنَذَ رُ الْذِنَ لَا رُجُونَ المَّسَآءَا فِي طَلْحَيْنِهِ مِنْ
 بُهُمُونَ

قَاقَا مَثَنَ ٱلْإِنسَانِ الفُثْرُ دَمَانَ لِيَنْ مِنْ الفُثْرُ دَمَانَ لِيَنْ مِنْ الفُثْرُ دَمَانَ المُثْنِهِ الْوَالْمِاللَّهُ الْفَائِدِ الْمُثَنِيَّةِ الْمُثَنِيِّة مَثْمُ اللَّهُ مُثَنَّا اللَّهُ مُثَرِّقَتَا أَنْ مُثْرِقِتَا أَوْ لَلْمُثَنِّقِ اللَّهُ مُثَنِّ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ الْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ الْمُنْ 
. 1397. A beautiful piece of spiritual melody! They sing and shout with joy, but their joy is in the Glory of God! The greetings they receive and the greetings they give are of Peace and Harmony! From first to last they realise that it is God Who cherished them and made them grow, and His rays are their Light.

1398. Those who have no spiritual hope for the Future grasp at any temporary advantage, and in their bindness even mockingly ask for immediate punishment for their sins (vin. 32), thus vanily challenging God, in Whom they do not believe. If the beneficent God were to take them at their word, they would have no chance at all. Their doom would be sealed. But even the respite they get they use badly. They energly wander about distractedly like blind men, to and fin. C f = 13.

1399. Not only do men fail to use their respite; even those who have a superficial belief in God call on Him in their trouble but forget Him when He has relieved their trouble. Their Faith is not strong enough to make them realise that all good proceeds from God. But in moments of trouble they use every position, literally and figuratively, to appeal to 11im.

1400. Those without Faith are selfish, and are so wrapped up in themselves that they think every good that comes to them is due to their own ments or cleverness. That is itself a cause of their undoing. They do not see their own faults.

- 13. Senerations before you We destroyed when they Did wrong: their Apostles Came to them with Clear Signs, But they would not believe! Those who sin!
- 14. Then We made you heirs
  In the land after them,
  To see how ye would behave! 1401
- 15. But when Our Clear Signs
  Are rehearsed unto them,
  Those who rest not their hope
  On their meeting with Us,
  Say: "Bring us a Reading 1881
  Other than this, or change this,"
  Say: "It is not for me,
  Of my own accord,
  To change it: I follow
  Naught but what is revealed
  Unto me: if I were
  To disobey my Lord,
  I should myself fear the Penalty
  Of a Great Day (to come),"

وَلَقَدْ أَهٰ اَلْمُحُدُمْ الْمُدُونَ مِن فَلِكُمْ كَمَا لَلْمُؤُونَ مِن فَلِكُمْ كَمَا لَلْمُؤْونَ مِن فَلِكُمْ كَمَا لَلْمُؤْونَ مِن فَلِكُمْ كَمَا لَلْمُؤْونِ فَلَا الْمُؤْمِينَ كَا فَوْ الْمُؤْمِنِ الْمَدْوَةُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّمِنَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِينَ  الْمُؤْمِنِينَا الْمُؤْمِنِينَ الْمُؤْمِنِينَا الْمُؤْمِنِينَا الْمُؤْمِنَ الْمُؤْمِنِينَا الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنِينَا الْمُؤْمِنَ الْمُؤْمِنِينَا الْمُؤْمِنَ الْمُؤْمِينَا الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِينَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَالْمِلْمِينَا الْمُؤْمِنَا الْمُؤْمِنِينَ الْمُؤْمِنِينَا الْمُؤْمِنِينَ الْمُؤْمِنِينَ

۞ ٱؙڡٳؙٚۏڝٛۜٵٙٲڛؙؙؙٞڡؙٵڵۮٷؙ؞ڮڮؽڰ ٷؖٳڎڒػڴڔۺ۠ڡٛڡۜٙۮڶٟڶ۠ؽ۬؋ۣؽڴڒڠڞؙڰؾڽڰؾڸؽؖ ٲڡؘٚۮڡٚڞٙۼڮؙۅٛٮ

1401. This is addressed to the Quraish in the first instance, for they had succeeded to the Ad and the Thambd heritage. But the application is universal, and was true of the 'Abbast Empire in the time of Harôn-ar-Rashid, or the Muslim Empire in Spain or the Turkish Empire in its palmiest days, and indeed, apart from political power, to the Muslims and non-Muslims of our own days.

1402. Reading: in the Arabic, the word is "Quy-ān", which may mean Reading or in the special seane, the Quy-an. The duty of God's Messenger is to deliver God's Messenge as it is revealed to him, whether it please or displease those who hear it. Selfst men want to read their own desires or fancies into religious precepts, and thus they are often willing to use Religion for their own mends. Most of the corruptions of Religion are due to this cause. But Religion is not to be so prostituted.

1403. It is in God's Plan that He should reveal Himself in certain ways to His creatures, and His Messengers are the instruments that carry out His Will. It is in itself His gracious Mercy that He should thus make His Will known. We should be grateful for His guidance instead of carping at it.

1404. Muhammad Munjafa had lived his whole life of purity and virtue amongst his people, and they knew and acknowledged it before he received his mission. They knew he loved his nation and was loyal to it. Why should they turn against him when he had to point out under inspiration all their sims and wrong-doing? It was for their own good. And he had to plead again and again with timen: "will you not understand, and see what a glorious privilege it is for you to receive true guidance from God?"

- 17. Me ho doth more wrong
  Than such as forge a lie
  Against God, or deny
  His Signs? But never
  Will prosper those who sin.
- 18. They serve, besides God,
  Things that hurt them not
  Nor profit them, and they say:
  "These are our intercessors
  With God." Say: "Do ye
  Indeed inform God of something
  He knows not, in the heavens "66"
  Or on earth?—Glory to Him!
  And far is He above the partners
  They ascribe (to Him!)!"
- 19. Mankind was but one nation, 1606
  But differed (later). Had it not
  Been for a Word 1607
  That went forth before
  From thy Lord, their differences
  Would have been settled
  Between them.
- 20. They say: "Why is not A Sign sent down to him From his Lord?" Say: "The Unseen is only For God (to know). Then wait ye: I too

قَرْأَ الْلَمْ عُتَرَافَتَرَىٰ عَلَى الْعَدَوَدُهُ اَوْ
 كَذَبّ مِكَايُدُهُ عَرَافَةُ الْمُولَا يَعْدِطُ الْخِيهُونَ

 © وَيَعْبُدُ وَن مِن وُ وَلِأَلْقَهُ مَا لا يَعْدَرُهُ مُهُ

 وَلاَ يَسْعُمُ مُو وَيَعُولُونَ مَعْوَلاً وَمَا لاَ يَعْدَرُهُ مُهُ

 عَنْمَا اللّهُ قُلْ الْنَتِيْوُنَ اللّهِ يَعْدَلاً وَمَعْلَا يَعْمَلُهُ وَتَعْمَلاً وَعَلَيْهُ وَلَا اللّهُ مِنْ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ 
1405. When we shut our eyes to God's glory and goodness, and go after false gods, we give some plausible excuse to ourselves, such as that they will indercede for us. But how can stocks and stones intercede for us? And how can men intercede for us, when they themselves have need of God's Mercy? Even the best and noblest cannot intercede as of right, but only with His permission (x. 3). To pretend that there are other powers than God is to invent lies and to teach God. There is nothing in heaven or earth that He does not know, and there is no other like unto Him.

1406. Cf. ii. 213. All mankind was created one, and God's Message to mankind is messence one, the Message of Unity and Truth. But as selfshness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in His infinite Mercy. He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety (v. 51).

1407. Here we have again the mystic doctrine of "the Word", Cf. vi 115, ix 40, and iv.171, "Off "Is the Decree of God, the expression of His Universal Will or Wisdom in a particular case When men began to diverge from one autoliter (see last note). God made their very differences subserve the higher ends by increasing their entulation in virtue and piety, and thus pointing back to the ultimate Unity and Reality.

Will wait with you." 100

يتزالنظيرين

C. 100.—The good, the beautiful, and the useful (z. 21-40.) In man's life are derived from God; Yet man is ungrateful. He runs After the ephemeral things of this life; Yet they are no better than the green Of the fields, that lasts for a season Ere it perish! God's call is to an eternal Home of Peace Will ye not answer it? Know ye not that it is He Who sustains And cherishes? No partner has He. And He speaks to His creatures and guides them Through His wonderful Book unmatched.

SECTION 3.

- 21. When We make mankind
  Taste of some mercy after
  Adversity hath touched them,
  Behold! they take to plotting
  Against Our Signs! Say:
  "Swifter to plan is God!"
  Verily, Our messengers record
  All the plots that ye make! "
- 22. He it is who enableth you
  To traverse through land
  And sea; so that ye even board
  Ships;—they sail with them
  With a favourable wind,
  And they rejoice thereat;
  Then comes a stormy wind
  And the waves come to them
  From all sides, and they think
  They are being overwhelmed:
  They cry unto God, sincerely.
  Offering (their) duty unto Him,
  Saying, "If Thou dost deliver us
  From this, we shall truly

٥ لَوْذَا أَذَهُ مَنَا النّاسَ رَحْسَةٌ بَنُ بَشْدِ صَنَّاةً مَنَنَهُ لَهُ لَا لَكُمْ مَكُرٌ فِي عَلِينَا فَلِ اللّهُ النّرَئِحُ مَكُرُّ لِوَنَهُ هِ مُوَ الْوَى أَسِينَكُ فِي الْسِرَوَ الْمَرِّمَةُ عَلَى لَوْنَا اللّهُ مُنْ فِي الْفُلْكِ وَمَرَّمَنَ عِنْ يَعِي طَيْسَا وَ وَفِي عَلَى اللّهِ اللّهِ مِنْ اللّهِ مَنْ اللّهِ عَلَى اللّهِ مَنْ اللّهِ مَنْ اللّهِ مِنْ اللّهِ مَنْ اللّهِ مَنْ اللّهِ مِنْ اللّهُ مِنْ اللّهِ مِنْ اللّهُ اللّهُ مِنْ اللّهِ مِنْ اللّهُ مِنْ اللّهِ مِنْ اللّهُ مِنْ الللّهُ مِنْ اللّهُ مِنْ

1408. Their demand for a Sign is disingenuous. All nature and revelation furnishes them with inleaves of a book. But they forget that a physical Book is on a wholly different plane from God's
Mysteries, and that their physical natures cannot apprehend the mysteries. They must vait. Truth
will also wait. But the waiting in the two cases is in quite different senses. Cf. vi. 158 and ix. 32.

1409 Man turns his thoughts in adversity to the spiritual forces outside his ken. But as soon as the trouble is past, he not only forgets them but actually plots against them, as if thiey—and not he himself—had caused his trouble. But such people are poor ignorant creatures, not reshang that the Universal Plan of God is swifter to stop their petty plans, and that though they fail, the record of them remans teterangly against them.

Show our gratitude!" 1980

- 23. But when he delivereth them. Behold! they transgress Insolently through the earth In defiance of right!
  O mankind! your insolence will be against your own souls,—An enjoyment of the life Of the Present! in the end, To Us is your return, And We shall show you The truth of all that ye did.
- 24. Mahe likeness of the life Of the Present is As the rain which We Send down from the skies: 1672 By its mingling arises The produce of the earth-Which provides food For men and animals: (It grows) till the earth Is clad with its golden Ornaments and is decked out (In beauty); the people to whom It belongs think they have All powers of disposal over it: There reaches it Our command By night or by day. And We make it Like a harvest clean-mown. As if it had not flourished

1410. All the great inventions and discoveries on which man prides himself are the fruit of that genus and talent which God has freely given of His grace. But the sprit of man remains petty, as is illustrated by the parable from the sra. How the heart of man repolices when the ship goes smoothly with favourable winds! How in adversity it turns, in terror and helplessness, to God, and makes yows for deliverance! and how those yows are disregarded as soon as the danger is past! C, Yn, 63,

1411. In our insolence and pride we do not see how small and ephemeral is that part of us which is mortal. We shall see it at last when we appear before our Judge. In the meantime our ridiculous pretensions only burt ourselves.

1412. Another beautiful Parable, explaining the natute of our present life. The rain comes down in drops and mingles with the earth. Through it, by God's matchless artistry, the womb of the earth is made fruitful. All kinds of good, useful, and beautiful grains, vegetables, and fruits are produced for men and animals. The earth is covered in its bravery of green and gold and all kinds of colours. Perhaps the "owner" takes all the credit to himself, and thinks that this will last eternally. A halistorm or a blast, a frost or a volcanic eruption, comes and destroys it; or it may be, even normally, that the time of harvest comes, and the fields and orchards are stripped bure ity some blight or disease. Where is the beauty and bravery of yesterday? All that is left is dust and ashes! What more can we get from this physical material life?

Only the day before! Thus do We explain The Signs in detail For those who reflect.

- 25. But God doth call
  To the Home of Peace: 193
  He doth guide whom He pleaseth
  To a Way that is straight.
- 26. To those who do right
  Is a goodly (reward)—
  Yea, more (than in measure)! ""
  No darkness nor shame
  Shall cover their faces! ""
  They are Companions of the
  Garden;
  They will abide therein
  (For a yee)!
- 27. But those who have earned
  Evil will have a reward
  Of like evil: "" ighominy
  Will cover their (faces):
  No defender will they have
  From (the wrath of) God:
  Their faces will be covered,
  As it were, with pieces
  From the depth of the darkness ""
  Of Night: they are Companions

<sup>1413.</sup> In contrast with the ephemeral and uncertain pleasures of this material life, there is a higher life to which God is always calling. It is called the Home of Peace. For there is no lear, nor disappointment, nor sorrow there. And all are called, and those with be chosen who have sought, not material advantages, but the Good Pleasure of God. Salām, Peace, is from the same root as 102m, the Religenon of Unity and Harmony.

<sup>1414.</sup> The reward of the righteous will be far more than in proportion to their merits. For they will have the supreme bliss of being near to God, and (in Stiff language) "seeing His face".

<sup>1415.</sup> The face is the symbol of the Personality, the inner and real Self, which is the antithesis of the outer and ephemeral Self. It will be illuminated with God's Light, behind which is no shadow or darkness. All its old shortcomings will be blotted out, with their sense of shame, for there will be Perfection, as in God's sight.

<sup>1416.</sup> Note that the evil reward is for those who have "earned" evil, i.e., brought it on themselves by the deliberate-choice of evil. Further, in the justice of God, they will be required with evil similar to, and not greater in quantity or intensity, than the evil they had done,—unlike the good, who, in God's generosity, get a reward far greater than anything they have earned or could possibly earn

<sup>1417.</sup> Night is the negation of Light and metaphorically of joy and felicity. The intensive is indicated by "the depth of the darkness of Night,"

Of the Fire; they will Ahide therein (for ave)!

- 28. One Day shall We gather them All together. Then shall We say To those who joined gods (with Us): "To your place! ye and those Ye joined as 'partners'." We shall separate them, And their "partners" shall say: "It was not us That ye worshipped! [418]
- 29. "Enough is God for a witness Between us and you: we Certainly knew nothing Of your worship of us!" 1886
- 30. There will every soul prove (The fruits of) the deeds It sent before 1000; they will Be brought back to God Their rightful Lord, And their invented falsehoods Will leave them in the lurch, 1011.

# SECTION 4.

31. Say: "Who is it that
Sustains you (in life)
From the sky and from the
earth? \*\*\*\*

المرفيها خلاون و وَيُومَ مَشَدُهُمْ عِيما فُدَّ مَعُول الِذِينَ اَسْتَوَا مَكَا اَسْدُ وَمُنكَآوَلاً فَوَيَّاتَ اَسْتَوَا مَكَا اَسْتَكَا اَسْدُونَ الْمُسْلِدِهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ ا

اللهُ عُمَّا مِن مُرْزُقِكُمُ مِن النسكيّاء وَالْأَرْمِين

1418 The false gods are not real: they are only the figments of the imaginations of those who induged in the false worship. But the prophets or great or good men whose names were vainly taken in competition with the name of God, and the presonified felaces of idols treated in the same way would themselves protest against their names being used in that way, and show that the worship was paid not to them, but to the figorance or superstition or selfash lusts of the false worshippers.

1419. See last note. They did not even know that they were being falsely worshipped in that way.

1420. C/, ii. 95, where the verb used is qaddama. The verb aslafa, used here, is nearly synonymous

1421. Instead of their false ideas helping them, they will desert them and leave them in the lurch. Cf. vi. 24.

1422. Sustenance may be understood in the sense of all the provision necessary for maintaining placed life as well as mental and spiritual development and well-being. Examples of the former are light and rain from heaven and the produce of the earth and facilities of movement on land and sea and in air. Examples of the latter are the mora and spiritual influences that come from our fellow-men, and from the great Teachers and Prophets.

401

Or who is it that
Has power over hearing 1459
And sight? And who
Is it that brings out
The living from the dead
And the dead from the living? 1454
And who is it that
Rules and regulates all affairs? 11452
They will soon say, "God"
Say, "Will ye not then
Show piety (to Him)?"

- 32. Such is God, your real
  Cherisher and Sustainer:
  Apart from Truth,
  What (remains) but error? 1468
  How then are ye turned away?
- 33. Thus is the Word
  Of thy Lord proved true Against those who rebel;
  Verily they will not believe.
- 34. Say: "Of your 'partners', tem
  Can any originate creation
  And repeat it?" Say:
  "It is God Who originates
  Creation and repeats it:
  Then how are ye deluded
  Away (from the truth)?"

آمَن بَلِكُ التَّنَعُ وَالْأَنْسَدُ وَمَن بُغِيرُهُ الْمُنَى مِنَ الْمَيْنِ وَعُنِعُ الْمَيْنَ مَا الْمِينَةُ مِنَ الْمُنْ بُهُ يُرِالْالْمُثَرِّ فَسَبَعُولُونَ اللَّهُ هُ فَلَا الْمُثَلِّ الْمُنْ اللَّهُ وَبُهُ مُ الْمُؤْفِّقَ اللَّهُ اللَّهُ فَا اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ فَا اللَّهِ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُلِمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنَ

<sup>1423.</sup> Just two of our ordinary faculties, hearing and sight, are mentioned, as examples of the real. All the gifts of God, physical and spiritual, are enjoyed and incorporated by us by means of the faculties and capacities with which He has endowed us.

<sup>1424,</sup> Cf. iii, 27 and n. 371; vi. 95 and n. 920; and xxx. 19.

<sup>1425.</sup> This is the general summing-up of the argument. The government of the whole Creation and its maintenance and sustenance is in the hands of God. How futile then would it be to neglect this true worship and go after false gods?

<sup>1426.</sup> The wonderful handiwork and wisdom of God having been referred to, as the real Truth, as against the false worship and false gods that men set up, it follows that to disregard the Truth must lead us into woeful wrong, not only in our beliefs but in our conduct. We shall err and stray and be lost. How then can we turn away from the Truth?

<sup>1427.</sup> Disobedience to God brings its own terrible consequences on ourselves. The Law, the Word, the Decree, of God must be fulfilled. If we got to false gods, our Faith will be dimmed, and then extinguished. Our spiritual faculties will be dead.

<sup>1428.</sup> The argument is now turned in another direction. The false gods can neither create out of thing nor sustain the creative energy which maintains the world. Nor can they give any guidance which can be of use for the future destiny of mankind: on the contrary they themselves (assuming they were men who were defised) stand in need of such guidance. Why then follow vain fancies, instead of going to the source of all knowledge, truth, and guidance, and worship, serve, and obey the One True God?

35. Say: "Of your 'partners'
Is there any that
Can give any guidance
Towards Truth?" Say: "It is God
Who gives guidance
Towards Truth. Is then He
Who gives guidance to Truth
More worthy to be followed,
Or he who finds not guidance
(Himself) unless he is guided?
What then is the matter
With you? 'How judge ve?'

36. But most of them follow Nothing but fancy: truly Fancy can be of no avail Against Truth, Verily God Is well aware of all That they do.

37. Whis Qur-an is not such
As can be produced
By other than God;
On the contrary it is
A confirmation of (revelations)
That went before it,
And a fuller explanation tes
Of the Book—wherein
There is no doubt—
From the Lord of the Worlds.

38. Or do they say,

"He forged it"?
Say: "Bring then
A Stra like unto it,
And call (to your aid)
Anyone you can,
Besides God, if it be
Ye speak the truth!"

٥ فُىلْ مَعَلَىٰ مِنْ مُنَكَآبِكُ مِنْ بَهِدِي إِلَىٰ الْفَرِّ فُعْلِيا لَهُ بَهُمْدِي الْمَحَّوَّ فَنَ بَهُذِي الْمَالَمُ فِي أَنْ فَيْ الْمُنْ الْمَنْ الْمَالِكُونَ بَهُذِي إِلَّا أَنْ بَهْ مَنَّ فَا لَكُوْ حَيْفَ مُكُونَ لَكُونَ الْمَنْ مُنْ الْمُكُونَ الْمُنْفِقِينَ الْمُنْفِقِينَ الْمُنْفِقِينَ الْمُنْفِقِينَ الْمُنْفِق

اللّنَ لَا يُغْنِى مِنَ الْحَقِ ضَيْئًا إِنَّ اللّهَ عَلِيمٌ عَا يَغْمَلُونَ ﴿ وَمَا كَانَ مَنْا الْفُرْوَانُ أَنْ يُقْدَعَىٰ مِن دُولُوا لَذِي وَلَنْكِن تَعْسَدِ فِي الْمَوْتَ مَنْ دُولُوا لَذَى وَتَغْصِلَ الْكِيْنَ

@وَمَا يَنْهِمُ أَحِثَ ثُمُّ أَلَّ فَلِكَا إِنَّ

أَوْ يَعْوَلُونَ آفْ زَنَّةٌ قُلْ قَالُوا
 يشور زوفيليه وَأَدْعُوا مِن اسْتَطَعْتُم
 مِن دُونِ الله إن كمن شُرَّ مسليفين

<sup>1429.</sup> The Book: Cf. lin. 23 and n. 366. God's revelation throughout the ages is one. The Qur-an confirms, fulfils, completes, and further explains the one true revelation, which has been sent by the One True God in all ages.

1430. Cf. li. 23 and n. 42.

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- 39. Nay, they charge with falsehood
  That whose knowledge they
  Cannot compass, even before
  The elucidation thereof """
  Hath reached them: thus
  Did those before them
  Make charges of falsehood:
  But see what was the end
  Of those who did wrone! ""22
- 40. Of them there are some
  Who believe therein,
  And some who do not:
  And thy Lord knoweth best
  Those who are out for mischiet.

آخِيَّا أَوْلَيْهِا لَا يُحْطِلُوا بِعِلْهِ عَلَيْنَا
 أَنْهِدُ لَوْلِيلاً كَذَبِ الْذِينَ
 مِنْ فَهِنْ لَهِ يَدْ كَانَ عَنْهِ مُهُ الظَّلْمِيدِ
 وَمْنِهُ مَنْ مُؤْمِنُ بِعِنْ وَمُنْهُ مِنْ كَلْمَالِمِيدِ
 وَمْنِهُ مَنْ مُؤْمِنُ بِعِنْ وَمُنْهُ مَنْ مَنْ لَلْمَالِمِيدِ
 مُؤْمِنُ بِهِ فِي وَرُبُّكِ أَعْلَمُ إِلْمُنْشِيلِينَ

C. 101.—Men but wrong their own souls in shutting out (x. 41.70.) The Truth of God. To Him will be Their return. They have been warned At all times and among all peoples By chosen Apostlen of God, whom they Have flouted. The Day will come When they will see the majesty, the glory, The goodness, and the justice of God. But they invent fancies and faisehoods. Let not their blasphemies and falsehoods Grieve the men of God: for falsehoods And false nose will never prosper.

SECTION 5.

 If they charge thee With falsehood, say: "My work to me, And yours to you!" ® وَإِن كَذَبُولَ فَقُل لِمِعْتَمِلِ وَلَكُمْ عَمَدُكُمُّ

1431. Tadmil: alucidation, explanation, final fulfilment, Cf. vii. 53. The Message of God not only gives us rules for our every-day conduct, but speaks of high matters of mystic significance, which require elucidation in three ways: (11) by instruction from Teachers of great spiritual experience, (2) by experience from the actual facts of life, and (3) by the final fulfilment of the hopes and warnings which we now take on trust through our Patith. The Unbelievers reject God's Message simply because they cannot understand it and without giving it even a chance of elucidation in any of these ways.

1432 Wrong-doers always came to grief ultimately. The true course of history shows it from a broad standpoint. But they are so beadstrong that they prejudge issues in their ignorance before they are decided.

1433. When the man of God is rejected and charged with faisehood, he does not give up his work, but continues to teach and preach his Message. He can well say to those who interfere with him: "Mind your own business: supposing your charge against mistrue, you incurn or expansibility: I have to answer for it before God: and if I do my duty and deliver my Message, your rejection does not make me liable for your wrong-doing; you will have to answer hefore God."

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Ye are free from responsibility For what I do, and I For what ye do!"

- 42. Among them are some who .
  (Pretend to) listen to thee:
  But canst thou make the deaf
  To hear,—even though
  They are without understanding?
- 43. And among them are some Who look at thee:
  But canst thou guide
  The blind,—even though
  They will not see?
- 44. Verily God will not deal
  Unjustly with man in aught:
  It is man that wrongs
  His own soul. 1415
- 45. One day He will
  Gather them together:
  (It will be) as if
  They had tarried 1616
  But an hour of a day:
  They will recognise each other: 1619
  Assuredly those will be lost
  Who denied the meeting
  With God and refused
  To receive true guidance.
- 46. Whether We show thee (Realised in thy life-time) Some part of what We Promise them—or We

اَتُمْ يَهِ عُن فَيَا أَعْتَمُ وَآنَا يَرِحَ \* فِنَا تَعَلَوْنَ ﴿ وَمِنْهُمْ مِّنَ يَسْغَمُونَ إِلِيَّكَ أَفَانَ النَّمِعُ اَلْمُنَّمَ وَلَوْكَ الْأَلَا يَعْفِلُونَ ﴿ وَمِنْهُمْ مِّن بَنْطُرُ إِلِيَّا أَفَانَتَ مَهْدِي الْمُنْتَ وَلَوْكَ الْوَلَا يُشِيمُ وَقَ ﴿ إِنَّ اللَّهُ لَا يَظْلِمُ آلَا يَشِيمُ وَقَ وَلِيَّنَ النَّاسِ أَنْهُ مُنْ مِنْلِمُ لَوْلِيَا النَّاسِ وَيَكَا وَلِيَّنَ النَّاسِ أَنْهُ مِنْ مِنْ اللَّهِ الْمُؤْنِ

ويين الناس الفسه دليجون ﴿ وَيَوْمَ يَحْشُرُهُ مُرَكَأَنَّ أَرْ يَلْتِنْكُمْ لِهَ سَاعَةً مِنَ النّهَارِ بَنْعَ ارْفُونَ بَيْنَهُ مُّ قَدْ حَيْرَ الذِّنْ كَذَبُولُ لِينَا اللهِ وَمَا كَانُولُ مُنْسَدِينَ

@ مَامَّا زُيَنَكَ بَعْضَ ٱلْذِي نَمِدُمُوْ أَوْ

1436, C.f. vi. 25, 36, 39 and notes. Hypocrites go to bear and see some great Teacher, but they get no profit out of it because they are not sincerely seeking the truth. They are like the blind, or the deaf, or the imbeciles. It is impossible to guide them, because they have not the will to be guided.

1435. God cannot be blamed for man's evil, nor will He deal unjustly with man. He has given him faculties and means of guidance. If man gods wrong, it is because he wrongs himself.

1436. In eternity our life on this earth will look as if it had been just a little part of our little day, and so also will appear any interval between our death and the call to Judgment.

1437. We shall retain some perception of our mutual relations on earth, so that the righteous judgment which will be pronounced will be intelligible to us, and we shall be convinced of its righteouness.

Take thy soul (to Our Mercy) (Before that),—in any case, To Us is their return: Ultimately God is witness. 1531 To all that they do.

- 47. Ælo every people (was sent) An Apostle: when their Apostle "" Comes (before them); the matter Will be judged between them With justice, and they Will not be wronged.
- 48. They say: "When Will this promise Come to pass,—
  If ye speak the truth?"
- 49. Say: "I have no power ""
  Over any harm or profit
  To myself except as God
  Willeth. To every People ""
  Is a term appointed:
  When their term is reached,
  Not an hour can they cause
  Delay, nor (an hour) can they
  Advance (it in anticipation)."

نَتَوَفَّتَكَ فَإِلَيْنَا مَرْجِعُهُمْ نُنَةَ اللَّهُ شَهِيدُ عَلَى مَا يَشْعَلُونَ ۞ وَلَكُلِ أُمَّذُ رَسُولٌ فَهَا إِذَا جَمَّاةً رَسُولُمُنْ وَفِينَ يَبْهُمُ وَالْفِيسُولُ فَهِ لايُغَلِّرُونَ لايُغَلِّرُونَ

۞ وَيَعُولُونَ مَتَىٰ هَلْمَا ٱلْوَجَٰدُ إِن كَنْ عُمْسَادِ فِينَ

الله المثلث التنسي منزاً ولا منها إلا منها إلا منها الله المنها الله المنها الله المنها المنهاء 
1438. The Apostle is assured that the end of evil is evil, just as the end of good is good. Whether this result is made plain before his very eyes in his own life-time or afterwards, makes no difference. The wircked should not repoice if they are given tope and seem to have the upper hand for a time, nor should the righteous lose heart: for God's promise is sure and must come to pass. And in any case, the scales can only be partially, if at all, adjusted in this life. There is the final and complete adjustment on the Day of Judgment, God is All-Knowing, and all truth while before Him.

1439. Every people or generation or nation had its Message or Messenger: God revealed Himself to it in some way or another. If that Messenger was ignored or rejected, or his Message was twisted or misused, the Days of Reckoning will come, when perfect justice will be done and the whole Truth revealed. The Unbelievers mockingly say: "If that is true, pray tell us when that Day will come!" The answer of the Messenger is: "It will come in good hime: no one can either hasten or retard it. If you want me then to save you or if you fear that I shall harm you for your treatment of me, know that this matter is in the hands of God alone, Who will do perfect justice. Even in regard to myself, any harm or good that befalls me is by the command and in the power of God."

1440, Cf. vii. 188.

1441. This repeats vii. 34, but the significance is different in the two contexts. Here the reply is to the Unbelievers' mocking incredulity (seen. 1439) as to whether there is such a thing as a Hereafter: they suggest to the man of God that if his claim of inspiration from God is true, he should get them punished at once for rejecting him. In vii. 34 the reference is to the punishment of iniquity as described in vii 33: sin is not necessarily punished at once; every People or generation gets a chance; when their evern is fulfilled, the final adjustment is space.

- 50. Say: "Do ye see,—
  If His punishment should come
  To you by night or by day,—
  What portion of it
  Would the Sinners
  Wish to hasten?
- 51. "Would ye then believe in it
  At last, when it actually cometh
  To pass? (It will then be said:)
  'Ah! now? and ye wanted
  (Aforetime) to hasten it on!'
- 52. "At length will be said To the wrong-doers: 'Taste ye The enduring punishment! "" Ye get but the recompense Of what ye earned!"
- 53. They seek to be informed By thee: "Is that true?" Say: "Aye! by my Lord! It is the very truth! And we cannot frustrate it!"

SECTION 6.

54. Every soul that hath sinned, If it possessed all That is on earth, Would fain give it in ransom: 1446 فَالْ أَرْمَيْهُمْ الْ أَنْ كُمْ عَنَا بُهُو اللّهِ اللهِ ا

وَلَوْأَنَّ لِكُولِ نَفْسِ طَلْمَتْ
 مَا فِي الْأَرْضِ لَإَفْنَدَتْ بِاللَّهِ

The psychology of the Unbelievers is here analysed and exposed. This particular argument begins at x. 47 and ends at x. 53. It begins with the general statement that every People has had due warning and explanation by means of an Apostle specially sent to them: that Apostle will be a relevant witness at the final Judgment, when the matter will be judged in perfect equity. Then follows a dialogue. The Unbelievers mock and say, "Why not bring on the Punishment now?" The reply to the Unbelievers is, "It will come in God's good time". The Believers are told to watch and see how the sinners would take! if the Punishment were to come at once, Would they not think it too audden? When it actually comes, their panic will be indescribable. "Is that true?" say the Clabelievers. "It is the very truth," is the answer, "and nothing can ward it off."

<sup>1442.</sup> The mockery of Unbelievers will be turned into panic when the wrath of God descends on the little of So suddenly, by night or by day, when they least expect it. Will they then say of any bit of it: "Let it be hastened"?

<sup>1443.</sup> This will be the final doom, and they will themselves have brought it on themselves !

They would declare (their)
repentance the
When they see the Penalty:
But the judgment between them
Will be with justice,
And no wrong will be done
Unto them.

- 55. Is it not (the case) that to God Belongeth whatever is In the heavens and on earth? Is it not (the case) that God's promise is assuredly true? Yet most of them understand not.
- 56. It is He who giveth life And who taketh it, And to Him shall ye All be brought back.
- 57. mankind I there hath come
  To you a direction from your Lord
  And a healing for the (diseases) 1611
  In your hearts,—and for those
  Who believe, a Guidance
  And a Mercy.
- 58. Say: "In the Bounty of God. And in His Mercy,—in that Let them rejoice": that is better Than the (wealth) they hoard.
- 59. Say: "See ye what things ""
  God hath sent down to you

وَاَسَرُّوا اَلْنَاامَةُ لَتَا اَذَا اَلْتَالَاتُ اَلَّا اَلْتَذَابُّ وَفُعُنِى يَنْهُمُ إِلْفِسْطِ وَهُمْ لَا يُظْلِمُونَ ﴿ اَلَا إِنَّ اِللَّهِ مَا فِي اَلْتَهَوٰ بِ وَاَلْأَرْشِ اَلَا إِرَّابُ وَعُدَ اللَّهِ يَحْلُ وَكُلِنَا أَحْدُونَ لَا يَعْلَوُنَ ﴿ وَعُمْلُونَ اللَّهِ مُعْلَمُ لَا يَعْلَوُنَ

1445. Declars their repeatance: the verb in the original is eserta, which may mean either "declare" or "reveal." or else "conceal" or "hide". The classical Commentators are divided as to the meaning to be adopted here. If the first, which I prefer, the seans would be: "When the Penalty stares the sinners in the face, they would give anything to escape it, and they would even openly declare their repentance, which would be a source of shame and ignominy to them." If the latter meaning be taken, the sense would be: "They would give anything to escape the Penalty; but the hardest thing of all for them is frankly to confess and repent, and so they conceal their sense of shame and ignominy."

146. Those who do wrong have a disease in their flearts, which will cause their spiritual death, Ood in His Mercy declares His Will to them, which should direct their lives and provide a healing for their spiritual disease. If they accept Faith, he remody acts; they find themselves in right guidance and receive God's forgiveness and mercy. Surely those are far better gifts than material advantages, wealth, or possessions.

1447. "Sustenance" is to be taken in both the literal and the metaphorical sense. In the Hieral sense, what fine and varied things God has provided for us on land and in sea and air, in the vegetable, saimal, and mineral kingdoms? Yet narrow minds put artificial barriers against their use. In the metaphorical sense, what enchanting fields of knowledge and spiritual endeavour are provided to our individual and social lives? And who is to say that some are lawful and others forbidden? Supposing they were so in special circumstances, it is not right to attribute artificial restrictions of that kind to God and falsely server religious ananctions against them.

For sustenance? Yet ye Hold forbidden some things Thereof and (some things) lawful." Say: "Hath God indeed Permitted you, or do ye invent (Things) to attribute to God?"

60. And what think those
Who invent lies against God,
Of the Day of Judgment? Min
Verily God is full of Bounty
To mankind, but most
Of them are ungrateful. 1419

## SECTION 7.

- 61. An whatever business thou Mayest be, and whatever portion Thou mayest be reciting From the Qur-an,—and whatever Deed ye (mankind) may be doing, We are Witnesses thereof When ye are deeply engrossed Therein. Nor is hidden From thy Lord (so much as) The weight of an atom On the earth or in heaven. And not the least And not the greatest Of these things but are recorded In a clear Record.\*
- Behold! verily on the friends Of God there is no fear, 1451

ڵڝۓ؞ؾڹڒۣۮڣۣڣٙؿڵؽؙ؞ێؽؙ؋ػڵٵ ٷڝٙڶڰؙٷٚٲڟۜڎٲۮۣڗػڴؙؙۣؖٲؠٝ؏ڸٲڡٞۄؘؾۘڡٚ۫ؾٙۯؙۅڗ

۞ وَيَا ظَنُ الْذِينَ بَغُدَّرُونَ عَلَى الْفَوَالْكَذِبُ يُورَ الْفِيَّةُ فِي اللَّهِ الْدُوفَسِّيلِ عَلَى النَّالِينِ وَلِيُزِبِّ أَكْذَرُهُمْ لَا يَشْكُرُونَ

۞وَمَا تَكُونُ فِي فَأَنِ وَمَا تَنْافُواْ مِنْهُ مِن فُرْوَانِ وَلَا تَفْسَلُونَ مِنْ عَمَيْلٍ الآ كُنَا عَلِيَكُمْ شَهُمُواً إِذْ نَفِيعِنُونَ فِيهِ وَمَا يَقْرُبُ عَن رَبِيْكَ مِن مَنْفَالِ فَذَوْ فِي الْأَرْضِ وَلَا فِي الشّمَاءَ وَلَا أَسْخَرَ مِن ذَلِكَ وَلاَ أَصُّرَكُمْ لاَ فِي كِنْلُونَ مِنْكِمْ

® أَلَّا إِنَّ أَوْلَيْآءَ أَهَاءِ لاَخُونُ عَلِيْهِمْ

1448. People who lie in Religion or invent false gods, or false worship, - have they any idea of the Day of judgment, when they will be called to account, and will have to answer for their deeds?

Day of Judgment, when they will be called to account, and will have to answer for their deeds?

1449. God is most kind, and gracious, and generous with His gifts of all kinds, material and spiritual. But men do not understand, and are ungrateful in forgetting the Giver of all and settling un false obsects of worship and false standards of order.

1430. There is nothing that men can do but God is a witness to it. We may be deeply engrossed in some particular thing and for the time being be quite unconscious of other things. But God's knowledge not only comprehends all things, but has all things actively before it. Nothing is hidden from Him. And His knowledge has another quality which human knowledge has not. Human knowledge subject to time, and is obliterated by time. God's knowledge is like a Record and endures for ever. And His Record has a further quality which human records have not. The most permanent human record may be quite intelligible to those who make it but may be ambiguous to others and may become unintelligible with the progress of time, as happens almost invariably to the most enduring inveriptions from very ancient times: but in God's "Record" or knowledge there is no ambiguity, for its independent of time, or place, or circumstance. This is the force of Mubin ("clear") here.

1451. God's all-embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship—embter in this world nor in the world to come.

Nor shall they grieve:

- 63. Those who believe And (constantly) guard Against evil: -
- 64. For them are Glad Tidings. In the life of the Present And in the Hereafter . No change can there be In the Words of God. This is indeed The supreme Felicity.
- 65. Let not their speech 1152 Grieve thee : for all power And honour belong to God : It is He Who heareth And knoweth (all things):
- 66. Behold! verily to God Belong all creatures, In the heavens and on earth. What do they follow Who worship as His "partners" Other than God? They follow Nothing but fancy, and They do nothing but lie.193
- 67. He it is that hath Made you the Night That ye may rest therein, And the Day to make Things visible (to you), 1454 Verily in this are Signs For those who listen (To His Message).

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<sup>1452.</sup> Sometimes the words of the unrighteous or their revilings burt or grieve the righteous man, but there is no occasion for either anger or sorrow : they have no power and they can do no real dishonour, for all power and honour are from God.

<sup>1453.</sup> All creatures are subject to God. If, therefore, any false worship is set up, the false gods--so called " partne.s " -are merely creatures of imagination or false inventions,

<sup>1454.</sup> Our physical life-and our higher life in so far as it is linked with the physical-is sustained by the alternation of rest and activity, and the fit environment for this alternation is the succession of Nights and Days in our physical world. The Day makes the things "visible to us "-a beautiful symbol, not only of the physical work for which we go about by day, but of the higher activities which are fitly associated with seeing, perception, and enquiry. Intuition (insight) is a little out of that circle because that may come by night, when our other faculties are resting.

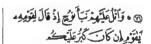
- 68. Phey say, "God hath begotten A son!"—Glory be to Him!
  He is Self-Sufficient! His
  Are all things in the heavens
  And on earth! No warrant
  Have ye for this! Say ye
  About God what ye know not?
- 69. Say: "Those who invent A lie against God Will never prosper." 1455
- 70. A little enjoyment In this world!— And then, to Us Will be their return. Then shall We make them Taste the severest Penalty For their blasphemies.

قانوا المَّغَذَ اللهُ وَلِكانَّ سُبَعَتَ لَمْ هُمَوَ الْمُعْتَ لَمْ هُمَوَ الْمُعْتَ لَمْ هُمَوَ الْمُعْتِ لَهُ وَمَا فِي السَّعَلَانِ وَمَا لَمَّ الْمُؤْنِ وَمَا فَلَا مِنَالَّا الْمُعْتَ لُونَ عَلَى اللهُ مَا لاَ تَعْلَوْنَ عَلَى اللهِ الْمَعْتَ لُونَ عَلَى اللهِ الْمُعْتَ الْمُؤْنِ وَعَلَى اللهِ اللهِ مَنْ اللهُ اللهِ اللهِ اللهِ اللهُ 
C. 102.-God works in His world-in mercy

fx 71.92.) For His servants, and in just punishment
For those who do wrong. Thus was .t
In Noah's story, for he worked unselfishly
For his people, though rejected of them.
So was it with Moses: he preached
To Pharaoh and the Egyptians, but most
Of them preferred falsehood and pride
To the Truth of God, and perished. Even
Pharaoh's confession of God at the last
Was too late, as his life had been spent
In luxury, pride, and oppression.

SECTION 8.

71. Relate to them the story 1156 Of Noah. Behold! he said To his People: "O my People, If it be hard on your (mind)



1455. In Quranir language "prosperity" refers both to our every-day life and to the higher life within us,—to the Present and the Future,—health and strength, opportunities and resources, a spirit of contentment, and the power of influencing oithers. Here there seems to be an extra touch of meaning. A liar not only deprives himself of prosperity in all senses, but his "lie" itself against God will not succeed; it will and must be found out.

1456. The reference to Noah's story here is only incidental, to illustrate a special point. The fuller story will be found in xi, 25-48, and in many other passages, e.g., vii. 39.64, xxiii, 23-32, xxv. 105-122, and xxxvii, 73-82. At each place there is a special point in the context. The special point here is that Noah's very life and prenching among his wicked people was a cause of offence to them But he feared nothing, trusted in Gorl, delivered his message, and was saved from the Flood.

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That I should stay (with you) And commemorate the Signs Of God,—yet I put My trust in God. Get ye then an agreement About your plan and among Your Partners, so your plan 'us' Be not to you dark and dubious. Then pass your sentence on me, And give me no respite.

- 72. "But if ye turn back, (consider):
  No reward have I asked \*\*\*\*
  Of you: my reward is only
  Due from God, and I
  Have been commanded to be
  Of those who sulmit
  To God's Will (in Islam)."
- 73. They rejected him,
  But We delivered him,
  And those with him,
  In the Ark, and We made
  Them inherit (the earth),
  While We overwhelmed
  In the Flood those
  Who rejected Our Signs. 1699
  Then see what was the end
  Of those who were warned
  (But, heeded not)!
- 74. Mhen after him We sent (Many) apostles to their Peoples: They brought them Clear Signs, But they would not believe What they had already rejected 160

مَّفَايِ وَلَذَكِيرِى بِآلِيْكِ اللَّهِ فَعَلَى اللَّهِ فَوَحَنَّكُ فَا يَجْفُوا أَمْرِكُمْ وَشُرَحَا آثَمُ لَهُ لَا يَكُنُّ أَمُوكُمُ مَلِئَكُمْ عُمْمَةً ثُمَّمُ الصَّنَا إِلَى وَلا لَنْظِرُهِ فِي

 فإن وَلَيْتُهُ فَاسَأَلْتُكُمْ مِنْ أَخِرً إِنْ أَجْرِي إِلاَ عَلَ اللّهِ وَأَمِنْ أَنْ أَحْدُونَ مِنَ النّسُولِين

۞ۏۜڪڵۘڹُٷٛٷٞۼۜؾڹڬؙٷؘڡؘؽۜڡٮۘٷۑڧ ٵڵڡؙڵڮٶؾۼڬڶؽڬۄ۫ۼڵێڣٟ ٵڵۮۣڔٮٛ؎ٞێٷٳٷڸێؾٵ ڡٙٵؘڟڒڲڣٮۘٵڽؘعڵؿڹؿٵٛ

ثُرَّ مَتَنْسًا مِنْ مَدْدِه رُسُلًا إِلَى قَرْمِيدْ
 فَإَنْ وَهُمْ إِلْمَيْنَتُ فَاكَانُوا لِيُؤْمِثُوا إِلَى قَرْمِيدْ
 فَإِنْ وَهُمْ إِلْمَيْنَتُ فَاكَانُوا لِيُؤْمِثُوا إِلَى الْمُؤْمِثُوا إِلَى الْمُؤْمِثُوا إِلَيْ الْمُؤْمِنُ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّه  عَلَى اللّه 
1459. Cl. vii 64

<sup>1437.</sup> Firm in his sense of Truth from God, Noah plainly told his people to condemn him to death if they liked, openly and in concert, so that he should at least know who would insten to his Message and who would not. He wanied them to be frank and direct, for he feared nothing.

<sup>1438.</sup> The man of God preaches for the good of his people. But he claims no reward from them, but on the contrary is reviled, persecuted, banished, and often slain.

<sup>1460.</sup> I understand the meaning to be that there is a sort of spiritual influence descending from generation to generation, among the Unbelievers as among the men of Faith. In history we find the same spiritual problems in many ages,—denial of God's grace, defiance of God's law, rejection of God's Message. These influences cause the hearts of the continuacious to be sealed and impervious to the Truth. Cf. ii. 7 and notes. What they do is to prejudge the issues even before the Prophet explains them.

Beforehand. Thus do We seal The hearts of the transgressors.

- 75. Mhen after them sent We Moses and Aaron to Pharaoh and And his chiefs with Our Signs. But they were arrogant:
  They were a people in sin.
- 76. When the Truth did come
  To them from Us, they said:
  "This is indeed evident sorcery!"
- 77. Said Moses: "Say ye (this) About the Truth when It hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper." 1469
- 78. They said: "Hast thou
  Come to us to turn us
  Away from the ways
  We found our fathers following,—
  In order that thou and thy brother
  May have greatness in the land? 1488
  But not we shall believe in you!"
- Said Pharaoh: "Bring me Every sorcerer well versed."
- 80. When the sorcerers came,
  Moses said to them:
  "Throw ye what ye (wish)
  To throw!"

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<sup>1461.</sup> The story of Moses, Aaron, and Pharaoh is fully told in via 103-137, and there are references to it is many places in the Qurân. The incidental reference here is to illustrate a special point, via, that the wicked are arrogant and bound up in their sin, and prefer deception to Truth: they do not hesitate to charge the men of God, who work unselfishly for them, with mean motives, such as would actuate them is similar crumstances!

<sup>1462</sup> Sorcery is the very opposite of Truth, -being deception or plausible shows by the powers of evil. But these cannot succeed or last permanently, and Truth must ultimately prevail,

<sup>1463.</sup> Notice how they attribute evil motives to the men of God, motives of ambition and lust of power, which the men of God had been sent expressly to put down. The same device was used against Mughila.

81. When they had had their throw, 1864
Moses said: "What ye
Have brought is sorcery:
God will surely make it
Of no effect: for God
Prospereth not the work:
Of those who make mischief.

82. "And God by His Words "53
Doth prove and establish
His Truth, however much
The Sinners may hate it!"

#### SECTION 9.

83. EBut none believed in Moses
Except some children of his
People, 166
Because of the fear of Pharach
And his chiefs, lest they
Should persecute them; and
certainly
Pharach was mighty on the earth
And one who transgressed all

84. Moses said: "O my People! If ye do (really) believe In God, then in Him Put your trust if ye Submit (your will to His)."

85. They said: "In God Do we put our trust. ۞ڡَكَا ٓ الْعَزَا قَالَ مُوسَىٰ مَا جِنْدُهُ بِهِ الِنِهُ ۗ إِنَّ الْدَسَنِيْطِلُتُهُ إِنَّ اللَّهُ لَا يُصْلِحْ عَسَلَ الْمُشْهِدِينَ

> ۞ۅٙؽؙۼؿؙ۫ٲڷڎؙٲڵؾٚ<u>ۜؠ</u>ڪؘڸڵؽ ٷؙٷؘۯ؞ٲڵۿؿۄؙڹ

۞ڹؘ؆ٙٵٛۥٙڡٙڹٙڸۉۺۜۼٳ؆ڎؙڔؘؽؘڎؙٞؿڹۿؘۿۏ؞عڵ ڂۜۅ۬ڽۣؿڹ؋ڗڠٷؘڎٷٙػڵڽڣۑڣٲۮؽڣ۠ؽؽۿ۠ڎڡڶ ڣۣؿٷ۫ڒؘٳٞڶٮٵڸڣٳڵڎؙۻٷڶٲؙۮڸٙڶؙڵۺؽڣ؆

۞ وَقَالَ لَهُوسَىٰ يَفَوَّمُ إِن كُنتُمُّ الْمَنتُمُ بِاللَّهِ فَعَـالَيْهِ وَتَرَكِّمُوا إِن كُنسُهُ مِنْسَلِيلِنَ

@ فَقَالُواْعَلَا اللَّهِ تُوكُّكُنا

1464. When they threw their rods, the rods became snakes by a trick of soicery, but Moses's miracles were greater than any tricks of sorcery, and had real Truth behind them.

1465. God's Words or Commands have real power, while sorcerers' tricks only seem wonderful by deceiving the eye.

1466. The pronoun "his" in "his People" is taken by some Commentators to refer to Pharach. The majority of Pharach's people refused to believe at the time, but the sorcerers believed (vii. 120, and so did Pharach's wife (tix: 11), and utimately Pharach himself, thought too late (x, 90, 11) we took "his" to 1.5x to Moses, it would mean that the Israelites were hard-hearted and grumbled (vii. 129) even when they were being delivered from Egypt, and only a few of them had any real faith in God's providence and the working of His Law, and they leared Pharach even more than they feared On.

Our Lord! make us not A trial for those 1467 Who practise oppression:

- 86. "And deliver us by Thy Mercy From those who reject (Thee)."
- 87. We inspired Moses and his brother
  With this Message: "Provide to Dwellings for your People
  In Egypt, make your dwellings
  Into places of worship,
  And establish regular prayers:
  And give Glad Tidings
  To those who believe!"
- 88. Moses prayed: "Our Lord!
  Thou hast indeed bestowed
  On Pharaoh and his Chiefs
  Splendour and wealth in the life!"
  Of the Present, and so;
  Our Lord, they mislead (men)
  From Thy Path. Deface.
  Our Lord, the features of their
  wealth."

wealth, 14:0 wealth, 14:0 And send hardness to their hearts, So they will not believe يَّنَا لَا جَنَّمَلْنَا فِنْنَهُ لِلْفَقَوْمِ الظَّالِمِينَ

۞ وَنَجْنَا إِرْحَيْكَ مِنَ الْفَوْدِ الْكَلْمِدِينَ ۞ وَأُوْتَخِنَّا إِلَىٰ مُوسَىٰ وَلَيْحِيهُ أَنْ بَنَوَّا يَوْوَيُكَمَا مِعْمَى مُهُوْتًا وَاجْتَسَاوا أَبُوْتُكُمْ فِينَكَةً وَأَنْهِمُوا ٱلصَّلَوٰةً وَتَبْشِرِ لِلْفُوْمِينِينَ

۞ وَفَالَ مُوسَىٰ رَبَنَاۤ إِنْكَ الْبَتَ فِرْعَوْنَ وَمَكَدُمُ رِيْبَ ۗ قِامَوْكِ فِالْحَيِّوْ فِالْكُنْبَا رَبَّنَالِهُنِهُوا مِنْ سَيْبِلِلَّ رَبَّنَا أَصْلِيش فَالْمَوْلِمِيدُوا شَدْدُ مَلَ اللهُ فِيدِ فَلا يُؤْمِنُوا

<sup>1467.</sup> A' truil for those who practise obpression: the various meanings of Fitnat have been explained in n. 1198 to viii. 23. The prayer is that the righteous people, being weak, should be saved from being used as objects of oppression or punishment at the hands of powerful enemies. Weakness tempts Power to practise oppression, and is thus an occasion of trial for the oppressors.

<sup>1468.</sup> This instruction, we may suppose, was given when the sorrerers were brought to confusion, and come of the legiptians believed. Moses was for a little while to remain in Egypt, so that his Message should have time to work, before the Israelites were led out of Egypt. They were to make their houses into places of prayer, and they were now to be only sojourners in Egypt. The Qibia was to be symbolic places of prayer, and they were now to be only sojourners in Egypt. The Qibia was to be symbolical of their later wanderings in Arabia, and the still later restoration of God's pure worship at the Ka ba under Mujafa. These were the glad tidings (the Gospel) of Islam, which was preached under Noah, Abraham, Moses, and Jesus, and completed under Mujammad.

<sup>1469</sup> Moses's prayer, in which Aaron joined, for he was always with him, may be paraphrased thus: "O God! we understand that the glitter and the wealth of the Egyptians are not to be envised. They are but the ephemeral goods of this life. "They are a disadvantage, in that in their pride of possessions the Egyptians mislead themselves and others. Let their pride be their undoing! Turn their wealth into hitterness and their hearts into hardness, for they reject Thee, and they will not believe until they actually see the Punishment of their sins!"

<sup>1470</sup> A terrible curse! Let their wealth and splendour become so defaced in their features, that instead of being objects of desire, they become objects of loathing! The heart is the seat of affections and joy riet it be schardened by their unbelief that it becomes the seat of hatrod and grief! It is when they see the Penalty that they will believe!

Until they see The grievous Penalty."

- 89. God said: "Accepted is Your prayer (O Moses and Aaron) So stand ye straight, And follow not the path Of those who know not." 1991
- 90. We took the Children
  Of Israel across the sea:
  Pharaoh and his hosts followed
  them

In insolence and spite. 1038
At length, when overwhelmed
With the flood, he said:
"I believe that there is no god
Except Him Whom the Children
Of Israel believe in: 103
I am of those who submit
(To God in Islam)."

- 91. (It was said to him:)
  "Ah now!—But a little while
  Before, wast thou in rebellion!—
  And thou didst mischief (and
- 92. "This day shall We save thee In thy body, that thou Mayest be a Sign to those Who come after thee! But verily, many among mankind Are heedless of Our Signs!"

ى بى بىدەسىنىپ مەيم ىن قال قىد ئىچىتىت د غۇتگىكىا قاشىنىغىك ئولانىنىغىتان سىچىدارللايىن لاتېشىلۇن

وَجَوْزُنَا بِينَ الشَّرْعِلَ الْمِنْ وَالْبَعْمُهُمْ
 وَيَعْنُ وَجُوْدُهُ وَيَعْبُ وَعَدْوَا حَمْلِكَ الْمَنْ وَالْبَعْمُ الْمَالَةُ وَكُهُ
 الْفَتْحُ قَالُ المَسْدَفُ أَنْهُ لِآلِالَةً إِنَّا الَّذِينَ الْمَسْتَ
 إِنْهُ مِنْ الْمُسْرَوْقِ لَلْ وَالْمُؤلِلْسُولِينَ

﴿ آَكُنُ وَقَدْعَصَيْكَ فَبُلُ وَكُمُنَ يَنَ الْمُعْسَدِينَ الْمُعْسِدِينَ الْمُعْسِدِينَ

۞ۄٙٲڵؿ۫ۯڬۼۣؖؾڮڛٙڎؽڬ۩ڰؙۏڽڵؿ۫ۿڵڡٙڬ ٵؽڎؙٞۄٙٲ؈ٛٚڂؿ۬ڔڰؿٵٛڶؿٙٳڛڿڽٵڽێؾٵ ڡۜؽؽڵۯڹ

C. 103.—God's purpose of Mercy and Forgiveness
(z. 93-103.) Was shown in the mission of Jonsh, when
Nineveh was pardoned on repentance, and given
A new lease of life. We must

<sup>1471.</sup> Be not dazzled by their splendour, but stand out straight for Truth, for that is your salvation! Addressed in form to Moses and Aaron, in substance it is addressed to the Israelites.

<sup>. 1472.</sup> Notice the swiftness of the action in the narrative. The execution of poetic justice could not have been described in fewer words,

<sup>1413.</sup> That is, in the One Youe God. This was death-bed repentance, and even sp it was forced by the terror of the ratastimphe. So it was not accepted (cf. iv. 18) in its entirety. Only this concession was made, that the body was saved from the sea, and presumably, according to Egyptian custom, it was embalimed and the mummy was given due rites of the dead. But the story commemorated for ever God's working, in mercy for this people, and in just punshment of oppressions.

5/18 Be patient and strive with constancy and perseverance. For all suffering and sorrow as well as

All bounties proceed from God, Whose plan Is righteous and for the good of His creatures.

## SECTION 10.

- We settled the Children Of Israel in a beautiful 1971 Dwelling-place, and provided For them sustenance of the best: It was after knowledge had been Granted to them, that they Fell into schisms. Verily God will judge between them As to the schisms amongst them. On the Day of Judgment.
- 94. If thou wort in doubt As to what We have revealed Unto thee, then ask those Who have been reading The Book from before thee: 1475 The Truth hath indeed come. To thee from thy Lord : So be in no wise Of those in doubt.100
- 95. Nor be of those who reject The Signs of God. Or thou shalt be of those Who perish,
- Those against whom the Word Of thy Lord hath been verified 1477

1474, After many wanderings the Israelites were settled in the land of Canaan, described as " a land flowing with milk and honey" (Exod. iii 8). They had a prosperous land; and they were supplied with spiritual sustenance by men sent to deliver God's Message. They should have known better than to fall into disputes and schisms, but they did so. This was all the more inexcusable considering what bounties they had received from God. The schisms arose from selfish arrogance. and God will judge between them on the Day of Judgment.

1475. God's Truth is all one, and even in different forms men sincere in Religion recognise the oneness. So sincere Jews like 'Abdullah ibn Salam, and sincere Christians like Waraqa or the Nestorian monk Bahira, were ready to recognise the mission of Muhammad Mustafa. "The Book" in this connection is Revelation generally, including pre-Islamic revelations

1476. Cf. sit, 60 and p. 399

1477. God has given frequent warnings against Evil and want of Faith in all ages, through Signs and through inspiration,-the latter ("the Word") being even more direct and personal than the former. Those who did not heed the warning found to their cost that it was true, and they perished. Such contumacy in the rejection of Truth only yields when the actual penalty is in sight. Belief then is induced by irresistible facts; it is not efficacious as Faith, as was proved against Pharaob. See x. 90 and n. 1473.

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Would not believe-

98. Why was there not A single township (among those We warned), which believed,—So its Faith should have Profited it,—except the People "98 (We removed from them The Penalty of Ignominy In the life of the Present, And permitted them to enjoy (Their life) for a while "99 (Thei

 If it had been thy Lord's Will, They would all have believed, — All who are on earth | Wilt thou then compel mankind.

۱.۱) سيورة بدئس

1478. God in His infinite Mercy points out the contumacy of Sin as a warning, and the acceptional case of Nineveh and its Prophet Jonah is alluded to. The story of Jonah is told in xxxvii. 139-146, which would be an appropriate place for further comments. Here it is sufficient to note that Nineveh was a very ancient town which is now no longer on the map. Its alte is believed to be marked by the two mounds on the left bank of the Tigris, opposite the Sourchishing city of Mossif on the right bank, about 230 miles north-north-west of Bağdad. One of the mounds bears the name of "the Tomb of Nabl Yanus." Archaeologists have not yet fully explored its antiquities. But it is clear that it was a very old Sumerian town, perhaps older than 3500 B.C. It became the capital of Assyria. The first Asyrian Empire under Sahalmanester I, about 1300 B.C., became the supreme power in Western Asia. Babylon, whose tributary Assyria had formerly been, now became tributary of Assyria. The second Assyrian Empire arose about 745 B.C. and Sennacheric (70-561 B.C.) beautified the town with many Public Works. It was destroyed by the Scythians (so-called Medes) in 612 B.C. If the date of Jonah were assumed to be about 800 B.C., it would be between the First and the Second Assyrian Empire when the City was nearly destroyed for its sins, but on account of its reconstance was silven a new lease of elegicious life in the Second Empire.

1479. The point of the allusion here may be thus explained. Nineven was a great and glorious (try. But it became, like Babylon, a city of sin. God sent the prophet Yūnus (Jonah) to warn it. Full of infiguities though it was, it listened to the warning, prihaps in the person of a few just men. For their sakes, the All-Merciful God spared it, and gave it a new lease of glorious life. According to the chronology in the last note the new lease would be for about two centuries, after which it perished completely for its sins and abominations. Note that its new lease of life was for its collective life as a City, the life of the Present. £a., of this World, It does not mean that individual sinners escaped the spiritual consequences of their sin, unless they individually repented and obtained God's mercy and forgiveness.

Against their will, to believe! 1400

100. No soul can believe, except By the Will of God, <sup>148</sup> And He will place Doubt <sup>148</sup> (Or obscurity) on those Who will not understand.

101. Say: "Behold all that is In the heavens and on earth"; But neither Signs nor Warners Profit those who believe not. 1003

102. Do they then expect
(Any thing) but (what happened
In) the days of the men
Who passed away before them?
Say: "Wait ye then:
For I. too, will wait with you." 1889

(١٠) سورة بونس (١٠) سورة بونس خَنَّ يَكُونُونُ المُؤْمِدِينَ ﴿ وَمَاكَانَ لِنَفْسِ أَن تُؤْمِنَ إِلاَ بِإِذْ نِاللَّهُ وَمَاكَانَ لِنَفْسِ عَلَى الدِّينَ لايسْقِلُونَ ﴿ فَهِ الْمِنْ الْأَرْضِ مَنْ اللَّهُ وَمِنْ وَالأَرْضِ وَمَا تَغْنِي الْآلِينَ لَكُ وَالنَّذُرُ مِن وَقَرِيلًا وَفَيدُونَ ﴿ فَهَا لَهُ يَنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهُ اللَّهِ اللَّهِ اللَّهِ مَنْ اللَّهُ اللَّهِ اللَّهِ مَنْ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّلْمُلْمِلْ

1480, If it had been God's Plan or Will not to grant the limited Free-will that He has granted to man. His omnipotence rould have made all mankind alike: all would then have had Faith, but that Faith would have reflected no merit on them. In the actual world as it is, man has been endowed with various faculties and capacities, so that he should strive and explore, and bring himself into harmony with God's Will. Hence Faith becomes a moral achievement, and to resist Faith becomes a sin. As a complementary proposition, men of Faith must not be impatient or angly if they have to contend against Unfaith, and most important of all, they must guard against the temptation of forcing Faith, i.e., imposing it on others by physical compulsion, or any other forms of compulsion such as social pressure, or inducements held out by wealth or position, or other adventitious advantages. Forced faith is no faith. They should strive spiritually and let God's Plan works as He wills.

1481. To creatures endued with Will, Faith comes out of an active use of that Will. But we must mote so arrogant as to suppose that that is enough. At best man is weak, and is m need of God's grace and help. If we sincerely wish to understand, He will help our Fnith; but if not, our doubts and difficulties will only be increased. This follows as a necessary consequence, and in Quranic laneuage all Consequences are ascribed to God, the Gause of Causes.

1482. Riji (from rajisa, yarjam, or rajisa, yarjusy) has various meanings: e.g., (1) filth, impurity, uncleanness, abomination, as in ix. 95; (2) hence, filthy deeds, foul conduct, crime, abomination, thus shading off into (1), as in v. 93; (3) hence punshment for crime, penalty, as in vi. 125; (4) a form of such punishment, riz., doubt, obscurity, or unsettlement of mind, anger, indignation, as in ix. 125, and here, but perhaps the idea of punishment is also implied here.

1483. If Faith results from an active exertion of our spiritual faculties or understanding, it follows that it we let these die, God's Signs in His Creation or in the spoken Word which comes by inspiration through the mouths of His Messengers will not reach us any more than music reaches a deaf man.

1484. Cf. x. 20 and n. 1408. The argument about God's revelation of Himself to man was begun in those early sections of this Sura and is being now rounded off towards the end of this Sura with the same formula.

103. In the end We deliver Our apostles and those who

believe:
Thus is it fitting on Our part
That We should deliver
Those who believe!

### SECTION 11.

- 104. Say: "O ye men!

  If ye are in doubt
  As to my religion, (behold!) 1485
  I worship not what ye
  Worship, other than God!
  But I worship God—
  Who will take your souls 1488
  (At death): I am commanded 1487
  To be (in the ranks)
  Of the Believers, 1488
- 105. "And further (thus): 'set thy face Towards Religion with true piety, And never in any wise Be of the Unbelievers;
- 106. "'Nor call on any,
  Other than God;—
  Such will neither profit thee
  Nor hurt thee: if thou dost,
  Behold! thou shalt certainly
  Be of those who do wrong."
- 107. If God do touch thee
  With hurt, there is none
  Can remove it but He:
  If He do design some benefit

۞ ٱڗؙۼؙۼۣۜۯؙٮؙڬٵۊؘٲڶڋۯؘٲڡؙٷٝ ۘ۬ٛٚٚڪڎؘڸڬڂڰٵؾڶٵؙۼ۪ٵٚٷٚۻؽۣۮ

قَاتَائِيَا النَّاسُ فِي نَصْنَدُمْ فِي لَنْ لِي
 مِن دِينِ فَلَا أَعْبُدُ اللِّينَ تَعْبُدُونَ مِن
 مُونِ اللَّهِ وَكُلِّنَ أَعْبُدُا لَلَّهِ اللَّهِ عَيْنَ فَعْمُ لَحَمِّةً
 وَأَمْرُهُ أَنَّ الْحَمْدِينَ اللَّهُ مِنْ مِن اللَّهُ عَلَيْهِ مِن اللَّهِ عَلَيْهِ مَنْ اللَّهُ عَلَيْهِ مِن اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ اللَّهِ اللَّهُ عَلَيْهِ الللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ الللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ عَلَيْهِ الللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ اللَّهُ عَلَيْهِ عَلَيْهِ اللَّهُ عَلَيْهِ عَلَيْهِ اللْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ اللَّهُ عَلَيْهِ عَلَيْهِ اللَّهُ عَلَيْهِ ع

ڝۜۘڗؙڵٮؗؿٚڔڲڹ ۞ٷڵڵڎؙڠؙڝ۬ۮٷڶۣڶڡؘڝٵڵٳؾؘڡٞڠڬ ٷڵٳڝؙڗ۠ڐٚٙڡ۬ٳۣڽ؋ڝٙۛٛٛٛػٷڸٙڵٷٵٞؾڒٙڵڟٙڸڡؚڽڹٙ

۞ قان بَسْسَلْكَ أَلَّهُ بِضُرِّ فَلَاكَاشِفَ لَهُ: إِلَّا هُوِّ قِان بُيرِهُ لَـ بِخَيْرِ

1485. Other people may hesitate, or doubt, or wonder. But the righteous man has no doubt in his own mind, and he declares his Faith clearly and unambiguously to all, as did Muetafa.

<sup>1486.</sup> The worship of the One and True God is not a fancy worship, to be arrived at merely by reasoning and philosophy. It touches the vital issues of life and death—which are in His hands and His alone.

<sup>1487.</sup> Nor is the worship of One God an invention of the Prophet. It comes as a direct command, through him and to all.

<sup>1468.</sup> Individual Faith is good, but it is completed and strengthened by joining or forming a Righteous Society, in which the individual can develop and expand. Islam was never a religion of monks and anchorites. It laid great stress on social duties, which in many ways test and train the individual's character.

For thee, there is none
Can keep back His favour:
He causeth it to reach
Whomsoever of His servants
He pleaseth. And He is
The Oft-Forgiving, Most
Merciful.\*\*

108. Say: "O ye men! Now Truth hath reached you From your Lord! Those who

Guidance, do so for the good Of their own souls; those Who stray, do so to their own loss: And I am not (set) over you To arrange your affairs." 1880

109. Follow thou the inspiration Sent unto thee, and be Patient and constant, till God Do decide: for He is the Best to decide. \*\*\* ڡؘۘڵڒڒٙڎٙڸڡؘڞ۬ڸڋٸڡؙڝۣۑڔؙۑٷٸ؆ؘؿۺۜٲؠ۠ؽ ۘۼٵڍ؋ٞۓۘۅؙۿۅؘڵڣٷؙۯؙٳڶڿڝؠؙ

٥ فَا يَكَا بُهُ النّاسُ قَدْ مَهَا مَسَكُمُ الْخَوْمِنُ رَيْجُ فَرَا هُتَدَى فَا فَمَا يَسْلُوكُ لِنَسْدِهُ وَمَنْ مَثَلُ فَافَى مَشِلُ عَلَيْهُا وَمَنَا أَنْ عَلَيْهِ مَا لُوحَ لِلنّاكَ وَاصْبُرَ مَحَ لَيْكُمُ ٥ فَا يَعْمَ مَا لُوحَ لَلْكَ وَاصْبُرَ مَحَ لَيْكُمُ مِنْ مَعَ فَيْفِكُمُ اللّهُ وْهُورَ خَيْرُ الْسَكِيمِينَ



<sup>1489.</sup> God is Oft-Forgiving, Most Merciful. Even when we suffer under trials and tribulations, it is for our good, and no one can remove them except He, when, in His Plan, he sees it to be sail coherened. On the other hand, there is no power that can intercept His blessings and favours, and His bounty flows freshy when we are worthy, and often when we are not worthy of it.

<sup>1400.</sup> The Fergan, the Criterion between rgit and wrong, has been sent to us from God. If we accept guidafice, it is not as if we confer favours on those who bring us guidance. They suffer unselfishly for us, in order that we may be guided for our own good. On the other hand, if we reject it, it is our own loss. We have a certain amount of free-will, and the responsibility is ours and cannot be shifted to the Teacher's sent by God.

<sup>1491.</sup> When, in spite of all the efforts of the men of God, people do not accept Truth, and evil seems to flourish for a time, we must wait and be patient, but at the same time we must not give up hope or petreviage effort. For thus only can we carry out our part in the Plan of God.

# INTRODUCTION TO SURA XI (Had).

For the chronological place of this Sūra and the general argument of Sūras x to xv. see Introduction to S. x.

In subject-matter this Sūra supplements the preceding one. In the last Sūra stress was laid on that side of God's dealings with man which leans to Mercy: here stress is laid on the side which deals with justice and the punishment of Sin when all Grace is resisted.

Summary.—God's revelation of mercy, His dealings with man, and His longsuffering patience are contrasted with man's ingratitude, his love of falsehood and vanity, and his crookedness (xi. 1-24, and C, 104).

Noah's unselfishness and humility in teaching his people the Truth of God were traduced by the ungodly; and his Message ridiculed and rejected. But he built his Ark under directions from God, and was saved; with peace and blessings, while his rejecters periabed (xi. 25.49, and C. 105).

The prophet Hüd preached to his people 'Ad against false gods, and the prophet Salih to his people Thamdd against dishonouring the symbol of God's bounty. In both cases God's Signs were rejected, and the rejecters were blotted out (xi. 50-68, and C. 106).

Lot's people were given to abominations: Abraham pleaded for them, and Lot was sent out to them, but they went deeper and deeper into sin and suffered the Penalty. Shu'aib's people, the Midianites, were warned against fraud and mischief, but they reproached him with helplessness and were themselves destroyed (xi. 69-95, and C. 107).

It is arrogant leaders like Pharaoh who mislead men, and men bring ruin on themselves. But God is Just. The penalty for sin is real and abiding; therefore shun all wrong-doing, and serve God whole-heartedly (xi. 96-123, and C. 108).

C. 104.—God's Revelation teaches the Truth: it warns
(nt. 1-24.) Against wrong and gives glad tidings to the righteous:
Ungrateful man folds up his heart
And fails to see how all Nature points
To God and to the Hereafter: he but seeks
Petty issues, forgetting the Cause of Causes.
Not all the wisdom of man can produce
Aught like the Message which comes from God,
As the Light that leads and the Mercy
That forgives. Who then but will humble
Himself before God, seeking His light and His voice?

Stira XI.

Hud (The Prophet Had).

In the name of God, Most Gracious,
Most Mercital.

1. Et. R. 162 (This is) a Book, With verses basic or fundamental 169 (Of established meaning), Further explained in detail,— From One Who is Wise And Well-Acquainted (with all things):

- 2. (It teacheth) that ye should Worship none but God. (Say:) "Verily I am "\*\* (Sent) unto you from Him To warn and to bring Glad tidings:
- 3. "(And to preach thus), 'Seek ye
  The forgiveness of your Lord,
  And turn to Him in repentance;
  That He may grant you
  Enjoyment, good (and true),
  For a term appointed,
  And bestow His abounding grace
  On all who abound in merit! \*\*\*
  But if ye turn away,
  Then I fear for you
  The Penalty of a Great Day;
- 4."' To God is your return, And He hath power Over all things.'"
- 5. Behold! they fold up 1986
  Their hearts, that they may lie
  Hid from Him! Ah! even
  When they cover themselves
  With their garments, He knoweth
  What they conceal, and what
  They reveal: for He knoweth
- 11 Well the (inmost secrets)
  30 Of the hearts 1407

المرابعة ال

۞ أَوَ مَسْتُ ذَوَا إِذَا اللَّهُ إِنَّنِي كُمُّ مِنْدُ فَذِيرٌ وَكِنْسِيرٌ

1492. For the meaning of these mystic Letters, see Introduction to S. x.

1493. See n. 347 to iii, 7. Every basic principle is included in God's Revelation, and it is further illustrated and explained in detail.

1494. Muşala's Message—as was the Message of all apostles—was to warn against evil, and to bring the glad tidings of God's Mercy and Grace to all who would receive it in Faith and trust in God. This double Message is preached illustratively in this Sira.

[493. The enjoyment of all good and true things in life refers, I think, to the present life with its limited term, and the abounding Grace refers to the higher spiritual reward, which begins here but is completed in the life to come.

1406. The heart (literally breast in Arabic) is already well guarded in the body; and secrets are supposed to be hidden in the heart or breast. Foolish patrons might further cover up their hearts with closks, but ever so, nothing can be hidden from God. 1497. Cf. III. 119.

- 6. Phere is no moving creature
  On earth but its sustenance tone
  Dependeth on God: He knoweth
  The time and place of its
  Definite abode and its
  Temporary deposit: 1000
  All is in a clear Record. 1000
- 7. He it is Who created
  The heavens and the earth
  In six Days \*\*\* and His Throne
  Was over the Waters—\*\*\* \*\*
  That He might try you, \*\*
  That He might try you, \*\*
  In conduct. But if
  Thou wert to say to them,
  "Ye shall indeed be raised up
  After death", the Unbelievers
  Would be sure to say, \*\*
  "This is nothing but
  Obvious sorcery!"
- 8, If We delay the penalty
  For them for a definite term,
  They are sure to say,
  "What keeps it back?" 1966

وَمَا مِن دَائِكُ فِي الْأَرْضِ إِلَّا عَلَى اللهِ
 رِدُفْهَا وَمَشَا مُسُنَدَةً مَا وَمُشْتَوْدَعَهَا
 كُلُّ فِ حَسَلَى الشَّهِ اللهِ
 كُلُّ فِ حَسَلَى اللهِ
 كَاللهِ حَسَلَى اللهِ
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 مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ ال

۞ وَلَهِنَا مُنَاعَنِهُ مُالْمَتِنَابَ لِلْأَمْتُومَ مُدُودَ وْ لَيْعُولُ كَا يَمْمِنُ مُرُّو

1498. Cf. vi. 59. Nothing happens in Creation except by the Word of God and with the knowledge of God. Not a leaf stirs but by His Will. Its maintenance in every sense is dependent on His Will.

1499. Mustagarr=definite abode; where a thing stops or stays for some time, where it is established. Mustawda'=where a thing is laid up or deposited for a little while. Referring to animals, the former denotes its life on this earth; the latter its temporary pre-natal existence in the egg or the womb and its after-death existence in the tomb or whatever state it is in until its resurrection.

1500, Cf. vi. 59 and n. 880, and x. 61 and n. 1450.

1501. See n. 1031 to vii, 54.

1502. It is seventifically correct to say that all life was evolved out of the waters, and this state-ment also occurs in the Qu-sin, xxi. 30. The Throne of God's authority is metaphorically expressed as over the waters, i.e., as regulating all life. Some such mystic menning. I think, also attaches to the Gen. i.2. The past sense "was "refers to the time before life developed in solid forms, on land and in air.

1503. The Creation we see around us is not idle sport or play (in Hindi, Lila) or whim on the part of God. It is the medium through which our spiritual life is to develop, with such free-will as we have. This life is our testing time.

1504. The Unbelievers, who do not believe in a Future life, think all talk of it is like as sorcerer's talk, empty of reality. But in this they show their ignorance, and they are begging the question.

1505. As much as to say: "Oh! all this talk of punishment is nonsense. There is no such thing!"

Ah! On the day it (actually) Reaches them, nothing will-Turn it away from them, And they will be completely Encircled by that which They used to mock at!

#### SECTION 2.

- 9. If We give man a taste
  Of Mercy from Ourselves,
  And then withdraw it from him,
  Behold! he is in despair
  And (falls into) blasphemy. 1268
- 10. But if We give him a taste
  Of (Our) favours after
  Adversity hath touched him,
  He is sure to say,
  "All evil has departed from
  me:" 188
  Behold! he falls into exultation
  And pride.
- 11. Not so do those who show Patience and constancy, and work the Righteousness; for them Is forgiveness (of sins) And a great reward.
- Perchance thou mayest (feel The inclination) to give up A part of what is revealed 1009 Unto thee, and thy heart

الايدوز باندهم المتركف مروقا عنه فه وحاق الايدوز باندهم التراف الدور بستنا فردون وحاق المتراف وحاف المتراف وحاف المتراف والمتراف 
۞ إِلاَ الْذِينَ صَهَرُواْ وَتَكَيلُواْ اَلْمَسَالِحَاتِ الْوَلَكِيَّةِ لِمُسْمِنْفِيْرَةٌ وَأَجُوْرُكِيْرٌ

قَالَتَلَكَ نَارِكُ بَعْضَ كَايُوحَ إَلَيْكَ

1506. He does not realise that some kinds of chastening are good for discipline and the training of our spiritual faculties.

1507. He takes it as a mattar of course, or as due to his own merit or cleverness! He does not realise that both in good and ill fortune there is a beneficent purpose in the Plan of God.

1508. Their artitude is the right one: to take ill-fortune with fortitude and good fortune with humility, and in either case go on persevering in good deeds to their fellow-creatures.

1509. Every man of God, when he not only encounters opposition, but is actually accused of labelhood and those very evils which he is protesting against, may feel inclined; in his human weakness, to ask himself the question. "Supposing I omit this little point, will God's Truth then be accepted more readily?" Or he may think to himself, "If I had only more money to organise my campaign, or something which will draw people's attention, like the company of an angel, how much hetter can I push my Message?" He is told that fruth must be delivered as it is revealed, even though portions of it may be unplaitable, and that resources and opportunities as he has, and leave the rest to God.

Feeleth straitened lest they say,
"Why is not a treasure sent down
Unto him, or why does not
An angel come down with him?"
But thou art there only to warn!
It is God that arrangeth
All affairs!

- 13. Or they may say, "He forged it."
  Say, "Bring ye then ten Sûras
  Forged, like unto it, and call
  (To your aid) whomsoever
  Ye can, other than God!—
  If ye speak the truth! "118
- 14. "If then they (your false gods)
  Answer not your (call),
  Know ye that this Revelation
  Is sent down (replete) with the
  knowledge

Of God, and that there is No god but He! Will ye Even then submit (to Islam)?"

- 15. Mahose who desire
  The life of the Present
  And its glitter,—to them
  We shall pay (the price
  Of) their deeds therein,—
  Without diminution.<sup>(3)1</sup>
- 16. They are those for whom There is nothing in the Hereafter-But the Fire: vain Are the designs they frame therein, And of no effect Are the deeds that they do!
- 17. Can they be (like) those
  Who accept a Clear (Sign)
  From their Lord, and whom
  A witness from Himself 1811

©أفاتها الذين ليُسَلِّمُهُ فَي الإِخْرُهِ إِلَّا النَّا أَزْوَجُهِلَ مَا صَنَعُوا فِيهَا وَيَظِلُّ مَّا كَانُوا يَتْمَاوُن ﴿ اَفْرَكَانَ يَتْمَاوُنَ وَمُ اَفْرَكُانَ عَلَا يَتِنَاوِنِ زَيْدِهِ

<sup>1510.</sup> Ct. ii. 23 and x. 38.

<sup>1511.</sup> If worldly men desire the glitter of this world, they shall have it in full measure, but it is false glitter, and it involves the negation of that spiritual life which comes from the guidance of the inner light and from the revelation of God, as described in verse I7 below.

<sup>1512, &</sup>quot;A witness from Himself": i.e., the Book which was given to Mustafa, the Holy Qur-an, which is compared to the original Revelation given to Moses. We make no difference between one true and genuine Message and another, nor between one aposite and another,—for they all come from the One True God.

Doth teach, as did the Book Of Moses before it,—a guide "s And a mercy? They believe Therein; but those of the Sects That reject it,—the Fire Will be their promised Meeting-place. Be not then In doubt thereon: for it is The Truth from thy Lord: Yet many among men Do not believe!

- 18. We ho doth more wrong Than those who invent a lie Against God? They will be Turned back to the presence Of their Lord, and the witnesses Will say, "These are the ones Who lied against their Lord! Behold! the Curse of God is on those who do wrong!—
- 19. "Those who would hinder (men)
  From the path of God
  And would seek in it
  Something crooked: these were
  They who denied the
  Hereafter!" !!!!
- 20. They will in no wise
  Frustrate (His design) on earth,
  Nor have they protectors
  Besides God! Their penalty
  Will be doubled! They lost
  The power to hear,
  And they did not see!
- 21. They are the ones who Have lost their own souls:

۞أُوْلِيْكَ لَمْ يَكُونُواْ مُغِيْنَ فِ ٱلْأَرْضِ وَمَاكَاتَ لَمْ مِنْ دُوْلِا اللَّهِ مِنَ الْأَرْضِ يُصَنَّعَتْ لَمُسُمَّا لَعَنَا بُمَاكَا فَؤُلِيَسَ لَطِيعُونَ السَّغَرُ وَمَاكَا فَأُلْيَسِنَعُونَ السَّغَرُ وَمَاكَا فَأُلْيَضِرُونَ

<sup>1513. &</sup>quot;Guide": the Arabic word here is Imām, a leader, a guide, one that directs to the true Path. Such a direction is an instance of the Mercy and Goodness of God to fins. The Qui-An and the Apostle Muhammad are also called, each, a Guide and a Mercy, and so are these epithets applicable to previous Books and Apostles.

<sup>1514.</sup> C/. vii, 45,

<sup>1515.</sup> Cf. vii. 38. In this context, it is implied that they committed a two-fold wrong: (1) in inventing falsehoods against God, which deadened their own soul, and (2) in leading others astray or hindering them from God's path. Thus they lost the faculty of hearing, which they might have used to hear the Word of God, and they blinded the faculty of sight by shutting out God's light.

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And the (fancies) they invented Have left them in the lurch!

- 22. Without a doubt, these
  Are the very ones who
  Will lose most in the Hereafter!
- 23. But those who believe And work righteousness, And humble themselves Before their Lord, —<sup>1934</sup> They will be Companions Of the Garden, to dwell Therein for ave!
- 24. These two kinds (of men)
  May be compared to
  The blind and deaf,
  And those who can see
  And hear well. Are they
  Equal when compared?
  Will ye not then take heed?

وَمَنْ لَعَنْهُ مِمَّا كَافَا يَفْ رَفُكَ

@لاجْرُمُ الْهُنْدُ فِي الاَجْرُو هُمُّرُ الْكُفْسِسُرُونَ @ إِذَ الذِّرِسِ عَامَنُهُ أَوَعَلَهُ ا

@إِنَّ الَّذِينَ َامْنُواْ وَعَلَمُواْ الصَّلَاحَةِ وَأَخْبَلُوْا إِلَى رَقِهِمُ أُولَكُهِكَ أَحْجَبُ الْجَنَّةُ مُـمْمُ فِهِمَا خَلِلُونَ

مَضْلُ الْفَرِيقَ إِن كَالْاَعْمَىٰ
 وَالْمَوْمَ وَالْبَعِيرِ وَالسَّكِيءَ عِمَلَ تَتَمَوْ إِن
 مَضْلُاً أَوْلَا لَمْتَكَرُّ وَن

C. 105.—Noah walked righteously and humbly

(st. 25-90.) As in the sight of God. With unselfish
Love for his people he warned them
And taught them. But they did flout
And reject his Message with scorn
And insults. God gave him directions
To build an Ark against the impending
Flood which was to purify the world
From Sin and Unrighteousness. In it
Were saved Noah and those who believed.
So were promised salvation and God's Peace,
And Blessings to the Righteous evermore.

SECTION 3.

25. e sent Noah to his People (With a mission): "I have come To you with a Clear Warning:

26. "That ye serve none but God: Verily I do fear for you ۞ وَلَقَدُأُ وَسُلْنَا فُوكُمْ إِلَىٰ فَلِيهِ ٓ الْمِنْ كُمُّ فَوْرُتُهُ مِنْ ۞ أَنْ لَا مَنْ مُدَا إِلَّا اللهِ اللهِ لَيْتِ لَمَا فُ عَلَيْكُمُ

<sup>1516.</sup> Note that the humility is to be "before their Lord," i.a., in God's sight. There is no virtue, quite the contrary, in rubbing our noses to the ground before men. We are not to be arrogant even before men because we are humble as in God's sight. Nor does true humility lose sell-confidence in that self-confidence arises from confidence in the support and help of God.

The Penalty of a Grievous
Day." 1917

27. But the Chiefs of the

Unbelievers
Among his People said:
"We see (in) thee nothing
But a man like ourselves:
Nor do we see that any
Follow thee but the meanest
Among us, in judgment immature:

Nor do we see in you (all)
Any merit above us;
In fact we think ye are liars!"

28. He said: "O my People! See ye if (it be that)

I have a Clear Sign From my Lord, and that He Hath sent Mercy unto me From His own Presence, but That the Mercy hath been Obscured from your sight? 1888

Obscured from your sight? 1518 Shall we compel you To accept it when ye

Are averse to it?

29. "And O my People!
I ask you for no wealth

﴿ قَالَ يُكْثَوْمُ الْآئِيْمُ إِنْ كُنُ عَالَ بَيْنَ وَ فِن آلِهِ وَالنَّهِى رَحْمَةً قِنْ عِنْدِهِ ع فَعِينَ عَلَيْهِ مُنْ الْلُونِهُ كُوْمِنًا وَأَنتُهُ الْمَنا كَوْمُونَ الْلُونِهُ كُوْمِنًا وَأَنتُهُ الْمَنا كَوْمُونَ

® وَيَفْتَوْمِ لِآ أَنْنَالُكُوْ عَلِيْهِ مَالًّا

1517, Noah's mission was to a wicked world, plunged in sin. The mission had a double character, as in the mission of all men of God: it had to warn men against evil and call them to repentance, and it had to give them the glad tidings of God's Grace in case they turned back to God: it was a Guidance and Mercy,

1518. The Unbelievers were imposled by three powerful human motives of evil to resist Grace: (1) jealousy of other men; they said, "Why, you are no better than ourselves," half perceiving the Prophet's superiority, and half ignoring it; (2) contempt of the weak and lowly, who are often better intellectually, morally, and spiritually; they said, "We cannot believe or do what these fellows, our inferiors in sociar rank, believe or do !". (3) arrogance and self-sufficiency, which is a vice cognate to (2), looked at from a different angle; they said, "We are really better than the lot of you!" Now the claim made on behalf of God's Message attacked all these three attitudes. And all they could say against it was to abuse it impatiently, and call it a let.

1519. Noah's answer (like that of the blan of God who spoke in later ages in Mecca and Medina) is a pattern of humility, gentleness, firmness, persuasiveness, tuth, and love for his own people. First, he meekly (not exultingly) informs them that he has got a blessage from God. Secondly, he tells them that it is a Message of Mercy even in its warning, though in their arrogance the Mercy may be hidden from them. Thirdly, he tells them plaiply that there can be no computsion in Religion: but will they not accept with goodwill what is for their own benefit? He pleads with them as one of their own.

In return: my reward
Is from none but God: "\*\*
But I will not drive away
(In contempt) those who believe:
For verily they are
To meet their Lord, and ye
I see are the ignorant ones!

30. "And O my People!

Who would help me against God
If I drove them away?

Will ye not then take heed? ""

31. "I tell you not that "34
With me are the Treasures "588"
Of God, nor do I know
What is hidden,
Nor claim I to be
An angel. Nor yet
Do I say, of those whom
Your eyes do despise "128
That God will not grant them
(MI) that is good:
God knoweth best
What is in their souls:
I should, if I did,
Indeed be a wrong-doer."

32. They said: "() Noah! Thou hast disputed with us, إِن أَجْرِى إِلاَ عَلَى اللَّهُ وَكَمَا أَنْ اِلْكَارِدِ
الْذِينَ الْمَثَوَّ الْفَهُ مُلَكُمُوا رَبِّيدِ
وَلَكِيْ أَلْكُمْ فَوْمًا جَعْمَ الْوَن وَلَكِيْ أَلْكُمْ أَفَلَ الْجَمْلُونِ مِنَ اللَّهِ إِن عَلَى اللَّهِ مِنْ أَفَلَ الْمَسْرُونِ مِنَ اللَّهِ إِن اللَّهِ وَلِا أَفُولُ السَحْدُ عِندِي حَسَرَا إِنْ وَلَا أَفُولُ اللَّهِ مِن اللَّهُ اللَّهِ مِن اللَّهُ اللَّهُ اللَّهُ اللَّهِ مِنْ اللَّهُ اللَّهِ مِن اللَّهُ وَلَا أَفُولُ اللَّهِ مِن اللَّهِ مِن اللَّهُ اللَّهِ مِن اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

@ قَالْوُا يَانُوْحُ قَذْ جَادَلْتَنَا

<sup>1520.</sup> The fourth point in Noah's address meets their accusation that he was a liar, implying the he was serving some selfsh end of his own i on the contrary, he says, he seeks no reward from the will be an average the her bear and insufficient her bear point, for he locks to God rather than men. But, fifthly, if they insuft the poor and needs who come to hum in l'auth, and think that he would send them away in order to affract the great ones of the land, he tells them plainly that they are metisfare, for fact, (awathy), he has no hestiation in relling the blunt truth that they are the ignorant ones, and not the poor who came to seek God's Truth.

<sup>1521.</sup> But (seventhly) again he pleads, with as much earnestness as ever, that he is one of themselves, and just doing his truest duty. Would they have him do less? Indeed, would they not themselves see the Truth and come into the goodly company of Believes.

<sup>1522.</sup> The eighth point that Noah urges is that he is not a mere vulgar soothsaver pretending to reveal secrets not worth knowing, nor an angel living in another world, with no ties to them. He is their real well-unsiter, delivering a true Message from God.

<sup>1523</sup> Cf. vi. 50 and n. 867.

<sup>1524.</sup> But Noah will not close his argument without defending the men of Faith, whom the Chiefs despite because they are lacking in worldly goods. He tells them plainly that God perhaps sees in them something in which they, the arrogant Chiefs, are lacking. Their spiritual faculties can only be appreciated truly by Him to Whom all the secrets of the spirit are open. But he, Noah, must declare boddly his own Faith and this is the ninth point in his argument.

And (much) hast thou prolonged The dispute with us: now Bring upon us what thou Threatenest us with, if thou Speakest the truth!?" <sup>1889</sup>

33. He said: "Truly, God Will bring it on you If He wills,—and then, Ye will not be able To frustrate it! "\*\*

34. "Of no profit will be
My counsel to you,
Much as I desire
To give you (good) counsel,
If it be that God
Willeth to leave you astray:
He is your Lord!
And to Him will ye return!"

قاكرة بعدات قايت بما قيدة المنطقة الم

٥ أَمْ يَعُولُونَ آهَٰ زَنَّهُ فَلَ إِن آهَرَيْنُهُمْ فَعَلَّ إِحْسَرُامِي كَأَنَّا لَبَيْحَةٌ يِّيتَنَا أَمُّيُرُمُونَ

1525. To Noah's address the worldly Chiefs give a characteristic reply. In its aggressive spirit is the very antithesis of the gentle remonstrances of Noah. Because he had gently and patiently argued with them, they impatiently accuse him of "disputing with them" and "prolonging the dispute". They are unable to deal with his points. So they arroganity throw out their challenge, which is a compound of hectoring insolence, unreasoning scepticism, and biting irony. "You forstell disaster to us if we don't mend our ways! Let us see you bring it on! Now, if you please! Or shall we have to call you a liar?"

1326 To the biasphemous challenge addressed to Noah his only answer could be: "I never claimed that I could punish you. All punishment is in the hands of God, and He knows best when His punishment will descend. But this I can tell you! His punishment is sure if you do not repent, and when it comes, you will not be able to ward it off!"

1527. But Noah's heart bleeds for his people. They are preparing their own undoing 1. All his efforts are to be vain 1. Obstinate as they are, God's grace must be withdrawn, and then who can help them, and what use it any counsel? But again he will try to remind them of their Lord, and turn their face to Him. For their ultimate return to His judgment-seat is certain, to answer for their conduct.

1528. The fine narrative of dramatic power is here interrupted by a verse which shows that the story of Noah is also a Parable for the time and the ministry of Muhammad the Apostle. The wonderful force and aptiess of the story cannot be denied. The enemy therefore turns and says, "Oh! but you invented it!" The answer is, "No! but it is God's own truth! You may be accustomed to dealing in falsehoods, but I protest that I am free from such sins," The place of this verse here corresponds to the place of verse 49 at the end of the next Section,

While understanding this verse to refer to Mustafik, as most of the accepted Commentators understand it, it is possible also, I think, to read it into the story of Noah, for all Prophets have similar spiritual experiences.

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#### SECTION 4.

- 36. Et was revealed to Noah:
  "None of thy People will believe "some Except those who have believed Already! So grieve no longer Over their (evil) deeds.
- 37. "But construct an Ark
  Under Our eyes and Our ""
  Inspiration, and address Me
  No (further) on behalf
  Of those who are in sin:
  For they are about to be
  Overwhelmed (in the Flood)."
- 38. Forthwith he (starts)
  Constructing the Ark:
  Every time that the Chiefs
  Of his People passed by him,
  They threw ridicule on him,
  He said: "If ye ridicule
  Us now, we (in our turn)
  Can look down on you
  With ridicule likewise!
- 39. "But soon will ye know Who it is on whom Will descend a Penalty That will cover them

وَالْرِيْحَ لِمَلَ الْنِهِ آَنَهُ وَلَ يُوْمِنَ مِن قَوْمِكَ لِمَا لَهُ وَمِن مَن قَوْمِ الْمَالِيَةِ اللهِ وَمَن اللهِ الْمَالِيَةِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ الله

مَاكِّ مِن قَوْمِهِ عَنْ مُوالِينَةٌ قَالَان تَشَعَّمُ إِلَيْنَا فَإِنَّ الشَّغُرُ مِنكُمْ حَكَمَا اسْغَرُ فِينَ

® فَسَوْفَ مَسْلَوُنَ مَن بِيَأْنِيهِ عَـ نَابُّ

- 1529. The story of Noah is resumed. A point was reached, when it was clear that there was no hope of saving the sinners, who were courting their own destruction. It was to be a great Flood. So Noah was ordered to construct a great Ark or Ship, not a sailing ship, but a heavy vessel to remain aftost in the Flood, so that the righteous could be saved in it.
- 1530. It was to be built under the special instructions of God, to serve the special purpose it was intended to serve.
- 1531. The ridicule of the sinners, from their own point of view, was natural. Here was a preacher turned carpenter! Here was a plain in the higher reaches of the Mesopotamian basin, drained by the majestic Tigins, over 800 to 900 miles from the sea (the Persian Goll) in a straight line! Yet he talks of a flood like the Sea! All material civilisations pide themselves on their Public Works and their drainage schemes. And here was a fellow relying on God! But did not their narrow pride seem ridiculous also to the man of God? Here were men steeped in sin and insolence! And they pit themselves against the power and the promise of God! Truly a contemptible race is man!
- 1532. The Arabic Aorist may be construed either by the present tense or the future tense, and botture is so tragic for the sinsense here. Following Zamaghshart, I construe in the present tense, because the future is so tragic for the sinsense. For the time being the worldy ones looked down on the Believers as they always 60; but the Believers relied on God, and pitied their critics for knowing no better!—for their arongance was really ridiculous.

With shame,—on whom will be Unloosed a Penalty lasting:"

- 40. At length, behold!
  There came Our Command,
  And the fountains of the earth ""
  Gushed forth! We said:
  "Fmbark therein, of each kind
  Two, male and female, ""
  And your family—except
  Those against whom the Word
  Has already gone forth,—""
  And the Believers."
  But only a lew
  Believed with him
- 41. So he said: "Embark ye On the Ark,
  In the name of God,
  Whether it move
  Or be at rest!
  For my Lord is, be sure,
  Ott-Forgiving, Most Merciful!"
- 42. So the Ark floated
  With them on the waves
  (Towering) like mountains, 132
  And Noah called out
  To his son, who had
  Separated himself (from the rest):
  "O my son! embark
  With us, and be not
  With the Unbelievers!"

ئُيْزِيدِ وَيَحِيلُ عَلَيْهِ عَنَاكِ مُفِيئَد ۞ حَقِّلَ إِذَا جَنَاءَ أَشْرِينَا وَفَا لَ النَّنُولُ هُلُنَا أَحْدِلْ فِهِسَا مِن حَيْلٍ ذَفِحَتِيْنِ اَنْنَيْنِ وَأَهْلَكَ لِإِمَن سَبَقَ عَلَيْدِ الْقَوْلُ وَمَنْ عَلَنَّ وَكَمَّا الْمَرْسَ مَعَلَمْ إِلَّا فِلِيلُّ

\* وَفَالَ أَرْكُواْ فِهَهَا إِنْسِهِ أَلَا وَعَمِهُهَا
 وَمُنْهَا لَهُمُ أَلِثَ لَنِهِ لَمَا غُولٌ تَرْجِيهُ

® وَهِيَ بَغَيْهِى يَهِمْ فِهِ مَنْ كَالْجِكِ ال وَفَادَىٰ وَثُمُّ اَبَنَهُ وَكَانَ فِي مَنْ الْهِ يَبْدُنَى اَزْبَ ثَمَنَا وَلَا تَكُنْ مِنْمَ الْكَوْنِينِ

<sup>1533,</sup> Fär-al-lannum. Two interpretations have been given: (1) the fountains or the springs on the surface of the earth bubbled over or guished forth; or (2) the ovent (of God's Wrath) boiled over. The former has the weight of the best authority behind it and I prefer it. Moreover, the same phrase occurs in xxiii. 27, where it is a clause coordinated (as here) with the coming of God's Command. These two passages may be compared with hiv. 11-12, where it is said that water poured forth from the skies and guished forth from the springs. This double action is familiar to any one who has seen floods on a large scale. The rain from above would saturate the great Aratat Plateau, and give great force to the springs and fountains in the valley of the Tigris below.

<sup>1534.</sup> Zaujaini: the dual number refers to the two individuals in each pair of opposite sexes. Some of the most authoritative Commentators ( $e_{S_n}$ , Imam Razi) construe in this sense, though others construe it in meah two pairs of each species.

<sup>1335.</sup> A disobedient and recalcitrant son (or step-son or grandson) of Noah is mentioned below (as. 42-43, 45-46). A member of the family, who breaks away from the traditions of the family in things that matter, ceases to share in the privileges of the family.

<sup>1536.</sup> The simile of mountains applies to the waves, which were mountain high,-literally, for the peaks were being submerged.

43. The son replied: "I will
Betake myself to some mountain: ""
It will save me from
The water." Noah said:
"This day nothing can save,
From the Command of God,
Any but those on whom
He hath mercy!"—
And the waves came
Between them, and the son
Was among those
Overwhelmed in the Flood.

44. Methen the word went forth: 1338
"O earth! swallow up
Thy water, and O sky!
Withhold (thy rain)!"
And the water abated,
And the matter was ended.
The Ark rested on Mount 137
Judi, and the word
Went forth: "Away
With those who do wrong!"

قال سَاقِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَيْ اللْهُ عَلَيْ عَلَيْ اللَّهُ عَلَيْ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللْهُ عَلَيْ عَلَيْ اللَّهُ عَلَيْ اللْهُ عَلَيْهُ عَلَيْ اللْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُوا عَلَيْهُ عَلَيْكُوا عَلَيْهُ عَلَيْكُوا عَلَيْهُ عَلَيْهُ عَلِي الْمُعْلِقِي عَلَيْهُ عَلَيْكُوا عَلَيْهُ عَلَيْهُ عَلَيْكُوا عَلَيْهُ عَلِيْكُ عَل

﴿ وَفِيلَ يَنَا أَرْضُ اللَّهِ مَنَاءَكِ وَيَسْمَا } أَفْلِي وَغِيضَ الْمَنَاءُ وَفَيْنَ الْأَثْرُ وَاشْنَوْنُ عَلَى الْجُودِيُّ وَفِيلَ الْهِ مَا الْفَوْدِ الظّالِيدِينَ

1537. The Unbelievers refuse to believe in God, but have great faith in material things! This young man was going to save himself on mountain peaks, not knowing that the peaks were themselves being submerged.

1538. A wonderful passage. The whole picture is painted in just a few words. The chain of material facts are linked together, not only in their relations to each other, but also in their relation to the spiritual forces that control them, and the spiritual consequences of Sin and wrong-doing. The drowning in the material sense was the least part of the Penalty. A whole new world came not existence after the Deluge—as always happens after any great catastrophe, like the World War of 1914-18.

1539. Let us get a little idea of the geography of the place. The letters J. B. and K are philologically interchangeable, and Judi, Gudi, Kudi are sounds that can pass into each other. There is no doubt that the name is connected with the name " Kurd", in which the letter r is a later interpolation, for the oldest Sumerian records name a people called Küti or Gütü as holding the middle Tigns region not later than 2000 BC, (see E. B., Kurdistan). That region comprises the modern Turkish district of Bohtan, in which Jabal Judi is situated (near the frontiers of modern Turkey, modern Iraq, and modern Syria), and the town of Jaztrat ibn 'Umar, (on the present Turco-Syrian frontier), and it extends into Iraq and Persia. The great mountain mass of the Ararat plateau dominates this district. This mountain system "is unique in the Old World in containing great sheets of water that are bitter lakes without outlets, Lake Van and Lake Urumiya being the chief." (E. B., Asia). Such would be the very region for a stupendous Deluge if the usual scanty rainfall were to be changed into a very heavy downpour. A glacier damming of Lake Van in the ice Age would have produced the same result. The region has many local traditions connected with Noah and the Flood. The Biblical legend of Mount Ararat being the resting place of Nogh's Ark is hardly plausible, seeing that the highest peak of Ararat is over 16,000 feet high. If it means one of the lower peaks of the Ararat system, it agrees with the Muslim tradition about Mount Judi (or Gudi), and this is in accordance with the oldest and best local traditions. These traditions are accepted by Josephus, by the Nestorian Christians, and indeed by all the Eastern Christians and Jews, and they are the best in touch with local traditions. See (Viscount) J. Bryce, "Transcaucasia and Ararat," 4th ed., 1896, p. 216.

45. And Noah called upon His Lord, and said:
"O my Lord! surely My son is of my family! And Thy promise is true, And Thou art
The Justest of Judges!"

46. He said: "O Noah!

He is not of thy family: ""

For his conduct is unrighteous,
So ask not of Me

That of which thou

Hast no knowledge!
I give thee counsel, lest

Thou act like the ignorant!"

47. Noah said: "O my Lord! I do seek refuge with Thee, Lest! ask Thee for that Of which I have no knowledge, And unless Thou forgive me And have Mercy on me, I should indeed be lost!" 1841

48. The word came: "O Noah! Come down (from the Ark) With Peace from Us, And Blessing on thee And on some of the Peoples (Who will spring) from those With thee: but (there will be Other) Peoples to whom We Shall grant their pleasures <sup>154</sup> (For a time), but in the end Will a grievous Penalty Reach them from Us." <sup>1548</sup>

ا قَانَ وَعَدَكُ ٱلْكُنُّ وَأَنْكُ أَنْكُمُ وَأَنْكَ أَنْكُمُ

1540. See n. 1535 above. Like all men of God, Noah was kind-hearted, but he is told that there can be no compromise with evil. And Noah acknowledges the reproot. There was a wife of Noah, who was also an unbelieving woman (tavi, 10), and she suffered the fate of Unbellevers.

1341. Noah, in his natural affection and respect for ties of relationship, was overcome with human weakness in wishing to reverse the law of spiritual Justice. It was not sin but ignorance. His ignorance was corrected by divine inspiration, and he immediately saw the full Truth, acknowledged his error, and asked for God's forgiveness and mercy. This is the standard set for us all.

1542. Cf. ii. 126.

1543. Those who truly seek God's light and guidance and sincerely bend their will to Bis Will are fively admitted to God's grace. Notwithstanding any human weaknesses in them, they are advanced higher in the spiritual stage on account of their Faith, Trust, and Sitriving after Right, They are given God's Peace, which gives the soul true calmness and strength, and all the blessings that flow from spiritual life. This was given not only to Noah and his family but to all the righteous people who were saved with him. And their descendants were also promised those blessings on condition of righteouness. But some of them fell from grace, as we know in history. God's grace is not a social or family privilege. Each people and each individual must earnestly strive for it and earn it.

49. Such are some of the stories Of the Unseen, which We Have revealed unto thee: Before this, neither thou Nor thy People knew them. . So persevere patiently: For the End is for those Who are righteous.184

C. 106.1

والحنت تعَلَيْكَ أَنْكَ وَلَا قَوْمُكَ حَدِثَأَ فَآصَدُ إِنَّ آلْسَكُ الْكُنْفِيرَ

C. 106 .- Awful were the fates of the 'Ad And the Thamad, two mighty peoples Of ancient Arabia. They rejected God and His Message and went on In their evil ways, -the 'Ad In their superstitions and arrogance, And the Thamud in their entrenched Selfishness, denving to others the gifts Of God's spacious earth! How swiftly Were they wiped out, as if they Had never been? But wrong can never stand!

#### SECTION 5.

- 50. PRo the 'Ad People (We sent) Had, one Of their own brethren. He said: "O my people! Worship God! ye have No other god but Him. 1811 (Your other gods) ye do nothing But invent!
- 51. "O my people! I ask of you No reward for this (Message). My reward is from none But Him who created me: Will ve not then understand?
- 52. "And O my people! Ask Forgiveness of your Lord.

@ وَإِلَا عَادِ أَخَاهُمْ هُو ذُاْ فَالَّ لِلْعَتُمُ أن أن الأمنة ور

1544. Cf. n. 1528 to xi. 35. The sum of the whole matter is that the righteous, who work for God and their fellow-men, may be traduced, insulted, and persecuted. But they will be sustained by God's Mercy. They must go on working patiently, for the End will all be for them and their Cause.

1545, Cf. the story of Hud the apostle of the 'Ad People, in vii. 65-72. There the argument was how other Peoples treated their apostles as the Meccans were treating Mustafa. Here we see another point emphasized: the insolence of the 'Ad in obstinately adhering to false gods after the true God had been preached to them, God's long-suffering grace to them, and finally God's justice in bringing them to book while the righteous were saved.

The locality in which the 'Ad flourished is indicated in n, 1040 to vii, 65,

And turn to Him (in repentance): He will send you the skies was Pouring abundant rain, And add strength. To your strength: ""
So turn ye not back In sin!"

- 53. They said: "O Had! No Clear (Sign) hast thou Brought us, and we are not The ones to desert our gods On thy word!" Nor shall we Believe in thee! 1941
- 54. "We say nothing but that (Perhaps) some of our gods May have seized thee "" With imbecility." He said: "I call God to witness, And do ye bear witness, That I am free from the sin Of ascribing, to Him.

ثُمْ َ فَهُ قَالِلْهِ مُرْسِلِ السّمَاءَ عَلَيْكُمُ فَهُ لَالَا عَمَرُهُ كُوفَةً إِلَى فُوَيَكُمُ وَلَا لَنَدُولُوا مُغِيرِهِ مِن هَ فَالُوا بَهُودُ مَا خِنْنَا مِيَنَا فِي فَالَوا مَنْهُ وَمَا غَنُ لَكَ يَتَاكِفَ الْمِينَا عَن قَوْلِلِ وَمَا غَنُ لَكَ مِنْ مِنْ اللّهِ اللّهِ اللّهِ عَمْلُلَ بَعْضُ الْمِينَا مِنْ وَهُ قَالَ الْمِنْ الشّهِ لِمُا لَلّهَ وَاشْهُدُ وَا أَنْهِ بَيْنَ \* مِنَا لَشْهُولُ إِلَّا أَعْمَرُ لِلْ يَعْضُ الْمِينَا بَيْنَ \* مِنَا لَشْهُولُ اللّهِ الشّهُولُ اللّهَ وَاشْهُدُ وَا أَنْهِ

1546. The beautiful metaphor about the skies coming down with rain has been obscured unnecessarily in most translations. The country of the "Ad was an artid country, and rain was the greatest blessing they could receive. We can imagine this being said in a time of famine, when the people performed all sorts of superstitious rifes and invocations instead of turning to the true God in faith and repentance. Further, when we remember that there were, in this tract in ancient times, dams like that at Makrib, for the storage of rain water, the effect is still further heightened in pointing to God's care and metry in His dealings with men.

1547. Adding strength to strength may refer to increase of population, as some Commentators think. While other parts of Arabia were sparsely populated, the rrigated lands of the "Ad supported a comparatively dense population and added to their natural strength in the arts of peace and war. But the term used is perfectly general. They were a powerful people in their time. If they obeyed God and followed the law of righteousness, they would be still more powerful, for "righteousness exalteth a nation."

1548. The argument of the Unbelievers is practically this; "We are not convinced by you; we don't want to be convinced: we think you are a liar,—or perhaps a fool!" (See next verse,)

1349. See n. 1548 above. Continuing their argument, the Unbelievers make a show of making all charitable allowances for Hdd, but in reality cut him to the quick by bringing in their false gods. "To be quite polite," said they, "we will not say that you are exactly a har! Perhips you have been touched with imbectility! Ah yes! You rail against what you call our false gods! Some of them have paid you out, and made you a foo! Har! ha!" This mockey is even worse than their other false accusations. For it sets up false gods against the One True God, even in dealing with Hdd. So Hdd replies, with spirit and indignation: "At least keep God's name rut of your futle talk! You know as well as! do, that! worship the One True God! You pretend that your false gods can smite a true man of God!! accept the challenge. Scheme and plot against me as you may, altof you—you an! your gods! See if you have any power!! ask for no quarter from you! My trust is in God!"

- 55. "Other gods as partners! So scheme (your worst) against me, All of you, and give me No respite. 1953
- 56. "I put my trust in God, My Lord and your Lord! There is not a moving Creature, but He hath Grasp of its fore-lock." Verily, it is my Lord That is on a straight Path."
- 57. "If ye turn away,—
  I (at least) have conveyed
  The Message with which I
  Was sent to you. My Lord
  Will make another People
  To succeed you, and you
  Will not harm Him 168
  In the least. For my Lord
  Hath care and watch
  Over all things."
- 58. So when Our decree Issued, We saved Hod And those who believed With him, by (special) Grace 1554 From Ourselves: We saved them From a severe Penalty.
- 59. Such were the 'Ad People : They rejected the Signs

1550. Cf. vii. 195 and n. 1168.

1551. Grusp of the fore-loch: an Arabic idiom, referring to a horse's fore-lock. The man who grasps it has complete power over the horse, and for the horse the fore-lock is as it were the crown of his beauty, the sum of his power of self-assertion. So God's power over all creatures is unlimited and no one can withstand His decree, -Cl, xevi. 15-16.

1552. That is, the standard of all virtue and righteousness is in the Will of God, the Universal Will that controls all things in goodness and justice. You are on a crooked Path. God's Path is a straight Path.

1555. Hūd was dealing with a people of pride and obstinate rebellion. He tells them that their conduct will only recoil on themselves. It can do no harm to God or in any way frustrate the beneficrent Plan of God. He will only put some other people in their place to carry out His Plan. That Plan is referred to in the next sentence as "care and watch" over all his Creation,

1554. A few just men might suffer for the iniquities of the many. But God's Plan is perfect and eventually saves His own people by special Grace, if they have Faith and Trust in Him.

Of their Lord and Cherisher; Disobeyed His Apostles; And followed the command Of every powerful, obstinate Transgressor.<sup>1555</sup>

60. And they were pursued
By a Curse in this Life,—
And on the Day of Judgment.
Ah! Behold! For the 'Ad
Rejected their Lord and Cherisher!
Ah! Behold! Removed (from sight)
Were 'Ad the People of Had!

# SECTION 6.

61. Mo the Thamud People
(We sent) Şalih, one
Of their own brethren. 1988
He said: "O my People
Worship God: ye have
No other God but Him.
It is He Who hath produced you
Therein: then ask forgiveness
Of Him, and turn to Him
(In repentance): for my Lord
Is (always) near, ready
To answer."

62. They said: "O Şalih!
Thou hast been of us!-

رَقِهِدِ مَ وَعَصَرُواْ رُسُلَهُ وَالنَّبَعُ وَآ اَمْرَ كُلِّ جَبَّا إِرْجَنِيهِ

وَانْهُمُوا فِهِ مَاذِهِ الْدُنْهَا لَمْنَةً وَيُورَ
 الْنَشَّةُ أَلَّا إِنَّ مَا دًا كَنْرُوا رَمَّةً أَلَا
 بُسْنًا لِمَادِ مَوْدٍ هُودٍ

@ قَالُوْلَيْكُ لَلْحُ فَذَكُن فِيكَ

1555. Instead of following the beneficent Lord who cherished them, they followed every rebel against God's Law, if he only obtained a little power to dazzle them.

1556. The story of \$\frac{84}\text{lis}\$ and the Thamdo people has been told from another point of view in vii, 73.79. The difference in the point of view three and here is the same as in the story of Hod; see n. 1545 to xi. 50. Note how the story now is the same, and yet new points and details are brought out to illustrate each new argument. Note, also, how the besetting sin of the 'Ad-pride and obstinacy's is distinguished from the besetting sin of the Thamdo-the oppression of the poor, as illustrated by the test case and symbol of the She-camel: see n. 1044 to vii. 73. All sin is in a sense pride and rebellion; yet sins take particular have in different circumstances, and these colours are brought out as in a most actistically painted picture—with the greatest economy of words and the most piercing analysis of motives. For the locality and history of the Thamdd see n. (043 to vii. 73.)

1557. For Anshas as a process of creation-see n. 923 to vi. 98 and the further references given there, As to his body, man has been produced from earth or clay, and his settlement on earth is a fact of his material existence. "Therefore we must conform to all the laws of our physical being, in order that through our life on this earth we may develop that higher Life which belongs to the other part of our being, our spiritual heritage. Through the use we make of our health, of our tilth, of our pastures, of material facts of all kinds, will develop our moral and spiritual, nature.

A centre of our hopes. \*\*\*
Hitherto! Dost thou (now) Forbid us the worship Of what our fathers worshipped? But we are really In suspicious (disquieting) Doubt as to that to which Thou invitest us. \*\*

63. He said: "O my people!
Do ye see?—If I have
A Clear (Sign) from my Lord
And He hath sent Mercy
Unto me from Himself,—who """
Then can help me
Against God if I were
To disobey Him? What
Then would ye add
To my (portion) but perdition?

64. "And O my people!

This she-camel of God is
A symbol to you; "500
Leave her to feed
On God's (free) earth,
And inflict no harm
On her, or a swift Penalty
Will seize you!"

65. But they did ham-string her, So he said: "Enjoy yourselves In your homes for three days: 1981 (Then will be your ruin): مَرُوُّ قِسُلَمُلْأَ النَّهَٰنَاۤ اَنْ مُثَبِّدُ مَايِّمَبُدُ عَابَاۤ وَمَا كَالْوَمُوْلِيِّ يَثَالَمْ عُوَاۤ الْيُوْمِي

۞ قالَ يَفَوْمِ أَنَّ يَتُمُوان كُنتُ عَلَ مَتِنَافُر مِن لَكِ وَمَاكَنِي مِنْهُ رَحْمَةً فَنَ يَصْسُرُ فِي مِنَ اللّهِ إِنْ عَصَيْتُكُمْ فِمَا لِنِّهِ وُمَنِي غَيْرَ تَخْسِيمِ

۞ وَيَفْوَ مِكْلُومِنَافَةُ اللَّهِ لَكُمْ مَاكِنَةً فَذَرُومَا الْمُصْلِ فَإِلَيْنِ لِللَّهِ وَلَا تَسَوُمَا يِسْرُو فَيَاغُذُكُمْ مَلَاثُ وَيْكِ

۞ڡٚڡۜڡٞۯۑػٳڡٚٵڵ؆ٙؽؖڡٞٷٳڣۣڎٳڔڰؙڒڵؙڷڠٙ ٵؾٳڗ

. 1558: §8hh's life with his people had been so righteous (like that of al-Amin in later times) that he might have been chosen leader or king if he had only conformed to their supersitions and supported their sins. But he was born for a higher mission—that of a preacher of rutuh and righteousness and an ardent opponent of selfish privilege and a champion of the rights of humanity on God's free earth by the symbol of the sheckmelt is sen. 1041 or vii, 73.

1559. "God has been good to me and bestowed on the His light and the inestimable privilege of carrying His mission to you. Don't you see that if I fail to carry out his mission, I shall have to answer belore Him? Who can help me in Jhat case? "The only thing which you can add to my

misfortunes would be total perdition in the spiritual world." Cf. xi. 28.

1500, \$4lih does not merely take up a negative attitude. He puts forward the she-camel as a Symbol: see n. 1044 to vii. 73. "Give up your selfish monopoly. Make God's gifts on this free earth available to all. Give the poor their rights, including grazing rights on common lands. Show your penitence and your new attitude by leaving this she-camel to graze freely. She is a Symbol, and therefore sacred to you." But their only reply was to defy the appeal and ham-string the camel. And so they went the way of all sinners—to total perdition.

1561. Just three days' time for further thought and repentance: But they paid no heed. A terrible earthquake came by night, preceded by a mighty rumbling blast (probably volcanic), such as is well-known in earthquake areas. It came by night and buried them in their own fortress homes, which they thought such places of security! The morning found them lying on their faces hidden

from the light. How the mighty were brought low !

. 532

(Behold) there a promise Not to be belied!"

66. When Our Decree issued. We saved Salih and those Who believed with him. By (special) Grace from

Ourselves And from the Ignominy Of that Day, For thy Lord-He is the Strong One, and Able To enforce His Will.

67. The (mighty) Blast 1563 overtook The wrong-doers, and they Lay prostrate in their homes Before the morning,-

68. As if they had never . Dwelt and flourished there. Ah! Behold! For the Thamud Rejected their Lord and Cherisher! Ah! Behold! Removed (From sight) were the Thamud! 1864

C. 107,-When the angels, on a mission to Sodom (xi. 69-95.) And Gomorrah, Cities of the Plain. Passed by Abraham, he entertained them . And received from them the Good News Of the line of Prophets to spring from his loins, He tried, in his goodness of heart, to intercede For the wicked Cities, but they were steeped In Sin and past all hope of repentance. Lut preached to them, but they flouted him And went to their fate, as also did Midian. The People of Shu'aib destroyed their commerce By fraudulent dealings and love of brute force. Marvellous are God's Mercies, and strange Are the ways of ungrateful man !

SECTION 7.

69. Mhere came Our Messengers To Abraham with glad tidings,

1511-1621 251

<sup>1562.</sup> Cf. xi. 58.above and n. 1554. For 'Azīz, see n. 2818 to xxi 40,

<sup>1563,</sup> Cf. vii. 78 and n. 1047,-also n. 1561 above.

<sup>1564,</sup> C/. xi 60 above.

They said, "Peace!" He answered, "Peace!" and hastened
To entertain them
With a roasted calf. 1885

- 70. But when he saw
  Their hands went not
  Towards the (meal), he felt
  Some mistrust of them,
  And conceived a fear of them.
  They said: "Fear not:
  We have been sent
  Against the people of Lüt." 1864
- 71. And his wife was standing (There), and she laughed: 1489 But We gave her Glad tidings of Isaac, And after him, of Jacob.

قالنوا سكنت قال سكم قنالية أن بَدَّة بِعِلْ حِندو ۞ قاتا وَآلِينِ مِنْ لا مَسَل الْهُ و حَسِر عُدُ وَالْوَجْسَ مِنهُ وُحِدَة قَالُوالا فَعَدَ الدَّا الرُّسِلَة آلَى فَوْرِلُولُو ۞ وَامْرَا مُنْوَالِهِ مَدَّ فَعَدَ حِكَدُ فَمَتَوْنَهُ مَا والمنكِق وَمِن وَزَاو إِسْكِنَ مَعْنُونَهُ

1565. According to the sequence of Sara vii, the next reference should be to the story of LDi, and that story commences at zi. 77 below, but it is introduced by a brief reference to an episode in the life of his uncle Abraham, from whose seed sprang the peoples to whom Moses, Jesus, and Muhammad Musiafi were sent with the major Revelations. A braham had by this time passed through the fire of persecutions in the Mesopofamiar valleys, he had left behind him the ancestral idolatry of Ur of the Chaldees; he had been tried and he had (trumphed over the persecution of minrūd; he nad now taken up his residence in Canaan, from which his nephew Lot (LDi) was called to preach to the wicked Cities of the Plain east of the Qed Sea which is itself called Bahr LDi. Thus prepared and sanctified, he was now ready to receive the Message that he was chosen to be the progenitor of a great line of Prophets, and that Message is now referred to.

Can we localise Nimrūd? If local tradition in place-names can be relied upon; this king must have ruled over the tract which includes the modern Nimrūd, on the Tigris, about twenty miles south of Mosul. This is the site of Asyrian ruins of great interest, but the rise of Asyria as an Empire was of course much later than the time of Abraham. The Assyrian city was called Kalakh (or Calah), and archaeolgical exeavations carried out there have yielded valuable results, which are however irrelevant for our Commentary.

1365-A. With oriental hospitality Abraham received the strangers with a salutation of Peace, and immediately placed before them a sumptious meal of roasted call. The strangers were embarrassed, They were angels and did not eat. If hospitality is reluced in the East, it means that those who refuse it meditate no good to the would-be host. Abraham therefore had a feeling of mistrust and fear in his mind, which the strangers at once set at rest by saying that there mission was in the first place to help Lit as a warner to the Cities of the Plain. But in the second place (they had good news for Abraham it he was to be the father of great peoples!)

1566. The people of List means the people to whom List was sent on his mission of warning, the people of the wicked Cities of the Plain: Sodom and Gomortah.

1567. The narrative is very concise, and most of the details are taken for granted. We may suppose that the angels gave the news first to Abraham, who was already, according to Gen. xxi. 5, a bundred years of age, and his wife Sarah was not far short of ninety (Gen. xxii. 7). She was probably screened according to oriental custom. She could hardly believe the news. In her scepticism isome say in her joy) she laughed. But the news was formally communicated to her that she was to be the mother of Isaac, and through Isaac, the grandmother of Jacob. Iacob was to be a fruitful tree, with his twelve sohs. But hisherto Abraham had had no son by her, and Sarah was past the age of child-bearing. "How could it be?" she thought.

- 72. She said: "Alas for me! ""
  Shall I bear a chlid,
  Seeing I am an old woman,
  And my husband here
  Is an old man?
  That would indeed
  Be a wonderful thing!"
- 73. They said: "Dost thou Wonder at God's decree? The grace of God And His blessings on you, O ye people of the house! But House! But House! But House! - 74. When fear had passed From (the mind of) Abraham And the glad tidings i''l Had reached him, he Began to plead with Us For Lat's people.
- 75. For Abraham was,
  Without doubt, forbearing
  (Of faults), compassionate,
  And given to look to God. 1374
- 76. O Abraham ! Seek not this. The decree of thy Lord Hath gone forth : for them There cometh a Penalty

۞قَالَتُ يَنْوَيْلَقِئَ أَلِهُ وَأَمَّا كَمُولُّ وَمَعْلَا يَعْلِي نَنْجُنَّ إِنَّ هُلِلَا لَنَنْ عُجِيبٌ

٥ مَالِوَّا ٱلْمَصِينَ مِنْ أَمْرِ الْوَدَحَتُ اللهِ وَرَكَ مُنْ عَلَيْكُ أَهْلَ ٱلْبَنِيَّ إِنْهُ وَرَكَ يُجِيدُ

۞ مَلَىٰا دَمَّتِ عَن لِمُرَّاجِبَدَا لَوَعُ صَبَآءَتُهُ ٱلْهُنْدِّىٰ يُعَرِّلُنَا فِي فَوْمِ لُوْجِلٍ

@ إِنَّ الرَّفِي مَ لِللِّمُ أَوَّا ثُيِّنِكُ

٥ نَالِوَهِمُ أَخْرِصُ عَنْ مَنْ أَلَّا لِكُوْ فَدْ جَآءَ أَمْرُرَيَٰكُ وَلاَنَّهُ مُوَالِيعِمْ عَلَابُ

1568. This is as much a sigh of past regrets as of future wistfulness?

1569. Akl at beit a people of the house, a polite form of addressing the wife and members of the family. Blessings are here invoked on the whole family.

534

1370. This little episode of Abraham's life comes in' fitly as one of the illustrations of God's worderful providence in His dealings with man. Abraham'had had a tussle with his father on behalf of Truth and Unity (vi 14); the had passed through the fire of temptation unacathed (xxi). 66-92, it he had travelled to far countries, and was new ready to receive his great mission as the fountain-head of appealtes in his old age. Humanly speaking it seemed impossible that he should have a son at his age, and yet it came to pass and became a conre-stone of sacred history.

1371. Glad tidings: not only that he was to have a son, but that he was to be a fountain-head of apostles. So he now begins to plead at once for the sinful people to whom Lot was sent as a warner.

1572. Like Muejtds, Abraham had three qualities in a pre-eminent degree, which are here mentioned; (1) he was long-suffering with other people's faults; (2) his sympathies and compassion were very wide; and (3) for every difficulty or trouble he turned to God and sought Him to prayer.

That cannot be turned back! 1573

- 77. What hen Our Messengers
  Came to Loft, he was
  Grieved on their account
  And felt himself powerless
  (To protect) them. He said:
  "This is a distressful day."
- '78. And his people came
  Rushing towards him,
  And they had been long
  In the habit of practising
  Abominations. He said:
  "O my people! Here are
  My daughters: they are purer
  For you (if ye marry)!"".
  Now fear God, and cover me not
  With shame about my guests!
  Is there not among you
  A single right-minded man?"
- 79. They said: "Well dost thou Know we have no need Of thy daughters: indeed Thou knowest quite well What we want!"
- 80. He said: "Would that I Had power to suppress you

وَلَكَ اَبِمَآ مَنْ رُسُلُنَ الْوَلِكَ الِحِدَ مِنْ الْحَلَ الْحِدَةِ مِنْ الْحَلَ الْحِدَةِ مِنْ الْحَلَ الْحِدَةِ مِنْ الْحَدَةُ وَلَا الْحَدَةُ وَمُكُونَا اللّهِ وَمَن الْبُووَمِن الْمُؤْرِكُمُ فَا اللّهِ اللّهِ مَنْ الْمُؤْرِدُ اللّهِ اللّهِ اللّهُ اللهُ اللّهُ اللّهُ اللهُ 
© قَالُواكِمَدُ مَعِيْكَ مَاكِنَا فِي مَثَالِكَ مِنْ يَحْ قَاكُكُ لَنَكُمُ مَا زُيدُ

@ قَالَ لَوْأَنْ لِي كُمْ فُوَةً

1573. This is a sort of prophetic apostrophe. All your care and sympathy are useless, O Abraham! All your warning, O Lilt, will be unheeded! Alas! they are so deep in sin that nothing will reclaim them! This is illustrated in verse 79 below. And now we proceed to Lilt and how he was dealt with by the micked.

1574. The story of Lot as referred to in vii. 80.84, laid emphasis on the rejection of Lot's mission by mea who practised unnatural abominations. See n. 1049 to vii. 80. Here the emphasis is laid on God's dealings with men—in mitrey for true spiritual service and in righteous wrath and punishment for those who dely the Jaws of nature established by Him:—also on men's dealings with each other and the contrast between the righteous and the wicked who respect no laws human or dividend

1575. The Biblical narrative suggests that the daughters were married and their husbands were close by (Gen xix, 14) and that these same daughters afterwards committed incess with their father and had children by him (Gen, xix, 31). The boly Qu-4n nowhere suggests such abominations. Some Commentators suggest that "my daughters" in the mouth of a venerable man like Lipt, the father of his people, may mean any young girls of those Towns, "My son" (moladit) is still a common mode of address in Arabio-speaking countries when an elderly man addresses a young man.

Or that I could betake Myself to some powerful support." 1376

- 81. (The Messengers) said: "O Lut! We are Messengers from thy Lord By no means shall they Reach thee! Now travel With thy family while yet A part of the night remains, And let not any of you Look back: but thy wife 1879 (Will remain behind): To her will happen What happens to the people. Morning is their time appointed: Is not the morning nigh?"
- When Our decree issued, We turned (the cities).
   Upside down, and rained down On them brimstones 1199
   Hard as baked clay, 1199
   Spread, layer on layer,—
- 83. Marked as from thy Lord: 1980

أَوْ ۚ الْحَارِيْ لَلَ رُحُنِ فَدِيدِ

 آلوًا كاؤه إنّا رُسُل رَبّاك لَ
 بَصِلُوا إِنِيَاتُهُ أَسْرِ إِنْهَ لِكَ يقطع مِن
 آلَنِ وَلاَ بَلْمَ فَا شَنْ إِنْهَ لِلهِ يقطع مِن
 آلَ إِنْهَ أَلْمَ مُصِينُهَا مِنَا أَصَابَهُ مُ إِن
 مَرْع دُمُ الشّبُحُ الْبَسَ الصَّبْرُ مِقْلِيسٍ
 مَرْع دُمُ الشّبِحُ الْبَسَ الصَّبْرُ مِقْلِيسٍ
 مَرْع دُمُ السِّمِ الْمَسْرَاحُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ الللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ الللّهِ الللّهُ الللّهُ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ الللّهِ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّ

﴿ فَكَانِيَّةَ أَنْهُنَا جَعَلْنَا عَلِيْهَا سَافِلْهَا فَالْمِنَا سَافِلْهَا فَالْمُنَا مِنْ فَالْمُنَا مِنْ فَالْمُنَا عَلْهُا جَارَةً مِنْ يَجْعِيلُ مِنْصُور

﴿ الْمُسَوَّمَهُ يَعِندُ زَيِّكُ

12:6. Lot seemed helpless in the situation in which he found himself,—alone against a tabble of people inflamed with evil passions. He wished he had had the strength to suppress them himself or had had some powerful support to lean ont. But the powerful support was there, though he had not realised it till then. It was the support of God. His guests were not ordinary men, but Angels who had come to test the people before they inflicted the punishment. They now declared themselves, and gave him directions to get away before the morning, when the punishment would descend on the doomed Cities of the Plain.

. 1577, Even in Lot's household was one who detracted from the harmony of the family. She was disabedient to her husband, and he was here obeying God's Command. She looked back and shared the fate of the wicked inhabitants of the Cities of the Plain: see also Lvi, 10. The Biblical narrative suggests that she was turned into a pillar of salt (Gen. xiz. 26).

1578, Cf. vil. 84 and n. 1052.

1579, Stylil, a Persiant word Arabicised, from Sang-e-gil, or Sang-e-gil, stone and clay, or hard as baked clay, according to the Qāmūs. Sodom and Gomorrah were in-a tract of hard, caky, sulphurous soil, to which this description well applies. Cl. ii. 33, where the words are "stones of clay" (\$ijārat min jin) in connection with the same uncident. On the other hand, in cv. 4, the word sijil is used for pellets of hard-baked clay in connection with Abraha and the Companions of the Liephant.

1580. If we take the words literally, they would mean that the showers of brimstones were marked with the destiny of the wicked as decreed by God. But would it not be better to take them figuratively, to mean that the shower of brimstones was especially appointed in God's Decree or Plan to mark the punishment for the crimes of Sodom and Gomortah?

Nor are they 1881 ever far From those who do wrong!

#### SECTION 8.

- 84. MFo the Madyan people 1882 (We sent) Shu'aib, one Of their own brethren: he said: "O my people! worship God: Ye have no other god But Him. And give not Short measure or weight: I see you in prosperity; But I fear for you The Penalty of a Day That will compass (you) all round.
- 85. "And O my people! give just measure and weight, Nor withhold from the people The things that are their due: "1984 Commit not evil in the land... With intent to do mischief..."
- 86. "That which is left you By God is best for you, 1845

1581. They: Arabic, Aiya: some Commentators take the pronoun to refer to the wicked cities as destroyed: the meaning then would be: those wicked cities were not so different from other cities that do wrong, for they would all soffer similar punishment! Perhaps it would be better to refer "they" to the stones of punishment by a metonymy for "punishment": "punishment would not be far from any people that did wrong."

1382. Cf. vii. 85-93. The location of Madyan is explained in n. 1033 to vii. 85 and the chronologicalplace of Shu'aib in n. 1084 to vii. 93. The point of the reference here is different from that in S. vii. Here the emphasis is on God's dealings with men and men's crooked and obstinate ways: there the emphasis was rather on their treatment of their Prophet, thus throwing light on some of the sins of the Meccant in later times.

1583. The Midianites were a commercial people, and their besetting sin was commercial selfahness and fraudulent dealings in weights and measures. Their Prophet tells them that that is the surest way to cut short their prosperity. Noth in the material and the spiritual sense. When the Day of Judgment.comes, it will search out their dealings through and through: "It will compass them all fround," and they will not be able to escape then, however much they may conceal their frauds in this world.

1584 Both Plato and Aristotle define justice as the virtue which gives every one his due. From this point of view justice becomes the master virtue, and includes most other virtues. It was the lack of this that ruined the Midanites. Their selfishness was "intent on imischef," i.e., spoiling other people's business by not giving them their just dues.

1885. God's Law does not require that a man should deprire himself of the things that are necessary for his own well-being and development. If he follows God's Law, what is left him after he renders to others their just dues will be not only enough, but will be the best possible provision for his own physical and spiritual growth. Even the kindness and consideration which God's Law inclicates are in the best interests of the man's own soul. But of course the kindness and consideration must be spontaneous. It must flow from the man's own will, and cannot be forced on him by the Teachers who come from God to show him the way.

If ye (but) believed! But I am not set Over you to keep watch!"

87. They said: "O Shu'aib!
Does thy (religion of) prayer
Command thee that we
Leave off the worship which
Our fathers practised, or
That we leave off doing
What we like with our property?
Truly, thou art the one
That forbeareth with faults
And is right-minded!" 1399

88. He said: "O my people!
See ye whether I have
A Clear (Sign) from my Lord,
And He hath given me
Sustenance (pure and) good 1888
As from Himself? I wish not,
In opposition to you, to do
That which I forbid you to do.
I only desire (your) betterment
To the best of my power;
And my success (in my task)
Can only come from God.
In Him I trust,
And unto Him I look.

89. "And O my people!

Let not my dissent (from you) 100

قَالَ يَقَوَمِ أَنْ يَنْدُ ان كُنتُ عَلَى

- الله عَن كَلَّ وَكَنْ فَقِي مِنْهُ كِنْ فَأَحْسَناً

- وَمَّ الْرِيدُ أَنْ الْمُعَالِنَكُمُ اللهُ 
٨ وَيَقَوْمِ لَا يَعْمِمَنَّكُمْ

1587. They grow sarcastic against Shu'aib. In effect they say: "You are a fine man! You teach us that we must be kind and folbearing with other people's faults, and now get at what you call our sins! You think you are the only right-minded man!

1988. Shu'aib's answer is gentie and bersussive. First, he would ask them not to fly into a passion but satisfy themselves that he had a mission from God, and was working in the discharge of his mission: he was not merely finding fault with them. Secondily, though he was a poor man, he asked them to note that he was happy and comfortable: God had given him good sustenance, material and spiritual, as from Himself, though he did not resort to the sort of tricks which they considered necessary for their prosperity. Thirdly, if he forbade them anything he wished to apply the same standards to himself. Fourthly, all the advice which he is giving them is for their own good, which he desires to advance to the utmost of his powers. Fifthly, he is humble for himself; he would not set himself up to be their teacher or guide, or expect to be obeyed; the success of any of his efforts on their behalf must come from God's grace; will they not therefore turn to God, so that God's grace an heal them?

1389. Finally, Shu'aib appéais to them as man to man. · "Because I differ from you, do not think I do not love you or feel for you. Let it not drive you into obstinacy and sin. I see things that you do not. My vision takes in the fate of previous generations who sinned, and perished on account of their sins. Turn therefore to God in repentance."

<sup>1386.</sup> It is the way of selfish and material minded people (1) to scoff at spiritual things like prayer and worship and (2) to hug their own property rights as if there were not other rights even greater than those of property!

Cause you to sin, Lest ye suffer. A fate similar to that Of the people of Noah Or of Had or of Salih, Nor are the people of Lut Far off from you! 1800

90. "But ask forgiveness
Of your Lord, and turn
Unto Him (in repentance):
For my Lord is indeed
Full of mercy and loving-kindness."

91. They said; "O Shu'aib! Much of what thou sayest We do not understand!"
In fact among us we see That thou hast no strength! Were it not for thy family, We should certainly Have stoned thee!
For thou hast among us No great position!"

92. He said: "O my people!
Is then my family
Of more consideration with you
Than God? For ye cast Him
Away behind your backs
(With contempt), But verily
My Lord encompasseth
On all sides
All that ye do! 1885

93, "And O my people! Do whatever ye can: فؤر نوج الوفؤم هرواد فؤم متلج وما وَرُونَ مَتلِج وَمَا وَرَالُولُونِيَّ مُ يَكِيدِ وَمَا وَرَالُولُونِيَّ مُ يَكِيدِ وَمَا وَرَالُولُونِيَّ مُ يَكِيدِ وَمَا اللَّهُ مِنْ اللَّهِ مَتَى اللَّهِ مَتَى اللَّهُ مَا اللَّهُ مَا اللَّهُ اللَّهِ مَتَى اللَّهُ مَا اللَّهُ اللَّهِ مَا اللَّهُ اللَّهِ مَا اللَّهُ مُلْكُولُ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ

اللّهِ وَالْغَنْدُ مُؤُهُ وَلَآءً كُنّهُ طِلْمِيكًا إِنَّ لَوْلَ مِمَا هَنْسُلُونَ مِصِيطٌ

@ وَيَنْعَوْمِ أَعْمَلُواْ عَلْ مَكَانَيَكُمْ

<sup>1590.</sup> The generation of LU; was not far off from the generation of Shu'aib chronologically it Shu'aib was only in the fourth generation from Abraham (see n. 1054 to vii, 93). Nor was its habitat geographically far from that of Shu'aib, as the Midianites wandered about from Sinal Peninsula to the jordan valley (see n. 1053 to vii, 65).

<sup>1591.</sup> Spiritual things are easy to understand if we bring the right mind to them. But those who are contemptuous of them deliberately shut their eyes to God's Signs, and then pretend in their superior arrogance that they are quite beyond them!

<sup>1992.</sup> What they do understand is brute strength. They practically say: "Pon't you see that wave all the power and influence, and you, Shu'aib, are only a poor Teacher? We could stone you or imprison you or do what we like with you! Thank us for our kindness that we spare you-, for the sake of your family. It is more than you yourself deserve!"

I will do (my part): 1884. Soon will ye know Who it is on whom Descends the Penalty Of ignominy, and who Is a liar! And watch ye! For I too am watching With you! 19 1880

- 94. When Our decree issued,
  We saved Shu'aib and those
  Who believed with him,
  By (special) Mercy from
  Ourselves: \*\*
  But the (mighty) Blast did selze
  The wrong-doers, and they
  Lay prostrate in their homes
  By the morning,—
- 95. As if they had never Dwelt and flourished there! \*\*P Ah! Behold! How the Madyan Were removed (from sight) As were removed the Thamad!

انى عَلِيلُّ سَوْقَ تَعْكُونَ مِن تَلْتِهِ عَلَاكِ مُخْرِيدُ وَمَنْ هُوَكَ لِدِبُّ وَارْتَقِبُورًا الِي مَعَكُمُ رَفِيْكِ (ق وَلَسًا جَآءَ أَمُرُا جَنِّ الْمُعَنِيُّ الْمُعَنِيُّ الْمُعَنِيُّ الْمُعَنِيُّ الْمُعَنِيُّ الْمُعَنِيُ

وَلَتُنَاجَآهُ أَمُنَا لَئِنَا شُعِينَا شُعِینَا الله وَلَيْنَا الله وَلَيْنَا الله وَلَيْنَا الله وَلَيْنَا الله وَلَيْنِهِ اللّهِ وَلَيْنِهِ اللّهِ وَلَيْنِهِ وَلِي اللّهِ وَلَيْنِهِ وَلَيْنِهِ وَلِي اللّهِ وَلَيْنِهِ وَلَيْنِهِ وَلَيْنِهِ وَلِي لَا لِمُنْ اللّهِ وَلَيْنِهِ وَلِي لَا لِمُنْ إِلَيْنِهِ وَلَيْنِهِ وَلَيْنِهِ وَلَيْنِهِ وَلَيْنِهِ وَلِي لَا لِمُنْ اللّهِ وَلِي لَا لَيْنِهِ وَلَيْنِهِ وَلَيْنِهِ وَلَيْنِهِ وَلَيْنِهِ وَلَيْنِهِ وَلِي لَا لِلْمِنْ فَلِي لَا لَمِنْ اللّهِ وَلَيْنِهِ وَلَيْنِهِ وَلِيلِي اللّهِ وَلِي لَا لِمُنْ لِلْمِنْ لِلْمِنْ لِيلِي لَائِلِي لَا لَهِ مِنْ لِلْمُنْ لِلْمُنْ لِلْمِنْ لِمِنْ لِلْمِنْ لِلْمِنْ لِلْمِنْ لِمِنْ لِلْمِنْ لِلْمِلْمِي لِلْمِنْ لِلِمِلْمِلْمِلِي لِلْمِلِلْمِلْمِلِلْمِلْمِلِلْمِلْمِلِلْمِلِلْمِلْ

كَان لَنْمُ نِفْتَوْا فِيمُ اللهِ بُسُمًا
 لَيْن حَمَّا بَوْدَتْ مُنُودُ

C. 108.—How the arrogant Pharaoh misled his people
(zt. 96 123) In resisting God's Message through Moses!

Thus did they ruin themselves! It was they
Who wronged themselves; for God is ever kind
And His punishments are just. All men
Will be brought to His Judgment-seat, and the good
Will be rewarded with bliss, as the evil
Will be consigned to misery. Eschew evil;
Stand firm in righteousness; be not immersed
In the lusts of this world. Learn from the stories
Of the past, and seek the Lord's Mercy:
Trust Him and serve and praise Him for ever!

<sup>1594,</sup> Cf. vi. 135 and n. 957.

<sup>1995.</sup> If the wicked will continue to blaspheme and mock, what can the godly say but this?—
"Watch and wait I God's Plan works without fail! I have faith, and I too will watch with you fur
its fulfilment." Cf. x. 103, and n. 1484.

<sup>1596,</sup> Cf. xi, 66 and xi, 58, n, 1554.

<sup>1597.</sup> Cf. xi. 67-68. The blast was probably the tremendous noise which accompanies volcanic eruptions.

### SECTION 9.

- Mand we sent Moses, 1508
   With our Clear (signs)
   And an authority manifest,
- 97. Unto Pharaoh and his Chiefs:
  But they followed the
  command
  Of Pharaoh, and the command
  Of Pharaoh was no right (guide).
- 98. He will go before his people
  On the Day of Judgment,
  And lead them into the Fire
  (As cattle are led to water): 1000
  But worful indeed will be
  The place to which they are led!
- 99. And they are followed
  By a curse in this (life)
  And on the Day of Judgment:
  And woeful is the gift
  Which shall be given
  (Unto them)!
- 100. Phese are some of the stories Of communities which We Relate unto thee; of them Some are standing. 1601 and some

صَلَّمَا أَنْسَلَنَا مُوسَىٰ بِالِيَّنِيَ وَسَلَمَا مُوسَىٰ بِالِيَّنِيَ وَسَلَمَا مُوسَىٰ بِالِيَّنِيَ وَسَلَمَا مُوسَىٰ بِالْمِيْنِ وَسَلَمَا الْمَرْفِقِ وَالْمَا الْمَرْفِقِ وَالْمَا الْمَرْفِقِ مِنْ يَرَشِيهِ وَالْمَا الْمُرْفِقِ مِنْ يَرَشِيهِ وَالْمَا الْمُرْفِقِ وَمَا الْمَرْفِقِ وَالْمَالِيَّةُ فَالْوَرَدُ الْمَوْرُودُ الْمَالِّ وَالْمُنْفِقُ وَالْمَالِيَّةُ الْمَالِيَةُ الْمُؤْدُودُ وَالْمُنْفِقُولُ الْمِنْفُودُ الْمِنْفُودُ الْمُؤْدُودُ الْمُنْفِدُ الْمُؤْدُودُ الْمُنْفِدُ وَالْمُنْفِدُ الْمُؤْدُودُ الْمُنْفِدُ وَالْمُنْفِدُ الْمُنْفُودُ الْمُنْفُودُ الْمُنْفُودُ وَالْمُنْفِدُ الْمُنْفُودُ وَالْمُنْفِيدُ الْمُنْفُودُ وَالْمُنْفِدُ وَالْمُنْفِدُ وَالْمُنْفِقُودُ الْمُنْفُودُ وَالْمُنْفِقُودُ الْمُنْفُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَلَيْمِيْفِي الْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمِنْفُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِيدُ وَالْمُنْفِقُودُ ولِمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقِيدُ وَالْمُنْفُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفُودُ وَالْمُنْفِقُودُ وَالْمُنْفُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفُودُ وَالْمُنْفِقُودُ وَالْمُنْفِقُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ ولَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْفُودُ وَالْمُنْ

1598 The story of Moses and Pharaoh is referred to in many places in the Qur-an, each in connection with some special point to be illustrated. Here the point is that God's dealings with man are in all things and at all times just. But man falls under false leadership by deliberate choice and perishes along with his false leaders accordingly. In exercise of the intelligence and choice given him, man should be particularly careful to understand his own responsibilities and to profit from God's Signs, so as to attain to God's Mercy and blesships.

1599. Pharaoh is the type of the arrogant, selfish, and false leader, who poses as a power in rivatry with that of God. Such an attitude seems to attract unregenerate humanity, which falls a willing victim, in spite of the teaching and warning given by the men of God and the many moral and spiritual forces that becken man towards God's Grace.

1600. Arwada=to lead, as cattle, down to their watering place. The metaphot is apt. The true hardsman is trusted by his normal flock, and he leads them in the heat of the day down to pleasant and cool watering places in order that they may slake their thirst and be happy. The false leader does the opposite: he takes them down to the fire of eternal misery! And yet men sin against their own intelligence, and follow the false leader fike cattle without fartligence.

1601. Some are standing: like corn, which is ready, to be reaped. Among the communities which remained was, and, is, Egypt, although the Pharaoh and his wicked people have been swept away. The simile of standing com' also suggests that at no time can any town or community expect permanency, except in the Law of the Lord.

Have been mown down (By the sickle of time). 1602

101. It was not We that wronged

them: They wronged their own souls: The deities, other than God. Whom they invoked, profited

them No whit when there issued The decree of thy Lord: 1009 Nor did they add aught (To their lot) but perdition!

- 102. Such is the chastisement Of thy Lord when He chastises Communities in the midst of Their wrong: grievous, indeed, And severe is His chastisement.
- 103. In that is a Sign For those who fear The Penalty of the Hereafter: That is a Day for which mankind Will be gathered together : That will be a Day Of Testimony, 160
- 104. Nor shall We delay it But for a term appointed.
- 105. All he day it arrives. No soul shall speak 1001

1602. Nations grow and ripen and are mown down. If they disobeyed God, their end is evil : if they were true and godly, their harvest was good.

1603. All false and fleeting shadows must vanish before the reality and permanence of the decree of God. If we worshipped the false, we earned nothing but perdition,

1604. Yaumun mashhild: To suggest the comprehensive meaning of the Arabic I have translated, "a Day of Testimony". I proceed to explain the various shades of meaning implied : (1) a Day to which all testimony points from every quarter; (2) a Day when testimony will be given before God's Judgment-seat, by all who are relevant witnesses, e.g., the Prophets that preached, the men or women we benefited or injured, the angels who recorded our thoughts and deeds, or our thoughts and deeds personified; (3) a Day which will be witnessed, i.e., seen by all, no matter how or where they died.

1605. Speak i.e., either in self-defence or in accusation of others or to intercede for others, or to enter into conversation or ask questions, one with another. It will be a solemn Day, before the Great Judge of all, to whom everything will be known and whose authority will be unquestioned. There will be no room for quibbling or equivocation or subterfuge of any kind, nor can any one lay the blame on another or take the responsibility of another. Personal responsibility will be enforced strictly.

Except by His leave:
Of those (gathered) some
Will be wretched and some
Will be blessed. 1608

106. Those who are wretched Shall be in the Fire: There will be for them Therein (nothing but) the heaving Of sighs and sobs: <sup>1607</sup>

107. They will dwell therein 1608
For all the time that
The heavens and the earth
Endure, except as thy Lord
Willeth: for thy Lord
Is the (sure) Accomplisher
Of what He planneth.

108. And those who are blessed
Shall be in the Garden:
They will dwell therein 1008
For all the time that
The heavens and the earth
Endure, except as thy Lord
Willeth: a gift without break.1000

لِآيالِ لَيْدَةً وَلَيْعُمُ شَقَ وَسَكِيدٌ

۞ فَأَمَّا اَلْذِينَ شَعْوًا فَيِ النَّارِ لِمُصُمْرِفِهَا زَفِيرُ وَشَهِيقً

۞ڂڸٳڹؘۣ؈ڣٙۿٵ؆ٵؘۺڮٲڬؠٙۯڽٛ ٷٙڷڒؙؙۯۻؙٳڋ؆۩ۺٛٲ؋؆ؙڸڴ ٳۮٞڗؠٞڮڡ۬ڞٵڷٛڲٲؚؠؙٷ۪ڎ

۞ • وَلَمُنَا ٱلْآِنَ شِيدُواْ فِيَ ٱلْجَنَةَ وَخَلِدِينَ فِهِهَامًا لَمَ مَيْ التَّمَوْثُ وَٱلأَرْضُ إِلَّامَا خَلَةَ رَبُّكُ عَلَلَهَ عَيْرَجَهُ ذُوْ وَ

1606 Shaqī (wretched) and Sa'tā (blessed) have become almost technical theological terms, They are explained in the four following verses,

1607. The first word. Zaftr, translated "sighs", is applied to one part in the process of the braying of an ass, when he emits a deep breath. The second, Shakit, translated "sobe", is the other process in the braying of an ass, when he draws in a long breath. This suggestion of an animal proverbial for his foily implies that the wicked, in spite of their arrogance and insolence in this world below, will at last realise that they have been fools after all, throwings away their own chances whenever they got them. In layil. 7 the word Shakit is applied to the tremendous roaring in-take or decounting of Helf-field.

1608 Abilitin: This is the word which is usually translated "dwell for ever" or "dwell for aye". Here it is definitely connected with two conditions, viz: (1) as long as the heavens and the earth endure, and (2) except as God wills. Some Muslim theologians deduce from this the conclusion that the penalties referred to are not eternal, because the heavens and the earth as we see them are not eternal, and the punishments for the deeds of a life that will end should not be such as will never end. The majority of Muslim theologians reject this view. They hold that the heavens and the earth here referred to are not those we see now, but others that will be eternal. They agreethat God's Will is unlimited in scope and power, but that it has willed that the rewardsand punishments of the Day of Judgment will be eternal. This is not the place to enter into this tremendous controversy.

1609. Exactly the same arguments apply as in the last note.

1610. The felicity will be uninterrupted, unlike any joy or happiness which we can imagine in this life and which is subject to chances and changes, as our dally experience shows. 544

109. Be not then in doubt
As to what these men
Worship. They worship
nothing the state of the st

# SECTION 10.

- 110. The certainly gave the Book To Moses, but differences Arose therein: had it not been That a Word had gone forth Before from thy Lord, the matter Would have been decided set Between them: but they Are in suspicious doubt Concerning it.
- 111. And; of a surety, to all Will your Lord pay back (In full the recompense) Of their deeds: for He Knoweth well all that they do. 1815
- 112. Therefore stand firm (in the straight Path) as thou art commanded,—

۞ فَلَا لَكُ فِي مِنْهِ مِنْهَا يَشْهُدُ هَاؤُلَا ۚ مَا يَشْهُدُونَ لِلاَحْتَمَا يَشْهُدُ ۚ الْإَقْهُمْ مِنْ فَبَالْ قَاكَا لَمَوْ فُوْلِهِ سَنِيسَهُمْ غَيْرَمَ عَنْوُسِ

﴿ وَلَقَدْءً النَّنَامُوسَى ٱلْحِكَتَبَ فَأَخُلِفَ فِي ۗ وَلَوْلِا كِلَتَهُ السَّبَقَتُ مِن رَّزِيَكَ ٱلْفَيْنَى بَيْنَهُ مُوْ كَانِّهُ مُؤْلِقُ اللِّي اللَّهُ مُرْمِيرٍ

قانەت كَاتْ لَكَا لَيْوَيْنَهُمْ مَرَثَبْنَ أَعْسَالُهُمْ
 النّهُ مِنَا يَعْسَالُونَ خَيِبْرُ

الأَنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ

<sup>1611.</sup> Their worship is not based on any spiritual attitude of mind. They merely follow the ways of their fathers.

<sup>1612.</sup> God will take fully into account all their motives in such mummery as they call worship, and they will have their full spiritual consequences in the future.

<sup>1613.</sup> Cl. x. 19. Previous revelations are not to be denied or dishonoured because those who normally go by them have corrupted and deprived them of spiritual value by their van controversies and disputes. It was possible to settle such disputes under the flag, as it were, of the old Revelations, but God's Plan was to revive and rejuvenate His Message through Islam, amongst a newer and younger people, unhampered by the burden of agelong prejudices.

<sup>1614.</sup> CI. x1. 62. There is always in human affairs the conflict between the old and the new,—the worn out system of our ancestors, and the fresh fiving spring of God's inspiration fitting in with new times and new surroundings. The advocates of the former look upon this latter not only with intellectual doubt but with moral suspicion, as did the People of the Book upon Islam, with its fresh outlook and vigorous realistic way of looking at things.

<sup>1615.</sup> Cf. xi. 109 above, with which the argument is now connected up by recalling the characteristic word ("pay back") and leading to the exhortation (in the verses following) to stand firm in the right path freshly revealed.

Thou and those who with thee Turn (unto God); and transgress not (From the Path); for He seeth Well all that ye do.

- 113. And incline not to those
  Who do wrong, or the Fire
  Will seize you; and ye have
  No protectors other than God,
  Nor shall ye be helped.
- 114. And establish regular prayers
  At the two ends of the day MMA
  And at the approaches of the
  night:

  For those things-that are good
  Remove those that are evil:

  Be that the word of remembrance
  To those who remember
  (their Lord):
- 115. And be steadfast in patience; For verily God will not suffer The reward of the righteous To perish.
- 116. Among the generations before you,
  Persons possessed of balanced
  Good sense, prohibiting (men)

وَمَنِ نَاسَمَكَ وَلَانَفُلْغَةً إِلَّهُ مِالصَّلُوكَ بَصِيرٌ

۞ وَلَا تَرْحَنَّ فَكُلُواْ الْدِينَ ظَلُواْ اَمْتَنَكُمُّ اَلْفَارُ وَمَا لَكُورِينَ دُونِا لَلْوِينَ أَوْلِيكَا أَهُ ﴿ وَأَوْ الْسَلُوٰهُ مَلَكِي النَّهِ كِدُوزُلِهَا مِنْ الْيُرَاْ لِنَ السَّلُوٰةُ مَلَكِي النَّهِ كِذُهِ بَنِ السَّيِّعَانِ الْيُرَالْ وَحَنْ مِنْ النَّذِي مِنْ

وَاصِيْرَ الْمِلْتُ اللَّهُ لَا يُعْفِيهُ عُ أَجْرَ
 الْمُشْفِينِ بَنْ
 هَ مَلْوَلا كَالَ مِنْ اللَّهُ وُنِ مِن اللَّمْ عُلَالُمُ مَا اللَّهُ وَاللَّهِ مَنْ اللَّهُ وَاللَّهُ وَالللَّهُ وَاللَّهُ وَلَهُ وَاللَّهُ وَالْمُؤْمِقُ وَالْمُؤْمِقُ وَالْمُؤْمِقُ وَالْمُؤْمِقُلِي إِلَّا لَا اللَّهُ وَالْمُؤْمِقُ وَالْمُؤْمِقُ وَالَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْ

1616. The two ends of the day: Morning and afternoon. The morning prayer is the Fajr, after the light is up but before sunrise: we thus get up beturns and begin the day with the remembrance of God and of our duty to Him, just as an ambassador might start on the journey after salutiong his king and receiving his blessing. The early afternoon prayer, gubr, is immediately after noon: we are in the midst of our dataly life, and again we remember God.

1617. Approaches of the night: Zulafan, plural of Zulfatan, an approach, something near at hand. As rabic has, like Greek, a dual number distinct from the plural, and the plural number is used here, and not the dual, it is reasonable to argue that at least three "approaches of the night" are meant. The late aftermoon prayer, 'Agr, can be one of these three, and the evening prayer, 'Magrib, just after sunset, can be the second. The early night prayer, 'Jhā, at supper time when the glow of sunset is disappearing, would be the third of the "approaches of the night", when we commit ourselves to God before sleep. These are the five canonical prayers of Islân.

1618. "These things that are good": in this context the words refer primarily to prayers and sacred thoughts, but they include all good thoughts, good words, and good deeds. It is by them that we keep away everything that is evil, whether referring to the past, the present, or the future.

1619. Bagiyat: some virtue or faculty that stands assault and is lasting; balanced good sense that stands firm to virtue and is not dazzled by the lusts and pleasures of this world, and is not deterred by fear from boldly condemning wrong if it was fashionable or customary. It is leaders possessed of such character that can save a nation from disast one prediction. The scarcity of such leaders—and the rejection of the few who stood out—brought ong the tions whose example has already been set out to us as a warning.

In x1, 86 the word has a more literal meaning.

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From mischief in the earth— Except a few among them. Whom We saved (from harm)? \*\*\* But the wrong-doers pursued The enjoyment of the good things Of life which were given them, -And persisted in sin.

117. Nor would thy Lord be
The One to destroy
Communities for a single
wrong-doing, 168
If its members were likely
To mend.

118. If thy Lord had so willed, He could have made mankind wee One People: but they Will not cease to dispute,

119. Except those on whom thy Lord Hath bestowed His Mercy: And for this did He create Them: and the Word Of thy Lord shall be fulfilled: "I will fill Hell with jinns And men all together." will shall be the shall be fulfilled. عَنِ الْمَسَادِةِ الْآرَضِ الْآقِيلُ مَثَنَ الْهَبُنَا مِنْهُ مُّوَاتَ مَنَ الْإِنَ طَلَوْا مَا الْرُفُولِيةِ وَ هِ وَمَاكَانَ تَثْلِقَ لِبْنِيلَ الشَّرَى الْمُللِ الْمُثَرَى الْمُللِ فَاللَّهِ الْمُثَرَى الْمُللِ اللهِ اللهِ اللهِ اللهُ اللهُ مُثَلِيلِ اللهُ 
1620. The exceptional men of firm virtue would have been destroyed by the wicked to whom they were an offence, had they not been saved by the grace and mercy of God. Or perhaps, but for such grace, they might themselves have succumbed to the evil around them, or been overwhelmed in the general calamity.

1621. There are different shades of interpretation for this verse. I follow Baidh wi in construing finding here as "a single wrong". He thinks that the wrong referred to is shirh, or polytheisism: God will not destroy for mare wrong belief if the conduct is right. I incline to interpret in more general terms. God is Long-Suffering and Oft-Forgiving: He is too Merciful to destroy for a single wrong, if there is any hope of reclaiming the wrong-doers to repentance and amendment or right life. An alternative interpretation is: "to destroy communities unjustly"...

1622. Cf. x. 19. All mankind might have been one. But in God's Plan man was to have a certain measure of free-will, and this made differences inevitable. This would not have mattered if all had honesty sought God. But selfshanes and moral wrong came in, and people's disputations became mixed up with hatred, jealousy, and sin, except in the case of those who accepted God's grace, which saved them. The object of their creation was to raise them up spiritually by God's grace. But if they will choose the path of evil and fall into sin, God's decree must be fulfilled, and His justice will take its course. In the course of that justice Hell will be filled with men and spirits, such is the aumber of those who go satray.

1623. Cf. vii. 18 and vii. 179. If Satan and his evil spirits tempt men from the path of rectitude, the responsibility of the tempted, who choose the path of evil, is no less than that of the tempters, and they will both be involved in punishment together.

120. 評Il that we relate to thee
Of the stories of the apostles,—
With it We make firm
Thy heart: in them there cometh
To thee the Truth, as well as
An exhortation and a message
Of remembrance to those who
believe.

121. Say to those who do not Believe: "Do whatever ye can: We shall do our part; \*\*\*\*\*-\*\*

122, "And wait ye! We too shall wait." 1883

123. To God do belong
The unseen (secrets)
Of the heavens and the earth,
And to Him goeth back
Every affair (for decision):
Then worship Him,
And put thy trust in Him:
And thy Lord is not
Unmindful of aught
That ye do.

وَكُلْآنَفُضُونَ لَلْكُ مِنْ أَلْبَا الشِّلِ التَّيْثُ الشِّلِ التَّيْثُ الْمُؤْمِنَةُ مَنْ الْمُثَلِّ التَّيْثُ الْمُؤْمِنِينَ
 وَخُلِلْلَا مِنَ لَا يُؤْمِنِينَ
 وَخُلِلَا مِنَ لَا يُؤْمِنُونَ الْمُؤْمِنُونَ الْمُسْتَعَلِيمُ الْمُؤْمِنَةُ الْمُؤْمِنِينَ الْمُؤْمِنِينَا اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الل

﴿ وَلَقِوْمَنِهُ النَّسَكَوْبِ وَالْأَرْضِ وَالْبَوِ نُرْجُعُ الْأَمْرِهِ كُلُّهُ فَأَعْبُدُهُ وَوَحَكُلُ عَلَيْهُ وَمَارَبُكَ إِمَّا فِي إِلَيْهَا أَمْنِكُونَ



1634. The stories of the Prophets in the Qur-sn are not mere narratives or histones: they involve three things: (I) they teach the highest spiritual Truth; (2) they give advice, direction, and warning, as to how we should govern our lives, and (3) they awaken our conscience and recall to us the working of God's Law in human affairs. The story of Joseph in the next Sūra is an illustration in point.

1624-A. C.f. xi, 93 and vi. 135, n. 957. 'The worst that ye can do will not defeat God's Plan; and as for us who believe, our obvious duty is to do our part as taught to us by God's revelation.

1625, Cf. xi. 93, n. 1895, and x. 102, n. 1484. If the wicked only wait, they will see how God's Plan unfolds itself. As for those who believe, they are glad to wait in perfect confidence, because they know that God is good and merciful, as well as just and true.

1616. Cf. is 210. There is nothing, secret or open, in our world or in Creation, which does not depend ultimately on God's Will and Plan. Every affair goes back to Him for decision. Therefore we must worship Him and trust Him. Worship implies many things: e.g. (1) trying to understand His statue and His Will; (2) realising His goodness and glory, and His working in us; as a means to this end, (3) keeping Him in constant remembrance and celebrating His praise, to whom all praise is due; and (4) completely identifying our will with His, which we service to Him and His creatures in all sincerity.

### INTRODUCTION TO STRA XII (Yanuf).

For the chronological place of this Sura and the general argument of Suras x. to xv. see Introduction to Sura x.

In subject-matter this Sūra is entirely taken up with the story (recapitulated rather than told) of Jeseph, the youngest (but one) of the twelve sons of the patriarch Jacob. The story is called the most beautiful of stories (xii. 3) for many reasons:

(1) it is the most detailed of any in the Qur-an; (2) it is full of human vicissitudes, and has therefore deservedly appealed to men and women of all classes; (3) it paints in vivid colours, with their spiritual implications, the most varied aspects of life—the patriarch's old age and the confidence between him and his little best-beloved son, the elder brothers' jenlousy of this little son, their plot and their father's grief, the sale of the father's darling into slavery for a miserable little price, carnal love contrasted with purity and chastity, false charges, prison, the interpretation of dreams, low life and high life, Innocence raised to honour, the sweet "revenge" of Forgiveness and Benevolence, high matters of state and administration, humility in exaltation, filial love, and the beauty of Piety and Truth.

The story is similar to but not identical with the Biblical story; but the atmosphere is wholly different. The Biblical story is like a folk-tale in which morality has no place. Its tendency is to exait the clever and financially minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history. Joseph is shown as buying up all the cattle and the land of the poor Egyptians for the State under the stress of famine conditions, and making the Israelites "rulers" over Pharoah's cattle. The Quranic story, on the other hand, is less a narrative than a highly spiritual sermon or allegory explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flux and change, and the marvellous working of God's eternal purpose in His Plan as unfolded to us on the wide canvas of history. This aspect of the matter has been a favourite with Muslim poets and Sūfi exegetists, and is further referred to in Appendix VI (at the end of this Sūra), in connection with Jāmi's great Persian masterpiece, Yūsul-o-Zulaikbā.

Summary.—Life is a dream and a vision, to be explained by stories and parables, as in the perspicuous Arabic Qur-an. The truth, which Joseph the man of God saw in his vision, was unpalatable to his ten half-brothers, who plotted against him and sold him into slavery to a merchant for a few pieces of silver. (xii. 1-20, and C. 109.)

Joseph was taken by the merchant into Egypt, was bought by a great Egyptian court dignitary ('Azīz), who adopted him. The dignitary's wife sought, but in vain, to attract Joseph to the delights of earthly love. His resistance brought him disgrace and imprisonment, but he taught the truth even in prison and was known for his kindness. One of his fellow-prisoners, to whom he had interpreted a dream, was released and received into favour as the King's cup-bearer. (xii. 21-42, and C. 110.)

The King had a vision, which Joseph (through the cup-bearer) got an opportunity of explaining. Joseph insisted that all the scandal that had been raixed about him should be publicly cleared. He was received into favour, and was appointed wazir by the King. His half-brothers (driven by famine) came to Egypt and were treated kindly by Joseph without their knowing his identity. He asks them to bring his full brother, the youngest son, Benjamin. (xii. 43-68, and C. 111.)

Joseph detains Benjamin and by a stratagem convicts his half-brothers of their hatred and crime against himself, forgives them, and sends them to bring Jacob and the whole family from Canaan to Egypt. (xii. 69-93, and C. 112.)

Israel (Jacob) comes, is comforted, and settles in Egypt. The name of God is glorified. The truth of God endures for ever, and God's purpose is fully revealed in the Hercafter. (xii), 94-111, and C. 113).

C. 109.—Life and Wisdom are explained by Signs, (xii. 1.20)

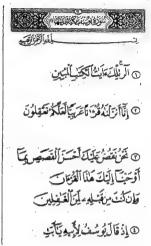
Symbols, Parables, and moving Stories,
In the Holy Qur-án. A beautiful story
Is that of Joseph, the best-beloved son
Of Jacob. His future greatness
Was pre-figured in a vision, but his brothers
Were filled with envy and hate: they plotted
To get rid of him and threw him down
Into a well. Some merchants found him,
Bound for Egypt. The brothers sold him
Into slavery for a few silver coins,—
Him the noblest man of his age,
Marked out by God for a destiny
Of greatness, righteousness, and benevolence.

Sūra XII.

Yusuf, or loseph.

In the name of God, Most Gracious,
Most Merciful.

- 1. A. I. I. R. 1617 These are
  The Symbols 1048 (or Verses)
  Of the Perspicuous Book. 1649
- 2. We have sent it down As an Arabic Qur-an, 1630 In order that ye may Learn wisdom.
- 3. We do relate unto thee The most beautiful of the stories, In that We reveal to thee This (portion of the) Qur-an: Before this, thou too Was among those Who knew it not.
- 4, Behold, Joseph said
  To his father: "O my father! "182



1627. For the meaning of these mystic letters, see Introduction to S. x.

1628. Ayal: Signs, Symbols, verses of the Qur-an. The Symbolic meaning is particularly appropriate here, as the whole of Joseph's story is a Sign or a Miracle,—a wonder-working exposition of the Plan and Purpose of Ged.

1629, Cf. v. 17, n. 716. The predominant meaning of Mubin here is; one that explains or makes things clear,

1630. Qur-ās means: something (1) to be read, or (2) recited, or (3) proclaimed. It may apply to a verse, or a Sūra, or to the whole Book of Revelation.

1631. Most beautiful of sterrer: see Introduction to this Sūra. Eloquence consists in conveying by a word or hint many meanings for those who can understand and wish to learn wisdom. Not only is Joseph's story "beautiful" in that sense Joseph himself was renowned for many beauty; the women of Egypt, called him a noble angel [xii 31], and the beauty of his exterior form was a symbol of the beauty of his soul. Moreover, the whole of the mystic meaning of Zulaikhā's love for him centres round the theme, how beauty can be falsely worshipped in a sort of disguised self-indulgence, contrasted with the growth of that true love of Beauty, which casts out Self and turns to the eternal Beauty of the Soul.

1632. For the Parable all that is necessary to know about Joseph is that he was one of the Chosen Ones of God. For this story it is necessary to set down a few more details. His father was Jacob, also called Israel the son of Israec, the younger son of Abraham, the elder son having been Isma Bi, whose story is told in it, 124-129. Abraham may be called the Father of the line of Semitic prophecy. Jacob had four weves. From three of them he had ten sons. In his old age he had from Rachel (Arabic Rāṣlil) a very beautiful woman, two sons Joseph and Benjamin (the youngest). At the time this story begins we may suppose that Joseph was about seventeen years of age. The place where Jacob and his family and his flocks were located was in Canaan, and is shown by tradition near modern Nablus (ancient Shechem), some thirly miles north of Jerussiem. The traditional site of the well into which Joseph was thrown by his brothers is still shown in the neighbourhood.

I did see eleven stars
And the sun and the moon:
I saw them prostrate themselves
To me! 71 1835

5. Said (the father):
"My (dear) little son!
Relate not thy vision
To thy brothers, lest they
Concoct a plot against thee:
For Satan is to man
An avowed enemy! 1935

6. "Thus will thy Lord
Choose thee and teach thee
The interpretation of stories ""
(and events)

And perfect His favour
To thee and to the posterity
Of Jacob—even as He
Perfected it to thy fathers
Abraham and Isaac aforetime!
For God is full of knowledge
And wisdom," Sim

SECTION 2.

7. Terily in Joseph and his

Are Signs (or Symbols)

ان رأي أحد عَمَر كَوْهِ الشَّنْسُ وَالشَّنْسُ وَالْمَدَّ الْمَدُّ الْمَدْ الْمُ الْمُدِينَ وَالْمُدُّ الْمُدَّ الْمُدَّ الْمُدِينَ وَالْمَدُّ الْمُدَّ اللَّهِ الللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُلْمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْفِي الْمُنْ الْمُنْ الْمُلِي الْمُنْ الْمُنْعُلُولُ الْمُنْ الْمُنْ الْمُنْ الْمُنْفُلِي ا

1633. Joseph was a mere lad of seventeen. But he was true and frank and nghteous; he was a type of manly beauty and reclitude. His father loved him dearly. His half-brothers were jealous of him and hated him. His destiny was pre-figured in the vision. He was to be exalted in rank above his eleven brothers (stars) and his father and mother (sun and moon), but as the subsequent story shows, he never lost his head, but always honoured his parents and repaid his brothers' craft and hatred with forgiveness and kindness.

1634. The young lad Yusuf was innocent and did not even know of his brothers guile and hatred, but the father knew and warned him

1635. The story is brought up at once to its spiritual bearing. These wicked brothers were puppets in Evil hands of Evil. They allowed their mashood to be subjugated by Evil, not remembering that Evil was the declared opposite or enemy of the true nature and instincts of manhood.

1636. If Joseph was to be of the elect, he must understand and interpret Signs and events aright. The imagination of the pure sees truths, which those not so endowed cannot understand. The dreams of the righteous pre-figure great events, while the dreams of the futtle are mere idle futilities. Even things that happen to us are often like dreams. The righteous man receives disasters and everses, not with blasphemics against God, but with humble devotion, seeking to ascertain His Will. Nor does he receive good fortune with atrogance, but as an opportunity for doing good, to friends and foes alike. His attitude to histories and stories is the same: he seeks the edifying material which leads to God.

1637. Whatever happens is the result of God's Will and Plan. And He is good and wise, and He knows all things. Therefore we must trust Him. In Joseph's case he could look back to his fathers, and to Abraham, the True, the Righteous, who through all adversities kept his Faith pure and undefiled, and won through.

For Seekers (after Truth), 1656

- 8. Mehey said: "Truly Joseph And his brother are loved More by our father than we: But we are a goodly body! \*\*\* Really our father is obviously Wandering (in his mind)!
- 9. "Slay ye Joseph or cast him out To some (unknown) land, That so the favour Of your father may be Given to you alone:

  (There will be time enough)
  For you to be righteous after that!"
- 10. Said one of them: "Slay not Joseph, but if ye must Do something, throw him down To the bottom of the well: He will be picked up By some caravan of travellers." lent

يستويس ﴿ إِذْ فَالُواكِدُوشُنْ وَأَخُوهُ أَحَبُ الْكَ الْبِيماءِ أَنْ وَهَنْ عُصْنِيكُ إِنْ آبَانَ الْإِن مَكْنُلِ شُرِينٍ ﴿ افْتُلْوَا هُوسُنَ أَواظَهُ وَ الْمَاتِ الْمَانَةُ وَالْمَانِينَ بَعْلُ لِنَّكُ ذَوْمُهُ أَبِهِمْ وَيَحُونُوا مِنْ بَعْدُودُ فَوْمًا صَلْحِينَ

قالَ قَا يِلْ أَيْنِهُمْ وَلا تَعْشُلُوا يُوسُفَ وَالْمَوْهُ
 في غَيْبَتِ الْجُنِ يَلْنَقِطُهُ بَعْشُ السِّيَا الدَّوْلِ
 كُنْمُ وَ فَعِلِينَ

1638. In Joseph's story we have good and evil contrasted in so many different ways. Those in search of true spiritual knowledge can see it embodied in concrete events in this story of many facets, matching the colours of Joseph's many-coloured coat.

1639. The ten brothers not only envied and hated their innocent younger brothers Joseph and Benjamin. They despised and dishonoured their father as an ingnorant old fool,—in his dotage. In reality Jacob had the wisdom to see that his young and innocent sons wanted protection and to perceive Joseph's spiritual greatness. But his wisdom, to them, was folly or madness or imbecility, because it touched their self-love, as truth often does. And they relied on the brute strength of numbers—the ten helfy brethran against old Jacob, the lad Joseph, and the boy Benjamin!

1640. There seems to be some irony here, consistent with the cynical nature of these callous, which will be prethere. The goodness of Joseph was a reproach to their own wickedness. Perhaps the graved father contrasted Joseph against them, and sometimes spoke of it: "Why don't you be good like Joseph?" This was gall and wormwood to them. Real goodness was to them nothing but a name. Perhaps it only suggested hypocrisy to them. So they plotted toget rid of Joseph. In their mean hearts they thought that would bring back their father's love whole to them. But they valued that love only for what material good they could get out of it. On the other hand their father was neither foolish nor unjustly partial. He only knew the difference between gold and dross. They say in irony, "Let us first get rid of Joseph. It will be time enough then to pretend to be good' like him, or to repent of our crime after we have had all its benefits in material kings!

1641. One of the brethren, perhaps less cruel by nature, or perhaps more worldly-wise, said: "Why undertake the risk of blood-guiltiness? Throw him into the well you see there! Some travellets passing by will pick him up and remove him to a far country. If not, at least set shall not have killed him." This was faise casuistry, but such casuistry appeals to sinners of a certain kind of temperament. The well was apparently a dry well, deep enough to prevent his coming out, but with no water in which he could be drowned. It was God's Plan to save him alive, but not to make Joseph inducted to any of his brethers for his like!

(۱۰۲) سورة يوسف (۱۰۲

11. Æhey said: "O our father! Why dost thou not Trust us with Joseph,—Seeing we are indeed His.sincere well-wishers? 2014

12. "Send him with us to-morrow To enjoy himself and play, And we shall take Every care of him." 1643

13. (Jacob) said: "Really It saddens me that ye Should take him away: I fear lest the wolf Should devour him While ye attend not ""

To him"

14. They said: "If the wolf Were to devour him While we are (so large) a party, Then should we indeed (First) have perished ourselves!"

 So they did take him away, And they all agreed و قَالُوْا يَكُابَا مَالَكَ لَا مَأْتَنَا عَلَى يُوسُفَ
 مَا لَالْمُلْفَيِسُونَ

آنسِلْهُ مَمَنَا عَكَا يَرْغٌ وَيَلْعَبُ وَإِنّا لَهُ إِ
 آنسِلْهُ مَمَنَا عَكَا يَرْغٌ وَيَلْعَبُ وَإِنَّا لَهُ إِ
 آنيناون

قَالَانِ لَغُرُيُنَ أَن لَذَهَبُوا بِدِهِ وَلَعَافُ
 أن بأشكلة الدِّف وَآنتُه عَنهُ غَفِلُونَ

قالوُالِين أَكَلَهُ الذِّبُ وَتَمْنُ عُضَبَةً
 إِنَّ إِنَا لَكَ لَيْدُرُونَ

٤ فَلْتَا ذَ هَيُوا بِدِهِ وَأَجْمَعُهُ ]

1642. The plot having been formed, the brethren proceed to put it into execution. Jacob, knowing the situation, did not ordinarily trust his beloved Joseph with the brethren. The latter therefore remonstrate and feign brotherly affection.

1643. They did not expect their protestations to be believed in. But they added an argument the might appeal both to Jacob and Joseph. They were going to give their young brother a good tham. Why not let him come out with them and play and enjoy himself to his beart's content?

1644. Jacob did not know the precise plot, but he had strong misgivings. But how could he put of these brethren? If they were driven to open hostility, they would be certain to cause him harm. He must deal with the brethren wisely and cautiously. He pleaded that he was an old man, and would miss Joseph and be sad without him. And after all, Joseph was not of an age to play with them. They would be attending to their own affairs, and a wolf might come and attack and kill Joseph. In asying this he was really unwittingly giving a cue to the wicked ones, for they use that very excuse in verse 17 below. Thus the wicked plot thickens, but there is a counter-plan also, which is drawing a noose of the round the wicked ones, so that they are eventually driven into a corner, and have to confess their own guilt in verse 9! below, and through repentance obtain forgiveness.

1665. Jacob's objections as staied could be easily rebutted, and the brethren did so. They would be eleven in the party, and the ten strong and grown-up men would have to perish before the would could touch the young lad Joseph! So they prevailed, as yethel arguments are aft to prevail, when events are weaving their web on quite another Plan, which has nothing to do with verbal arguments. Presumably Benjamin was too young to go with them.

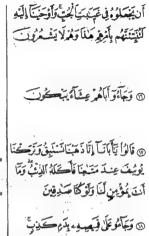
To throw him down
To the bottom of the well:
And We put into his heart 1646
(This Message): Of a surety
Thou shalt (one day)
Tell them the truth
Of this their affair
While they know (thee) not " 1646

 Mether they came To their father In the early part Of the night, Weeping.

17. They said: "O our father!
We went racing with one
another. 1640

And left Joseph with our things; And the wolf devoured him.... But thou wilt never believe us Even though we tell the truth." 1880

18. They stained his shirt 1651
With false blood. He said:



1646. God was with Joseph in all his difficulties, sorrows, and sufferings, as He is with all His servants who put their trust in Him. The poor lad was betrayed by his brothers, and left, perhaps to the orto be sold into slavery. But his heart was undaunted. His courage never failed him. On the contrary he had an inkling, a presentiment, of things that were to be—that his own rectitude and beauty of soul would land him on his feet, and perhaps some day, his brothers would stand in need of him, and he would be in a position to fulls that need, and would do it gladly, putting them to shame for their present plotting and betrayal of him.

1647. This situation actually occurred when Joseph later on became the governor of Egypt and his prothers stood before him suing for his assistance although they did not knew that he was their betrayed brother; see ait. 89 below; also git. 58.

1648. The plotters were ready with their false tale for their father, but in order to make it appear plausible, they came some time after sundown, to show that they had made an effort to search for their brother and save him.

1649. They wanted to make out that they were not negligent of Joseph. They were naturally having games and exercise, while the boy was left with their belongings. It was the racing that prevented them from seeing the wolf. And Jacob's fears about the wolf (xii, 13 above) made them imagine that he would awallow the wolf story readily.

1650. They were surprised that Jacob received the story about the wolf with cold incredulity. So they grew petulant, put on an air of injured innocence, and bring out the blood-stained garment described in the next verse.

1631. Joseph wore a garment of many colouts, described in Persian as a qubi bis-qulamdin. This was itself allegorical of the wonderful changes of fortune which Joseph underwent in his life. This was a special garment peculiar to Joseph. If the brethren could produce it blood-strained before their father, they thought he would be convinced that Joseph had been killed by a wild beast. But the stain on the garment was a stain of "fathe blood",—not the blood of Joseph, but the blood of a goat which the brethren had killed expressly for this purpose.

"Nay, but your minds
Have made up a tale
(That may pass) with you, "Mast
(For me) patience is most fitting:
Against that which ye assert,
It is God (alone)
Whose help can be sought"...

- 19. In hen there came a caravan was Of travellers: they sent Their water-carrier (for water), And he let down his bucket (Into the well)...He said: "Ah there! Good news! \*\*\*
  Here is a (fine) young man!" So they concealed him \*\*\*
  As a treasure! But Gou ! \*\*\*
  Knoweth well all that they do! \*\*\*
- 20. The (Brethren) sold him For a miserable price, --

وَجَآءَن سَيَالَةُ فَأَرْسَلُوا وَالِدَهُمْ
 فَأَذَلَ دَانِوَةً فَالَ يَكُمُنُ كَا كُلُونَ الْمَائِةُ فَاللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ فَاللَّهُ وَاللَّهُ عَلِيمٌ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْ



1652. Jacob saw that there had been some foul play, and he did not hesitate to say so. In effect he said: "Ah met i he tale you tell may be good enough for you, who invented it! But what about me, your aged father? What is there left inside for me now, with my beloved son gone? And yer what can't do but hold my heart in patience and immore God's assistance? I have faith, and I know that all lithat He does is for the best!"

1653. Then comes the caravan of unknown travellers—Midiantic or Arab merchants travelling togspt with merchandise, such as the balm of Gitead in Trans Jordania. In accordance with custom the caravan was preceded by advance parties to search out water and pitch, a camp near. They naturally went to the well and let down their bucket. To their surprise the well was dry, but a handsome youth got into the bucket and came out in it when they hauled up the bucket.

1654. The water carrier is surprised and taken aback, when his bucket, brings up, not water, but a youth of comely appearance, innecert like an angel, with a face as hight as the sun! What is he to make of it? Anyhow, to see him is a delight! And he shouts it out is as a piece of good news. Some Commentators think that "Bushia", the Arabic word for "Good news", is a proper noun, the name of the companion to whom he shouted.

1655, It was a caravan of merchants, and they (hink of everything in terms of the money to be made out of it! Here was an unknown, unclaimed youth, of surpassing beauty, with apparently a mind as refined as was his external beauty. If he could be sold in the opulent slave markets of Memphis or whatever was the capital of the Hyksos Dynasty then ruling in Egypt) see Appendix IV following S. viii, what a price he would fetch! They had indeed lighted upon a treasure! And they wanted to conceal him jest he was another's slave and had run away from his master who might come and claim him! The circumstances were peculiar and the merchants were cautious, Bibbs of exock-in-trade; capital; money: wealth; treasure.

1656. To different minds the situation appeared different. Joseph must have felt keenly the edge of his brethren's treason. His father Jacob was lost in the sorrow of the loss of his best-beloved son. The brethren were esulting in their plan of getting rid of one whom they hated. The merchants were gloating over their gains. But the horizon of all was limited God knew their deeds and their feelings and motives, and He was working out His own Plan. Neither the best of us nor the worst of us know whither our Destiny is leading us—how evil plots are defeated and goodness comes to its own in marriellows ways!

For a few dirhams wer counted out: In such low estimation Did they hold him!

(۱۲) سودهٔ یوسف دَکَاهِمَ مَعْدُودَ إِوْکَانُوا فِيهِ مِنْکَالْاَهِدِينَ

C. 110.- loseph was bought by a man high at Court (xii, 21-42.) In Egypt, who asked his wife Zulaikha To treat him with honour, with a view To his adoption as a son. But she burnt With a passion of earthly love for him. When Joseph refused to yield to her solicitations, There was trouble and scandal, and loseph Had to go to prison. Here were shown His greatness, and kindness, and wisdom. The King's cup-bearer came in disgrace To prison. Joseph instructed him and others. In the eternal Gospel of Unity. When released And restored to favour, the cup-bearer Forgot Joseph-for a time,-until It pleased God to put into loseph's hands

SECTION 3.

21. All he man in Egypt will Who bought him, said

@ وَقَالَ الْدُي أَشْتَى لَهُ مِن مَّفَّة

1657, Dirham; from Greek, drashma, a small silver coin, which varied in weight and value at different times and in different States. On the whole, it may be taken to have been of a value varying from about 6d, or 8d, to 10d, or 12d, in sterling, or say a quarter-rupee to a half-rupee.

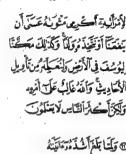
The keys of the prosperity of Egypt and the world.

1658. There was mutual deceit on both sides. The Brethren had evidently been watching to see what happened to Joseph; when they saw the merchants take him up and hide him, they came to claim his price as a run away slave, but dared not haggle over the price, lest their object, to get rid of him, should be defeated. The merchants were shrewed enough to doubt the claim in their own minds; but they dared not haggle lest they should lose a very valuable acquisition. And so the most precious of human lives in that age was sold into slavery for a few shillings !

1659. Joseph is now clear of his jealous brethren in the land of Canaan. The merchants take him to Egypt. In the city of Memphis (or whatever was the Egyptian capital then) he was exposed for sale by the merchants. The merchants had not miscalculated. There was a ready market for him; his handsome presence, his winning ways, his purity and innocence, his intelligence and integrity, combined with his courtesy and noble manliness, attracted all eyes to him. There was the keenest competition to purchase him, and in the highest Court circles Every competitor was outbid by a high court official, who is called in verse 30 below " the 'Azzz" (the Exalted in rank). Who was he? He was probably a cunuch. The highest court officials in ancient Egypt were cunuchs. So much was this the case that the term "court officer", and "eunuch" became practically synonymous (E. B., viii, 14). The 'Azız, we may assume, was a curuch, and childless. His wife, whom our tradition calls Zulaikha, was only nominally a wife. She was a virgin. Our poetical tradition says that she was a princess of the West who saw Joseph in a dream first and fell in love with him. As her dream told her that her beloved was the waztr of Egypt, her father arranged a match for her with the wastr, neither of the parties having seen the other. While, therefore, she nominally passed as the 'Aziz's wife she secretly cherished her romantic unknown love until Joseph appeared on the scene. It was natural that the 'Aztz should want to adopt Joseph as his son, and he asked Zulaikha to mother him and treat him as an honoured member of the household,

To his wife: "Make his stay (Among us) honourable: Maybe he will bring us Much good, or we shall Adopt him as a son."
Thus did We establish Joseph in the land, 1681
That We might teach him The interpretation of stories 1882 (And events). And God Hath full power and control Over His affairs; but most Among mankind know it not. 1881

22. When Joseph attained 1664 His full manhood, We gave him



1660. See last note. The Aziz's motive was perhaps worldly. Such a handsome, attractive, intelligent son would get him more honour, dignity, power and wealth. But Zulakija had other feelings. Joseph was the man of her dreams! She had yet to purify her earthly passion, and to learn the true meaning of pure, spiritual love, before she could be worthy of Jesph.

1661. How unertingly God's plan works! To teach Joseph windom and power, he had to be tested and proved in righteousness, and advanced and established in Egypt, so that Zulaikh should be tested and puraked of her dross, the women and men of Egypt should have a glimpse of God's Message, and the way prepared for Iscael and his posterity to proclaim God's truth to the world and to make possible the subsequent missions of Moses and Musafal.

1602. Ahadith might be stories, things imagined or related, things that happened, in life or in true dicams. To suppose that phenomenal events are the only reality is a mark of one-sided materialism. As Hamlet said to Horatio, "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." External events have their own limited reality, but there are bigger realities behind them, that sometimes appear darkly in the visions of ordinary men, but more clearly in the visions of poets, seers, sages, and prophets. Joseph had to be trained in seeing the realities behind events and visions. He was hated by his brothers and sold by them into slavery; they were sending him into the land of Egypt, where he was to rule men. He loved his father dearly and was separated from him, and his mother had died early; but his affection was not blunted, but drawn to a keener edge when h. Genevolent work benefited millions in Egypt, and in the world. His own vision of stars, sun, and moon prostrating themselves before him, was no idle dream of a selfish fool, but the prefigurement of a power, which, used rightly, was to make his own honour an instrument of service to millions he had not seen, through men and women whose own power and dignity were sanctified through him. He was to understand the hidden meaning of what seemed futilities, blunderings, snares, evil plottings, love gone wrong, and power used tyrannically. He was to interpret truth to those who would never have reached it otherwise,

1663. Cf.: "There is a divinity that shapes our ends, rough-hew them as we will." Only, in Shakespeare, (Hamlet, V. 2), we have a vague and distant ideal, an irresolute striving, an unsuccessful attempt at getting beyond "this too, too solid flash" ! In Joseph we have the man of God, sure in, faith, above all carnal motives, and advancing the destiny of mankind with a conscious purpose, as the scroll of knowledge, wisdom, and power, unfolds itself before him by the grace of God, All-Good and All-Powerful.

166. When Joseph left Canaan, he was a young and immature lad of seventeen or eighteen, but his nature was innocent and good. Through the vicissitudes of his fortune in Egypt, he grew in knowledge, judgment, and power.

S. XII. 22-24

Power and knowledge: thus do We Reward those who do right. 1063

23. But she in whose house
He was, sought to seduce him was
From his (true) self: she fastened
The doors, and said:
"Now come, thou (dear one)!"
He said: "God forbid!
Truly (thy husband) is
My Jord! he made
My sojourn agreeable!
Truly to no good
Come those who do wrong!" 1869

24. And (with passion) did she
Desire him, and he would
Have desired her, but that
He saw the evidence 1000
Of his Lord: thus
(Did Wo order) that We 1000
Might turn away from him
(All) evil and shameful deeds:

ربد عكالك يضرف عند التنوة

1665. Muḥrinān: those who do right, thuse who do good. Both ideas are implied. In following right conduct, you are necessarily doing good to yourself and to nibers, Joseph's resistance to Zulaikhh's carnal love advanced her herself to a glimpse of true spiritual love.

1666. Zulaikhl's true position is indicated in n. 1659 above. She loved much but her love was yet earthly, and was therefore unworthy of her and of Joseph. He had already been purified, but she was yet to be purified. Hence the conflict. However nominal fine tie to her hubband may have been, it was brought about by her own mistaken act, and she was bound to respect that tie and not to fout it, as her merely earthly passon impelled her to do. Not only in this was she guilty. The 'Arriv had treated Jóseph with honour: he was more his guest and son than his slave. In trying jo seduce Joseph in these circumstances, she was guilty of a crime against Joseph's own honour and dignity. And there was a third fault in her earthly love. True love blots Self out: it thinks more of the loved one than of the Self. Zulaikhly was peaking the satisfaction of her own selfish passion, and was in treason against Joseph's pure soul and his high destiny. It was inevitable that Joseph should repel her advances.

1667, Joseph's plea in rejecting Zulaikha's love is threefold: '(1) I owe a duty, and so do you, to your husband, the 'Ariz; (2) the kindness, courtesy, and honour, with which he has treated me entitle him to more than mere gratitude from me; (3) in any case, do you not see that you are harbouring a guilty passion, and that no good can come out of guilt? We must all obey laws, human and divine?

1668. She was blunded with passion, and his plee had no effect on her. He was human after all, and her passionate love and her beauty placed a great temptation in his path. But he had a sure refuge,—his faith in God. His spiritual eyes saw something that her eyes, blinded by passion, did not see. She thought no one saw when the doors were closed. He knew that God was there and everywhere. That made him strong, and proof against temptation.

1669. The credit of, our being saved from sin is due, not to our weak earthly nature, but to God. We can only try, like Juseph, to be true and sincere; God will purify us and save us from all that is wrong. Tempted but true, we rise above ourselves.

For he was one of Our servants, Sincere and purified.

- 25. So they both raced each other To the door, and she Tore his shirt from the back: was They both found her lord Near the door. She said: "What is the (fitting) punishment For one who formed An evil design against Thy wife, but prison Or a grievous chastisement?" " was the control of the c
- 26. He said: "It was she
  That sought to seduce me—1673
  From my (true) self." And one
  Of her household saw (this)
  And bore witness, (thus):—1673
  "If it be that his shirt
  Is rent from the front, then
  Is her tale true,
  And he is a liar!
- 27. "But if it be that his shirt Is torn from the back,

إِنَّهُ مِنْ عِبَادِنَا ٱلْخُلْصِينِ ﴿ وَاسْنَبَعَا الْبَابَ وَقَدَّنَ فِيصَهُ مِن دُمُرِ وَالْفَاسِيدَ مَا لَمَا الْبَالْبِ فَاكْ مَا جُزَّاءُ مَنْ أَزَادَ إِنْمُ لِلْكَ سُنَوًا الْإِ أَنْ بُنِينَ أَوْعَذَاكُ إِلَيْكُ

© قَالَ مِنَ رَاوَّدَنِيْ عَنْفَيْنِيْ وَفَهْدَ شَاهِدُ مِّنْ أَهْلِهَآ اِنْكَانَ فَيَسِلُهُ وَٰذَيْنِ ثُنْلِ فَصَدَقَتْ وَهُومِنَ الْكُنْدِينِ ۖ

﴿ وَإِنْ كَانَ قِيصُتُمْ قُدَّ مِنْ دُبُرِ

1670 With Zulaikha in her mad passion, the situation became intolerable, and Joseph made for the door. Zulaikha ran after him to detain him. She tugged at his garment to detain him. As he was retreating, she could only catch hold of the back of his shirt, and in the struggle she tore it. He was determined to open the door and leave the place, as it was useless to argue with her in her mad passion. When the door was opened, it so happened, that the 'Azir was not far off. We need not assume that he was spying, or had any suspicions either of Zulaikha or Joseph. In his narrow limited way he was a just man. We can imagine Zulaikha's consternation. One guilt leads to another. She had to resort to a lie, not only to justify hersely but also to have her revenge on the man who had scored her love. Slighted love (of the physical kind) made her ferocious, and she lost all sense of richt and wrone.

1671. Her lie and her accusation were plausible. Joseph was found with his dress disarranged. She wanted the inference to be drawn that he had assaulted her and she had resisted. For one in his position it was a dreadful crine. Should he not be consigned to a dungeon or at least scourged? Perhaps she hoped that in either case he would be more pliable to her designs in the future.

1672. Joseph bore himself with dignily. He was too great and noble to indulge in angry recrimination. But he had to tell the truth. And he did it with quiet simplicity, without argument or bitterness,—and not caring whether he was believed or not. The love game was here, not his, and it went too far in seeking to assault his person.

1673. In the fishing of things there was no eye-witness to what had happened between them, but as there was a scene and the whole household collected, wisdom came through one who was not immediately concerned. They say; it was a child. If so, it illustrates the truth that the most obvious things are not noticed by people who are excited, but are plain to simple people who remain calm, Wisdom comes often through babes and sucklings. Then is she the liar, And he is telling the truth! " 1074

- 28. So when he saw his shirt,—
  That it was torn at the back,—
  (Her husband) said: "Behold!
  It is a snare of you women! 1000
  Truly, mighty is your snare!
- 29. "O Joseph, pass this over!
  (O wife), ask forgiveness
  For thy sin, for truly
  Thou hast been at fault!" 1006
  SECTION 4.
- 30. Æ/adies said in the City: "The wife of the (great) 'Aziz 1857 Is seeking to seduce her slave From his (true) self: Truly hath he inspired her With violent love: we see She is evidently going astray." 1881

فَكَ ذَتْ وَهُوَ مِنْ الصَّدِيقِ تَ هَ فَلَا ذَا فَيَسَهُ فَدَّ مِن دُبُرِ قَالَ اللَّهُ مِن كَذِي حُنَّ إِنَّ كَذَكُنَّ عَظِيرُ هِ مُسُنُ أَعْضَ عَنْ مَذَا تَطَلِيرُ وَ وَقَالَ يَسْوَةٌ فِي اللَّذِينَةِ امْرَانُ المَرْزِ مُرْودُ فَلَنَهَا عَنْ فَيْسِيدُ مَقَدْ شَفَقَهَا مُرْودُ فَلَنَهَا عَنْ فَيْسِيدُ مِنْ الْمَدَيْدِ مُرَّودُ فَلَنَهَا عَنْ فَيْسِيدُ مِنْ مَنْ الْمِيدِ

1674. If Joseph's shirt was torn at the back, ne must obviously have been retreating, and Zulaikha make been tugging from behind. No one could doubt who was the guilty party. Everybody saw it, and the 'Azz was convinced.

1675. When the real fact became clear to every one, the 'Aziz as head of the household had to decide what to do. His own position was difficult, and it was made ridiculous. He was a high officer of state, say Grand Chamberlain. He was a enunch. His dignity and rank were advanced by the so-tailed marriage with a high-born Princess. Was he going to proclaim to the world that Zulaighā' was running after a slave? He was probably fond of her, and he saw the impocence, loyalty, and sterling ment of Joseph. He must treat the whole affair as a woman's prank,—the madness of sex-love, and the tricks and snares connected with sex-love. He must take no further action but to rate his wife and do justice.

1676. As was only fair, he apologised to Joseph and begged him to give no further thought to the injury that had been done to him, first by the love-snare of one who was called his wife, secondly, by the uterly false charge made against him, and thirdly, by the scene, which must have been painful to a man of such spotless character as Joseph. That was not enough. He must ask Zulaikh humbly to beg Joseph's pardon for the wrong that she had done him. And he must further ask Zulaikh to consider her unbecoming conduct in itself, apart from any wrong done to Joseph. Probably Zulaikhà's thoughts about this must have been bitter. What did the 'Aztz know of the burning furnace of sex-hunger? "I' He iests at scass who never felt a wound!"

1677. 'Azzz: title of a nobleman or officer of Court, of high rank. Considering all the circumstances, the office of Grand Chamberlain or minister may be indicated. But "'Azīz" I think is a title, not an office. I have not translated the title but left it as it is. "Excellency" or "Highness" would have specialised modern associations which I want to avoid.

1678. The 'Aztr's just, wise, and discreet conduct would have closed the particular episode of Zulaikha's guilty conduct if only Mrs Grundy had left her alone and she had not foolishly thought of justifying her conduct to Mrs. Grundy. The 'Azir had reproved her, and he had the right and authority so to do. He also probably understood her. Joseph by his behaviour had upheld the highest standard both for himself and for her Perhaps, her lower love having been folied, she was trying to search within herself, and reach out after that higher love which does not indulge the Salf, but suffers all things in silence, in order that constancy might make her worthy of even the thought of Joseph. But the tongues of the throng about her must wag, and she had not been sufficiently schooled to despise their malice and their invective. They knew nothing of the secret history of her heart or the true position and teaching of Joseph. Sung by their malevolent motives, she tried to justify herself to them by a stratagem, and she fell another stage below the self-sacrifice of true spiritual love!

- 31. When she heard Of their malicious talk. She sent for them And prepared a banquet 16% For them; she gave Each of them a knife: And she said (to Ioseph). "Come out before them." When they saw him. Thy did extol him, And (in their amazement) Cut their hands : they said, "God preserve us! no mortal Is this! This is none other Than a noble angel!"
- 32. She said: "There before you Is the man about whom Ve did blame me l I did seek to seduce him from His (true) self but he did Firmly save himself guiltless! ... 1680 And now, if he doth not My bidding, he shall certainly Be cast into prison, And (what is more) Be of the company of the vilest I "

1679. When her reputation began to be pulled to pieces by Mrs. Grundy, with sundry exaggerations and distortions and malicious inuendos, Zulaikha invited all ladies in society to a grand banquet. We can imagine them reclining at ease after the manner of fashionable banquets. When dessert was reached and the talk flowed freely about the gossip and scandal which made their hostess interesting, they were just about to cut the fruit with their knives, when, behold! losenh was brought into their midst. Imagine the consternation which his beauty caused, and the havor it played with their hearts ! "Ah !", thought Zulaikha, "now is your hypocrisy self-exposed! What about your reproaches to me? You have yourselves so lost your self-control that you have cut your own fingers!"

1680, Zulaikhā's speech is subtle, and shows that any repentance or compunction she may have felt is blotted out by the collective crowd mentality into which she has deliberately invited herself to fall. Her speech falls into two parts, with a hiatus between, which I have marked by the punc tuation mark (...). In the first part there is a note of triumph, as much as to say, " Now you see mine was no vulgar passion! you are just as susceptible! you would have done the same thing! Finding encouragement from their passion and their fellow-feeling, she openly avows as a woman amongst women (by a sort of freemasonry) what she would have been ashamed to acknowledge to others before. She falls a step lower and boasts of it. A step lower still, and she sneers at Joseph's innocence, his firmness in saving himself guiltless! There is a pause. The tide of passion rises still higher, and the dreadful second part of her speech begins. It is a sort of joint consultation, though she speaks in monologue. The women all agree that no man has a right to resist their solicitations. Beauty spurned is the highest crime. And so now Zulaikha rises to the height of tragic guilt and threatens Joseph. She forgets all her finer feeling, her real love, and is overpowered by brute passion. After all, he is a slave and must obey his mistress! Or, there is prison, and the company of the vilest, instead of the caresses of beauty and fashion in high places!" Poor, deluded, fallen Zulaikhā! She sank lower than herself, in seeking the support of the crowd around her! What pain and suffering and sorrow can expiate the depth of this crime?

33. He said: "O my Lord!
The prison is more
To my liking than that
To which they invite me: Mai
Unless Thou turn away
Their snare from me,
I should (in my youthful folly)
Feel inclined towards them
And join the ranks of the

34. So his Lord hearkened to him (In his prayer), and turned Away from him their snare; the Verily He heareth and knoweth (All things).

35. When it occurred to the men, 1664
After they had seen the Signs,
(That it was best)
To imprison him
For a time.

ه قال رَبِّ الْتِهِنُ أَحَدُ الْمَالِيمَا
يَدُ عُرَيْمَ الْنَهِ الْاِلْمَ الْلَّهِ الْمَالَةِ عَلَى الْمَالِيم يَدْعُ وَنَهَ الْلَهُ وَلَا تَعَرَفُ عَنْ الْمَلِيدِينَ أَصْدِ الْلَهِ فَي وَأَحَدُن مِن الْمَلِيدِينَ هُ فَا سَهَاتِ لَلْمُ رَبُهُ وَضَرَفَ عَنْ مُكِنَدُهُ فَنَّ هُ فَي السَّيْدِينَ الْمَلِيدُ الْمَلِيدِينَ الْمَلِيدُ اللَّهِ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ ُمُ الْمُنْ الْ

1681. "To which they invite me." Notice it is now "they" not "she". Where there was the snare of one woman before, it is now the collective snare of many women,—of womankind |

1662, Joseph's speech is characteristic. Like a true man of God, he takes refuge in God. He knows the weakness of human nature. He would not pit his own strength against the whole assault of evil. He will rely on God to turn evil away from him, and praise Hm alone for any success he achieves in his fight. It is only the ignorant who do not know man's weakness and God's strength!

1683. Joseph was saved from the wiles of the women, which would have degraded him. But me, his truth and character were completely vindicated in the eyes of all concerned by the avowal of Zulakpa.

1684. When Joseph's character was completely vindicated, there was no disgrace to him in being sent to prison after that. On the contrary the blame now would attach to those who for their own selfath motives restricted his liberty for a time. As a matter of fact various motives on the part of the many actors in this divine drama converged towards that end. For Joseph prison was better than the importunities of the women, and now, not one woman, but all society women were after him. To the women themselves it looked as if that was a lever which they could use to force his compliance. Vain, deluded creatures, to think that a man of God could be forced from the path of rectitude by threats or bribes. To the 'Aztz it appeared as 11 it might be in Zulaighā's best interests that he should disappear from her view in prison. The decisive factor was the view of the men generally, who were alarmed at the consternation he had caused among the women. They knew that Joseph was righteous: they had seen the Signs of God in his wonderful personality and his calm and confident fortitude. But, it was argued, it was better that one man (even if righteous) should suffer in prison rather than that many should suffer from the extraordnery disturbance be was unwittingly causing in their social life. Not for the first nor for the last time did the righteous suffer plausibly for the guilt of the guilty. And so Joseph went to prison—for a time.

#### SECTION 5.

- 36. (2) ow with him there came
  Into the prison two young men. (16)
  Said one of them: "I see
  Myself (in a dream)
  Pressing wine." Said the other:
  "I see myself (in a dream)
  Carrying bread on my head,
  And birds are eating thereof." (16)
  "Tell us" (they said) "the truth
  And meaning thereof: for we
  See thou art one
  That doth good (to all)." (16)
- 37. He said: "Before any food Comes (in due course)
  To feed either of you,
  I will surely reveal
  To you the truth
  And meaning of this
  Ere it befall you: 1649
  That is part of the (Duty)
  Which my Lord hath taught me. 1649
  I have (I assure you)

ق وَمَخَلَ مَعَهُ الْبَغِنَ فَنِيَانِّ فَالَ الْمَدُ هُمَا فِي الْمَنِيَ أَعْمِلُ مَعَهُ الْبَغِنَ فَالَ الْاَحْرُ وَإِنَّ لَدُّنِ أَحْمِلُ فَقَ وَالْمِيهُ مَبْرًا فَالْحَلُ لَا لَمْ لَهُ تَيْفَا بِينَا فِيلِيَّةً فَا لَا لَا يَا يُكُمَّ الْمِيلِيةِ فَتِلَ أَن يَأْمِيلِهِ اللَّهِ بِالْمُحْمَدُ إِنَّ عَلَيْهِ مِنْ اللَّهِ فَعَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ الللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ ا

1685. New opens another chapter in Joseph's life. The Plán of God develops. The wicked might plot; the weak might be swayed by specious arguments: but everything is used by the Universal Plan for its own beneficent purposes. Joseph must get into touch with the Pharach, in order to work out the salvation of Egypt, and yet it must be through no obligation to smaller-men. And he must diffuse his personality and teach the truth to men of all sorts in prison.

1686. Two men came to the prison about the same time as Joseph. They were both apparently officers of the king (the Pharaoh), who had incurred his wrath. One was a cup-bearer (or butler or chief steward) whose duty was to prepare the king's wices and drinks. The other was the king's baker, whose duty was to prepare the king's bread. They were both in disgrace. The former dreamed that he was again carrying on his duties and pressing wine: the latter that he was carrying bread, but it did not reach his master, for the birds ate of it.

1687, Both these men saw the Signs of God about Joseph. They felt not only that he had w...dom, but hat he was kind and benevolent, and would give of his wisdom even to strangers like themselves. They therefore told him their dreams and asked him to interpret them.

1688. The dream of one foreboded good to him, and of the other, evil to him. It was good that each should prepare for his fale. But Joseph's mission was far higher than that of merely foretelling events. He must teach the truth of God and shefaith in the Hereafter to both men. He does that first before he lalks of the events of their phenomenal life. And yet he does its to tenderly. He does not tantatise them. In effect he says, "You shall learn everything before our next meal, but let me first teach you Faith;"

1689. Joseph does not preach a pompous sermon, or claim any credit to himself for placing himself at their service. He is just doing his duty, and the highest good he can do to them is to teach them Faith. Abandoned the ways
Of a people that believe not
In God and that (even)
Deny the Hereafter. 1800

- 38. "And I follow the ways ""
  Of my fathers, —Abraham,
  Isaac, and Jacob; and never
  Could we attribute any partners
  Whatever to God: that (comes)
  Of the grace of God to us
  And to mankind; yet
  Most men are not grateful
- 39. "O my two companions." Solutions of the prison! (I ask you): Are many lords differing Among themselves better, Or the One God, Supreme and Irresistible?
- 40. "If not Him, ye worship nothing But names which ye have named,—1003

Ye and your fathers,—
For which God hath sent down
No authority: the Command
Is for none but God: He

1690. These men were Egyptians, perhaps steeped in materialism, idolatry, and polythelam. He must teach them the Gospel of Unity. And he does it simply, by appealing to his own experience, 'I have found the Lord good: in prosperity and adversity? I have been supported by Faith: in life no man can live by error or evil: perhaps one of you has done some wrong for which you find yourself here: perhaps one of you is innocent: in either case, will you not accept. Faith and live for ever?'

1691. Again the same note of personal modesty. You may think 1 am as young as you, or younger. Yes, but I have the heritage of great men renowned for wisdom and truth, such as Abraham, Isaac, and Jacob. Sutely what they knew is worthy of respect. Never did they swerve a hair's breadth from the Gospel of Unity. It is not that we boast. It was God's grace that taught us and God's grace is teaching all mankind. But men show their ingratitude by inventing other so-called gods."

1692. Note the personal touch again. 'Are we not also companions in mislortune?' And may I not speak to you'n eterms of perfect equality,—as one prisoner to another?' Well then, do you really think a conflict of heterogeneous gods is better than the One True God, Whose power is suppreme and irresistible?'

1693, 'If you name other gods, they are nothing but your inventions,—names which you and your fathers put forward without any reality behind them. Who gave you authority to do any such thing? The only reality is God. Authority can come from Hm alone. It is only for Him to command. And He has distinctly commanded you to worship none other than Him. That is the only religion that is right,—that has stood and will stand and endure for ever. He has revealed it at all times by His Messengers and by His Signs. If men fail to understand, it is their own tault.

Hath commanded that ye worship None but Him: that is The right religion, but Most men understand not...

41. "O my two companions \*\*o\*
Of the prison! As to one
Of you, he will pour out
The wine for his lord to drink: \*\*o\*o\*
As for the other, he will
Hang from the cross, and the birds
Will eat from off his head.\*\*o\*o
(So) hath been decreed
That matter whereof
Ye twain do enquire "...

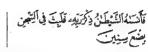
42. And of the two, To that one whom he considered About to be saved, he said: "Mention me to thy lord," 1607 1694. Having fulfilled his great duty, that touching the things of the spirit, Joseph now passes on, and comes to the things in which they were immediately interested, - the questions which they had asked him about their dreams and what they prognositeated of their immediate future. Notice how Joseph again puts himself into sympathy with them by repeating the phrase of constructors, "my two companions of the prisons". For one he has good news, and for the other, had news. He does not mince matters or waste words. He just harely tells the truth, hoping that the higher spiritual truths of which he has spoken will appear in their eyes, too, as of more importance than mere earthly triumphs or disasters—(in Kipling's words) "both impostors all the same."

1695. The cup-bearer had perhaps been proved innocent of the crime which had been charged against him, and was to be restored to the lavour of the Pharaoh. He was to carry the rup and be the king's confdante again. How much more good he could do now, after the spiritual influence he had imbibed from Joseph the man of God! He was more fortunate in having had Joseph's company than in being restored to his intimate position with the king! Yet he was not a perfect man, as we shall see presently.

1696 For the baker, alas I he had had news, and he tells it directly without fantalising him. Perhaps he had been found guilty—of some act of embezelement or of joining in some palace intrigue, and he wasto die a malefactor's death on the cross, followed by exposure to birds of the nit—vultures pecking away at his eyes and cheeks, and all that had been his face and head! Poor man! If he was guilty, looseph had raught him rependance, and we should like to think that he lost in this life but gained in the next. If he was innocent, the cruel death did not affect him. Joseph had shown him a bigher and more lasting hope in the Hereaftee.

1697. Joseph never mentioned himself in interpreting the detam, nor ever thought of himself in the detam nor ever thought of himself in true, and he was being released on being restored to favour, that we can imagine him taking an affectionate leave of Joseph, and even asking him in his elation if he could do anything for Joseph alone one dof earthly favours,—least of all, from kings or their favouristes. The drivine grace was enough for him. But he had great work to do, which he could not do in prison—work for Egypt and her king, and the world at large. If the cup-bearer could mention him to the king, not by way of recommendation (sp@rish), but because the king's own justice was being violated in keeping an innocent man in prison, perhaps that might lielp to advance the cause of the king and of Egypt. And so he said, "Reinibin me to Pharaoh."

But Satan made him forget 1698 To mention him to his lord: And (Joseph) lingered in prison A few (more) years. 1699



C. 111. The king of Egypt saw a vision
(zii. 43-68) Which none of his grandees could explain.

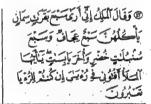
The cup-bearer referred to Joseph,
Who was sent for by the king. But Joseph
Insisted that the voice of scandal,
Which had pointed to him, should be declared
In public to be false. After Zulaikha
Had paid a splendid ungrudging tribute
To his truth and righteousness, he came,
And was invested with supreme power
By the king. In times of plenty he organised
Great reserves to meet the needs
Of famine. When wide-spread famine at last
Prevailed, his brothers came from Canaan
In search of corn. He treated them kindly
And got them to bring his youngest brother
Benjamin: but they knew not that he was Joseph.

566

### SECTION 6.

43. Fighe king (of Egypt) said: 1000 "1 do see (in a vision)
Seven fat kine, whom seven
Lean ones devour,—and seven
Green ears of corn, and seven

Withered. O ye chiefs! Expound to me my vision If it be that ye can Interpret visions."



1698. The eternal Plan does not put God's men under obligations to men commanding mere worldly favour or earthly power. If they are given a chance, the obligation is on the worldly men, however highly placed. In this case, the poor cup-bearer was but human. When he was in the midst of the Court, he forgot the poor fellow prisoner languishing in prison. In this he yielded to the lower part of his nature, which is guided by Satan, the personification of evil,—a real force in our lives it we but knew it.

(others)

1699. A few (more) years: bids in Arabic aignifies a small indefinite number, say up to 3, 5, 7, or 9 years.

1700. The Pharaoh is holding a Council. His confidential adviser the cup-heater is present. The - Pharaoh relates his double dream.—of seven fat kine being devoured by seven fean ones, and of seven fine full green ears of cont (presumpably being devoured) by seven drywithlered ears.

- 44. They said: "A confused medley
  Of dreams: and we are not
  Skilled in the interpretation
  Of dreams." 1701
- 45. But the man who had been Released, one of the two (Who had been in prison) And who now bethought him After (so long) a space of time, Said: "I will tell you The truth of its interpretation: Send ve me (therefor)."
- 46. "O Joseph!" (he said).
  "O man of truth! Expound
  To us (the dream)
  Of seven fat kine
  Whom seven lean ones
  Devour, and of seven
  Green ears of corn
  And (seven) others withered:
  That I may return
  To the people, and that
  They may understand." "100
- 47. (Joseph) said: "For seven years Shall ye diligently sow

٥ قَالُوَّا أَشْفَاتُ آخَلُوْ وَمَا غَنْ بِيَاْ وِيلِ الْأَعْلَيْمِ بِعَلِيدَ ۞ وَقَالَاَ أَذِي مَجَالِنَهُ مَا وَادِّكَرَ مَشْدَ أَمْرُوْ آنَ الْيَعْضُدِينَ أَوْمِلِكِهِ كَارْسِلُونِ

﴿ وَمُسْفَأَيُّهَا الصِّدَيْنَ أَفْنِهَا فِي سَبْعِ
 بَقَرَبِهِ بِيمَانِ بَأَحْمُ لَهُ أَسْمَعُ عِمَا فَقَ وَسَنِعِ
 سُبُهُ لَذَي حُنْسٍ وَأَحْرَ يَالمِسَنَةٍ لَقَيلَ
 اَرْجِهُ إِلَى النَّاسِ لَعَلَيْهُ مُ سَلَوْنَ

® قَالَ تَزْدَعُونَ سَبْعَ سِنِينَ

1701. No one in the Council apparently wanted to take the responsibility either of interpreting the dream, or of carrying out any measures consequent on the interpretation.

1702. At length the cup-bearer's conscience was awakened. He thought of Joseph. He (Joseph) was a truthful man, and the cup-bearer knew by personal experience how skilful he was in the interpretation of dreams. Perhaps he could get him released at this juncture by getting him to interpret the king's dream. If he had been frank, straight, and direct, he would have mentioned Joseph at once, and presented him to Pharanob. But he had worldly subtlety. He wanted some credit for himself, at the same time that he fulfilled an oid obligation. His petty conscience would be satisfied if he got Joseph's release, but meanwhile he wanted to see how much attention he could draw to himself in the court. So he just asked permission to withdraw in order to find the interpretation. He went straight to the prison, and addressed himself to Joseph, as in the following verse.

1703. The speech must have been longer, to explain the circumstances. We are just given the policies From Joseph he cenceals nothing. He knows that Joseph knows more than himself. He tells Joseph that if the got the meaning, he would go and tell the Councif, if would be impertinent for the cup-bearer to hold out to Joseph, the man of God, the bribe of the hope of his release. Notice how blandly he avoids referring to his own lapse in having forgotten. Joseph so long, and how the magnanimous Joseph has not a word of reproach, but gets straight on with the interpretation.

As is your wont: And the harvests that ve read Ye shall leave them in the ear ---Except a little, of which Ve shall eat.

48. " Then will come After that (period) Seven dreadful (years). Which will devour What we shall have laid by In advance for them .-(All) except a little atos Which ve shall have (Specially) guarded.

49, " Then will come After that (period) a year In which the people will have Abundant water, and in which They will press (wine and oil)."1706

1704 Joseph not only shows what will happen, but, unasked, suggests the measures to be taken for dealing with the calamity when it comes. There will be seven years of abundant barvest. With diligent cultivation they should get bumper crops. Of them they should take a little for their sustenance and store the rest in the ear, the better to preserve it from the pests that attack corn-heaps when they have passed through the threshing floor.

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1705. There will follow seven years of dreadful famine, which will devour all the stores which they will have laid by in the good years. They must be careful, even during the famine, not to consume all the grain; they must by special arrangement save a little for seed, lest they should be helpless even when the Nile brought down abundant waters from the rains at its sources.

1706 This is a symbol of a very abundant year, following the seven years of drought. The Nile must have brought abundant fertilising waters and silt from its upper reaches, and there was probably some rain also in Lower Egypt. The vine and the olive trees, which must have suffered in the drought, now revived, and yielded their juice and their oil; among the annuals, also, the oil seeds, such as linseed, sesamon, and the castor oil plant, must have been grown, as there was irrigated land and to spare from the abundant grain crops. And the people's spirits revived, to enjoy the finer products of the earth, when their absolute necessities had been more than met in their grain crops,

# SECTION 7.

50. So the king said:

"Bring ye him unto me," 1000
But when the messenger
Came to him, (Joseph) said:

"Go thou back to thy lord,
And ask him, 'What is
The state of mind
Of the ladies
Who cut their hands'? 1001
For my Lord is
Certainly well aware
Of their snare." 1000

۞ وَقَالَ أَلْسَالِ الْفَنُونِ بِيَّرِهُ فَلَسَاجَاءُ وُ ٱلرَّسُولُ قَالَ أَضِعُ إِلَى رَبِكَ فَسَطَهُ مَا الْمَالْشِنَوْ وَالَّيْ فَطَلَعَنَ أَبْدِيَهُ إِنْ رَبِيْ يِحْصَيْدُونِ عَلِيْهُ

51. (The king) said (to the ladies):

"What was your affair

When ye did seek to seduce
Joseph from his (true) self?"

The ladies said: "God
Preserve us! no evil

۞ قَالُمَاخُطُبُكُنَّ إِذْ رَاوَدُثُنَّ بُوسُفَعَن نَفْسِةٍ عُلْنَ حَسْنَ لِيَومَا عِلنَا عَلِيَ وَمِن شَوْةً

1707. The cup bearer must have reported Joseph's interpretation to the king, and the king naturally wanted to see Joseph himself. He sent a messenger to fetch him.

1708. The king's messenger must have expected that a prisoner would be only too overjoyed at the summons of the king. But Joseph, sure of himself, wanted some assurance that the would be safe (rom the sort of nagging and persecution to which he had been subjected by the ladies. We saw in verie 33 above that he preferred proson to their solicitations. He must therefore know what was in the mind of the women now. Note how discreetly he omits any particular mention of Zulia kila, who after all had been kind to him, and whose unschooled love had been tested all these years and been nearly purished of its grosser elements by now. But kila, Crundy, who understood (and perhaps practized for herself) only the grosser side of her passion, must be put in her place, if Joseph was to have a chance of doing the great work for which he was marked out.

1709. If the king ("Ithy lord") did not know of all the snares which had been laid for Joseph by the ladies, God ("my Lord") knew all their secret motives and plots.

1710, Joseph's message was conveyed by the messenger to the king, who sent for the ladies concerned. Among them came Zulaikhā. "What was this affair?" said the king; "tell me the whole truth."

Know we against him!"
Said the 'Azīz's wife:
"Now is the truth manifest
(To all): it was I
Who sought to seduce him
From his (true) self:
He is indeed of those
Who are (ever) true (and
virtuous)."

52. "This (say I), in order that
He may know that I
Have never been false
To him in his absence,
And that God will never

12. Guide the snare of the false ones."

قالينا مُرَاكِنا لَعَرْبِهِ النَّنَّ مَصْعَصَ الْحَقَّ إِنَّا رَوَدَنُهُ عِنْ نَشْدِهِ عَانَّهُ إِنَّ الْصَلْدِ فِينَ ﴿ ذَٰ اِلْكِلِيْمُ لَمَ أَنِ

1711. Zulaikhā stood by, while the other ladies answered. Their answer was the answer of Mrs. Grundy, grudgingly acknowledging the truth of loseph's innocence and high principles, but holding a discreet silence about Mrs. Grundy's own part in egging on poor Zulaikha to sin, wrongdoing, and revenge. When they had done, she began. She did not mince matters. She acknowledged her own guilt, freely and frankly. This was no time for her even to refer to other ladies,their jealousy, their gross-mindedness, their encouragement of all that was frail or evil in herself. These things she ignored. But to her awakened spiritual consciousness it was a triumph that Joseph, whom she adored, was true in every sense, in word and deed, and that that truth should be proclaimed in open Court before all, as was indeed already known to all concerned when she had taken the blame on herself before the assembly of ladies, and her own spirit had not yet been emancipated, What had happened to her since? She had learnt much in sorrow, pain, and humiliation. She had learnt the vanity of carnal love. But Joseph, true of heart, calm in every turn of fortune, had taught her to question herself whether, in spite of all her sin, she could not yet be worthy of him. Perhaps her husband was dead, and she a widow. But she must see whether she could understand love in the sense in which Joseph would have her understand st-that pure surrender of self, which has no earthy stain to it!

1712. I construe verses 52 and 53 to be a continuation of Zulaikha's speech and have translated accordingly. There is both good reason and authority (e.g. lbn Kathri for this. But the majority of Commentators construe verses 52.53 to be spoken by Joseph, in which case they would mean that Joseph was referring to his fidelity to the 'Aziz, that he had never taken advantage of his absence to play false with his wife, although the (Joseph) was human and liable to err. In my view Zulaikha, while fully reprobating her own guilty conduct, claims that she has at least been constant, and that she hopes for mercy, forgiveness, and the capacity to understand at last what true loves its Whatever false charge she made, she made it in a moment of passion and to his face, [never in cold blood, or behind his back.

Guide the sware of the false ones, i.e., allow such snare to attain its goal.

53. "Nor do I absolve my own self (Of blame): the (human) soul Is certainly prone to evil, """." A Unless my Lord do bestow His Mercy: but surely My Lord-is Oft-Forgiving, Most Merciful." ""

54. So the king said:
"Bring him unto me; ma!
I will take him specially
To serve about my own person."
Therefore when he had spoken
To him, he said:
"Be assured this day,
Thou art, before our own Presence,
With rank firmly established,
And fidelity fully proved!"

55. (Joseph) said: "Set me Over the store-houses 1716 Of the land: I will Indeed guard them, ۞ قَالَ اَجْسَالِي عَلَ خَزَآ بِنِ ٱلْأَرْضِ لِيِّ حَفِيْظُ

1712-A. Ammāra: prone, impelling, headstrong, passionate. See n. 5810 to lxxv. 2.

1713. See n. 1712. I construe this verse to be a continuation of Zulaigha's speech. It is more appropriate to her than to Joseph. As I understand it, Zulaigha has at last come to have a realisation of all that had been wrong in her conduct and a glimmering of the true meaning of spiritual love, which has something divine in it, and which cannot be attained except by the outpouring bf all our soul to God.

.1714. Joseph had not yet appeared before the king. The king's order in the same terms in verse 30 shore had led to a message from Joseph and the subsequent public, proceedings with the laddes, Now that Joseph's innocence, wisdom, truth, and trustworthines had been proved, and confirmed by Zolaighā splentid tribute, and Joseph's own manly bearing before the king, the king was much impressed, and took him specially to serve about his own person as his trusty and comfidential Wazir. If, as is probable, the 'Azir had by this time died (for he is never mentioned again) Joseph succeeded to his office, and he is addressed as 'Aziz in verse? Beblow. But Joseph got more than his rank and powers, as specially selected to carry out a great emergency policy to meet the very difficult times of depression that were forestold. He was given plenary powers and the fullest confidence that a king could give to his most trusted and best-proved Wazir or Prime Minister, with special access to his Person, like a Grand Chamberlain.

1715. Who was this Pharaoh, and what approximate date could we assign to him? He was probably a king of the Hyksos Dynasty, somewhere between the 19th and the 17th century B.C. See Appendix IV. on Egyptian Chronology and Israel (printed after S. vii).

1716. Joseph had been given plenary authority by the king. He could have enjoyed his dignity, crawn his emoluments, but the hard and perhaps unopopular work on the shoulders of others, and kept to himself the glitter and the kudos. But that was not his way, nor can it indeed be the way of any one who wants to do real service. He undertook the hardest and most unopopular task himself. Such a task was that of organising reserves in times of plenty, against the lean years to come. He deliberately asked to be put in charge of the granaries and store-houses, and the drudgery of establishing them and guarding them, for the simple reason that he understood that need better than any one else, and was prepared to take upon himself rather than throw on to another the obloquy of restricting supplies in times of plenty.

As one that knows (Their importance)."

- 56. Thus did we give Established power to Joseph In the land, to take possession 1717 Therein as, when, or where He pleased. We bestow Of Our mercy on whom We please, and We suffer not. To be lost, the reward Of those who do good.
- 57. But verily the reward Of the Hereafter Is the best, for those Who believe, and are constant In righteousness. 1718

SECTION 8.

RF hen came loseph's

They entered his presence, And he knew them. But they knew him not.

1717. What a wonderful example of the working of divine Providence! The boy whom his jealous brothers got rid of by selling him into slavery for a miserable price becomes the most trusted dignitary in a foreign land, chief minister in one of the greatest empires of the world of that day. And this not for himself only, but for his family, for the world at large, and for that noble example of righteousness and strenuous service, which he was to set for all time. According to tradition, loseph's age was barely 30 at that time!

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As, when, or where he pleased: haithu refers to manner, time, or place. 'He had a Dictator's powers, but as his fidelity was fully proved (xii. 53) these powers were for service rather than for self.

1718. To the righteous, whatever rewards (if any) that come in this world are welcome for the opportunities of service which they open out. But the true and best reward is in the Hereafter.

1719. Years pass: the times of prosperity go by : famine holds the land in its grip : and it extends to neighbouring countries. Joseph's preparations are complete. His reserves are ample to meet the calamity. Not only does Egypt bless him, but neighbouring countries send to Egypt to purchase corn. All are received with hospitality, and corn is sold to them according to judicious measure.

Now there has been one sorrow gnawing at Joseph's heart. His poor father Jacob! How he must have wept, as indeed he did, at the loss of his beloved Joseph! And Joseph's little brother Benjamin, born of the same mother as himself; would the other ten brothers, not by the same mother, have any affection for him, or would they treat him, as they treated Joseph? How would the whole family be in these hard times? A sort of answer came when the ten selfish brothers, driven by famine, came from Canaan to buy corn. Joseph, though so great a man, kept the details of the famine department in his own hands: otherwise there might have been waste. But to the public he was a mighty Egyptian administrator, probably in Egyptian dress, and with all the paraphernalia of his rank about him. When his brothers came, he knew them, but they did not know he was Joseph. In their thoughts Joseph was probably some menial slave in a remote household, perhaps already starved to death in these hard times!

59. And when he had furnished
Them forth with provisions
(Suitable) for them, he said:
"Bring unto me a brother
Ye have, of the same father
As yourselves, (but a different
mother):
See we not that I have out

See ye not that I pay out Full measure, and that I Do provide the best hospitality? Page 1

- 60. "Now if ye bring him not To me, ye shall have No measure (of corn) from me, Nor shall ye (even) come Near me."
- 61. They said! "We shall Certainly seek to get. Our wish about him From his father: """ Indeed we shall do it."
- 62. And (Joseph) told his servants
  To put their stock-in-trade that
  (With which they had bartered)
  Into their saddle-bags,.
  So they should know it only
  When they returned to their
  people,

۞ وَلَنَاجَهَ زَهُ بِجَهَا نِفِهُ قَالَ الشُونَ بِأَخِ لَكُم مِنْ أَبِهِ أَلاَ لَا ثَوْلَتَ أَنِّ الْوِيَ الْكَيْدَلُ وَانَا خَيْرُ الْكُنِولِينَ

۞ فَإِن أَرْ ثَأَنُونِي بِدِ ۚ فَلَا كَيْلَ لَكُمُ عِندِى وَلَا نَفْرَبُونِ

ى قَالُواْسَنُرُ لِودُ عَنْهُ أَبَاهُ وَإِنَّا لَفَنَعِلُونَ

۞ وَقَالَ لِينْدَيْدِ اجْسَلُوا بِصَنَعْتَهُمْ فِي يَحَالِمِيمُ لَقَسَلُهُمْ يَمِ فُوجَهَا إِذَا الصَّلِيمُ إِلَىٰ أَهْ لِهِيمْ

1720. Joseph treated his brothers liberally. Perhaps he condescended to enter into conversation with these strangers, and enquired about their family. The ten brothers had come. Had they left a father behind them? What sort of a person was he? Very aged? Well, of course he could not come. Had they any other brothers? Doubtless the ten brothers and nothing about their lost Joseph, or told some lie about him. But perhaps their host's kindly insistence brought Benjamin into the conversation. How old was he? Why had they not brought him? Would they bring him next time? Indeed they must, or they would get no more corn, and he—the great Egyptian Wazir—would not even see them.

1721. The brothers said: "Certainly, we shall try to beg him of our father, and bring him a way with us: we shall cratainly comply with your desire." In reality they probably loved Benjamin no more than they loved Joseph. But they must get food when the present supply was schausted, and they must humour the great Egyptian Wazir. Note that they do not call Jacob "our father" with instance in the present supply was schausted, and they must humour the great Egyptian Wazir. Note that they do not call Jacob "our father" how 'Inttle they loved their aged father, whom they identified with Joseph and Benjamin! Their trial and their instruction in their duties is now being undertaken by Joseph.

1722. Bidhaat: stock in trade; capital with which business is carried an; money when it is used as capital for trade. It is better here to suppose that they were bartering goods for grain. Cf. xii. 19,

In order that they Might come back. 1788

- 63. Row when they returned To their father, they said:
  "O our father! No more Measure of grain shall we get (Unless we take our brother):
  So send our brother with us, That we may get our measure; And we will indeed Take every care of him." 1784
- 64. He said: "Shall I trust you With him with any result Other than when I trusted you With his brother aforetime? But God is the best To take care (of him), And He is the Most Merciful Of those who show mercy!" "185
- 65. Mehen when they opened
  Their baggage, they found
  Their stock-in-trade had been
  Returned to them. They said:
  "O our father! What (more)
  Can we desire? This our
  Stock-in-trade has been returned "TO us: so we shall get

كق لَهُ مُدَرِّجِهُ ونَ

قاتنا تَجعُوا إِن أَبِيهِمْ قَالُوا يَتَا إِنَا
 مُنعَ مِنكَ الْكَيلُ قَارَسِلْ مَقتَا
 أَخانا نَكْتَلُ قَالَ اللهِ تَعْفِظُونَ

۞ قال عَلْ مَا مَنْكُمُ عَلَيْهِ لِإِنَّا كُسُمَاً أَمِنْتُكُمُ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَلْمِظُكُمُّ وَهُو أَرْتُمُ الرَّيْمِينِ

٥ وَلَنَّا لَفَوْا مَنْعَهُمْ وَجَدُوا بِعَنْعَهُمْ رُدَّتُ إِلَهُيِّةً مَا لِمُ لِثَابًا مَا تَشْقِيْ مَسْدُهِ -بِعَنْكُتُ الْكِنَّةِ الْإِنْثَالَةِ الْمَالِّةِ الْمَالِيَةِ الْمَالِيَةِ الْمَالِيَةِ الْمِنْلُونِ الْمَالُ

1723. It was most important for Joseph's plan that they should come back. If they came back at all, they could not come without Benjamin after what he had told them. As an additional incentive to their coming back, he returns the price of the grain in such a way that they should find it in their saddle-bags when they reach home.

1726. On their return they no doubt told Jacob all that had transpired. But to beg Benjamin of him was no easy matter, as Jacob did not trust them and had no cause to trust them after their treatment of Joseph. So they use the argument of urgent necessity for all it is worked.

1725, I construe Jacob's answer to be a flat refusal to let Benjamin go with them. It would be like the former occasion when he trusted Joseph with them and they lost him. Did they talk of taking care of him? The only protection that he trusted was that of God. He at least showed mercy to old and young alike. Did man show such mercy? Witness his sad old age and his lost little Joseph I Would they bring down "his grey hairs with sorrow to the grave?"

1726. The ten brothers did not take their father's refusal as final. They opened their saddle-bags, and found that the price they had paid for their provisions had been returned to them. They had got the grain free! What more could they desire? The spell which Joseph had woven now worked. If they only want back, this kind Wazir would give more grain if they pleased him. And the only way to please him was to take back their younger brother with them. It would cost them nothing. Judging by past experience they would get a whole camel's load of grain now. And so they stated their case to the aged father.

(More) food for our family; We shall take care of our brother; And add (at the same time) A full camel's load (of grain To our provisions). This is but a small quantity.<sup>1981</sup>

66. (Jacob) said: "Never will I Send him with you until Ye swear a solemn oath to me, In God's name, that ye Will be sure to bring him back To me unless ye are yourselves Hemmed in (and made

And when they had sworn
Their solemn oath,
He said: "Over all
That we say, be God
The Witness and Guardian!" 128

67. Further he said:
"O my sons! enter not 1200
All by one gate: enter ye
By different gates. Not that

وَيِّن يُرُامُنَكَ اوَتَحْفَظُ أَخَاناً وَنَسْزُدُادُ حَيْل بَعَرِيْرٍ ذَلِكَ حَمَّنُلُ بَيْسِ بُرُّ

﴿ فَالَ أَنُّ أَزُسِكُهُ مَعَكُمْ حَكَّ فَوْنُونِ مَوْفِتًا فِنَ اللَّهِ لَتَأْتُنَيْ بِهِ لِأَ أَنْ يُمَاطَ بِكُنِّ فَلَتَ آءًا تَنْ مَوْفِقَهُمْ فَاكَ اللَّهُ عَلَى مَا لَعُوْلُ وَكِيلُ

۞ وَقَالَ يَبْنِيَ لَا نَدْخُـلُوا مِنْ ابِ وَاحِدِ وَانْخُلُوا مِنْ أَبْورِ مِنْفَرِغَةً ﴿

1727. Two meanings are possible,—either or perhaps both. 'What we have brought now is nothing compared to what we shall get if we humour the whim of the Egyptian Wazir. And, moreove., Egypt seems to have plenty of grain stored up. What is a camel-load to her Wazir to give away?'

1728. The appeal to the family's needs in the time of famine at length made Jacob relent, but he exacted a solemn promise from the brothers, under the most religious sanctions, that they would bring Benjamin back to him. nolless they were themselves prevented, as the Insurance Policies say, "by an act of God," so that they became really powerless. To that promise Jacob called God to witness.

1729. This is more than a formula. God is invoked as present and witnessing the bargain, and to Him both parties make over the affair to arrange and fulfil.

1120. The Commentators refer to a Jewish or Eastern custom or superstition which forbade members of a numerous family to go together in a mass for fear of "the evil eye". But apart from East or West, or custom or superstition, it would be ridiculous for any large family of ton or fewer to parade together in a procession among strangers. But there was even a better reason in this particular case, which made Jacob's advice sound, and Jacob's was, as stated in the next verse, a man of knowledge and experience. Here were eleven strangers dressed alikn, in a dress not of the country, talking a strange language, coming in a time of stress, on an errand for which they had no credentials. Would they not be attract undue attention and suspicion if they went together? Would they not be taken for spies?——or for men bent on some misschief, theft, or organised crime? Such a suspicion is referred to in verse 13 below. By entering separately they would attract little attention, Jacob very wisely tells them to take all human precautions. But like a man of God he warns them that human precautions would be no good if they neglect or run counter to far weightier matters—God's Will and Law. Above all, they must try to understand and obey this, and their trust should be on God rather than on human usages, institutions, or precautions, however good and reasonable these might be

I can profit you aught Against God (with my advice): None can command except God: On-Him do I put my trust: And let all that trust Put their trust on Him."

68. And when they entered
In the manner their father
Had enjoined, it did not
Profit them in the least
Against (the Plan of) God: """
It was but a necessity
Of Jacob's soul, which he """
Discharged. For he was,
By Our instruction, full
Of knowledge (and experience):
But most men know not." """

وَمَا أُغْنِى عَنصَدِ مِنَ اللّهِ مِن شَحْيًّ إِنِ الْمُكْمُ لِإِنَّهِ مِنْ اللّهِ مِن شَحْيًّ إِنِ الْمُكْمُ لِللّهِ مَنْ اللّهِ مَن اللّهِ مَن اللّهِ مَن اللّهِ مَن اللّهِ مِن اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِن  اللّهُ مِن  اللّهُ مِن مِن اللّهُ مِن اللّهُ مِنْ مِن اللّهُ مِن اللّهُ مِن اللّهُ مِن اللّهُ مِن اللّهُ

C. 112.—When the brothers went back without Benjamin, (xii. 69-93.) Jacob was overwhelmed with grief, but he bore His affliction with patience and faith in God. He refused to be comforted and sent his sons back, To Egypt. At last Joseph revealed himself, Forgave them, and sent his shirt by them To Jacob, to tell him the good news That Joseph lived and did great work In Egypt, and had sent for his whole family To come and rejoice and live in the land Of Egypt, and be a blessing to all.

1731. See the last verse and n. 1730. Though they scrupulously observed their father's injunctions to the letter, their hearts were not yet pure, and they got into trouble, as the later story will show: They had the hardshood to cast aspersions on Joseph, not knowing that they were in Joseph's power. And Joseph took a noble revenge by planning a reunion of the whole family and shaming the ten brothers into repentance. He was the instrument for the fulfilment of God's Plan.

1732. It is a necessity of a Prophet's soul that he should speak out and teach all that he knows, to the worthy and unworthy alike. This Jacob did to his unworthy sons, as well as to his worthy sons whom he loved best. It was not for him as a Prophet to guarantee any results, In this case he could not save his sons from getting into trouble merely because they followed the letter of his advice in a small matter. Apply this to the teaching of a greater than Jacob. Men who literally observe some small injunctions of the Holy Prophet Muhammad and neglect the greater principles which he taught cannot blame him for their troubles and difficulties. If they examined the matter, they would find that they brought the troubles on themselves.

1733. The men of God are full of knowledge,—not as men, but as taught by the grace of God. For men, as such, are (as Carlyle said) mostly fools,—devoid of knowledge and understanding.

### SECTION 9.

- 69. Dow when they came
  Into Joseph's presence, 1784
  He received his (full) brother 1785
  To stay with him. He said
  (To him): "Behold! I am thy (own)
  Brother; so grieve not
  At aught of their doings." 1786
- 70. At length when he had furnished Them forth with provisions (Suitable) for them, he put The drinking cup into His brother's saddle-bag. Then shouted out a Crier:

  "O ye (in) the Caravan!
  Behold! ye are thieves,
  Without doubt!"
- 71. They said, turning towards them: "What is it that ye miss?"
- 72. They said: "We miss
  The great beaker of the king;

۞ وَلَتَّا دَخَلُوا عَلَىٰ بُوسُفَ ۖ اَوَيَ لَلَيْهِ لَهَا ۚ قَالَ الِّيۡ أَنَا أَخُوكَ فَلَا تَبْتَشِشْ بِمَا كَانُواْ يَعْلَوُكَ

۞ڡٚڵؾٵۥػڡٙڒؙۿڔڽۼۿٳۮۿؚڿڝۘۘۘ ٵڶؠڡٙڡٵؠة؎۠ڗۻڶٲڿۑۮؙڷڗؙٲۮؘؘ ؙؙٛٛؗؗٷۯؙۣۮؙٲؠؾؿۘۿٵڵۑؠۯٳۏؘؘٚۘٛٛٛٛ۠ٛۿؙۺڒۣۿؙؚؗؽؙ

@قَالُوْاوَٱفَةِ عَلِيْهِ عِلَيْهِ عِلَمَاذَا لَفَفِدُونَ

﴿ قَالُوانَفَيْدُكُ صَوَاعَ ٱلْمُلِكِ

1734. The ten brothers, with Benjamin, arrived in Egypt, and waited on the great Wazir. Joseph again received them hospitably, even more so than before, as they had complied with his request to bring Benjamin. No doubt many shrewd and probing questions were asked by Joseph, and no doubt it was clear that Benjamin was one apart from the other ten. Baighawi fills up the picture of the great feast for us. The guests were seated two by two. Benjamin was the odd one, and Joseph courteously took him to his own table.

1735. After the feast the question of lodgings arose. They were to be accommodated two by two. Again Benjamin was the odd one. What more natural than that the Wast should take him to himself! He thus got a chance of privacy with him. He disclosed his identity to him, charging him to keep it a secret, and to take no notice of any strange doings that might occur. He must have learnt from Benjamin about his father and about the inner doings of the family. He must get them all together into Egypt under his own eye. He had a plan, and he proceeded to put it into execution.

1736. The past tense of Kā+li, combined with the aorist of Ya'maliin, signifies that the Merence is to their brother's doings, past, present, and future. Benjamin was not to mind what wrongs ency had done in the past, or how they behaved in the present or the immediate future. Joseph had a olan that required Benjamin's silence in strange circumstances.

1732, Joseph's plan was to play a practical joke on them, which would achieve two objects, Immediately it would put them into some constemation, but nothing comparable to what he had suffered at their hands. When the plan was unravelled, it would make them thoroughly sahamed of themselves, and dramatically bring home their guilt to them. Secondly, it would give him an excuse to detain Benjamin and bring their aged father into Egypt. He contrived that a valuable drinking cup should be concealed in Benjamin's saddle-bag. When it was found after an ostentatious search, he would detain the supposed culpril, and attain his object, as the story relates forther on. For him who produces it, Is (the reward of) A camel load; I Will be bound by it."

74. (The Egyptians) said: "What then Shall be the penalty of this, If ye are (proved) to have

50 he 116 began (the search)
 With their baggage,

وَلِنَجَآهَ بِهِ جَلْ بَعِيرٍ وَأَنَّا بِهِ مُزَعِبَدُ

۞قَالُوا لَالَدَ كَلَدُ عَلِيْتُدُ مَا حِثْنَا لِيُفْسِدَ فِي ٱلأَرْضِ وَمَا كُنَّا سَرِقِينَ

@ مَا لَوُا فَاجَرَّ قُوْرَ إِلَّ كُنْ مُنْ كُنْدِينَ

﴿ فَالْوَاجَـزَ ۚ أَوْمُرَىٰ وَجِدَ فَرَحَـٰ لِهِ؞ فَهُوَجَزَّ وَأَرْكَذَٰ لِكَ فَيْنِهِ ٱلظَّالِمِينِ

۞ فَبِدَأً بِأَوْعَيَيْهِيدُ

1738. As strangers in a strange land, they were liable to be suspected as spies or men who meditated some unlawful design, or some crime, such as thett, which would be common in a season of scarcity. The brothers protested against the absurdity of such a suspicion after they had been entertained so royally by the Wastr.

1739. "That might be all very well," said the Egyptians, "but what if it is found by a search that you have in fact abused the Wazir's hospitality by stealing a valuable cup?"

1740. We must try to picture to ourselves the mentality of the ten. They unidentood each other perfectly, in their sins as well as in other things. For themselves, the search held out no fears, besides they had had no opportunity of stealing. But what of that young fellow Benjamin? They were ready to believe anything against him, the more so as the Wazir's partiality for him had lent a keen edge to their jealousy. Judging by their own standards, they would not be surprised if he had stolen, seeing that he had had such opportunities—sitting at the High Table and staying with the Wazir. They felt very self-righteous at the same time that they indulged in the luxury of accusing in their thoughts the most unocent of men! Supposing he had stolen, here would be a fine opportunity of getting rid of him. What about their solemnoath to their father? Oh! that was covered by the exception. He had done for himself. They had done all they could to protect him, but they were powerless. The old man could come and see for himself.

1741. This was their family custom. It was of course long anterior to the Mosaic Law, which laid down full restitution for theft, and if the culprit had nothing, he was to be sold for his theft (Exod.xxii.3). But here the crime was more than theft. It was theft, lying, and the grossest abuse of confidence and hospitality. While the ten felt a secret satisfaction in suggesting the penalty, they were unconsciously carrying out Joseph's plan. Thus the vilest motives often help in carrying out the most beneficent plans.

1742. The pronoun "the" can only refer to Joseph. He may have been present all the time, or he may just have come up, as the supposed theft of the king's own cup (xii. 72 above) was a very serious and important affair, and the investigation required his personal supervision. All that his officers did by his orders was his own act. As the lawyers say: Que facit per allum, facil per as (wheever does anything through another, does it himself)

Before (he came to) the baggage ""
Of his brother: at length
He brought it ""
It be not of his
Brother's baggage. Thus did We
Plan for Joseph. He could not
Take his brother by the law
Of the king except that God ""
Willed it (so). We raise
To degrees (of wisdom) whom ""
We please: but over all
Endued with knowledge is One,
The All-Knowing.

تَبْلُ وِعَاءَ أَنِيهُ وَأَرْاَ أَسْخَنْهُمَا مِنْ وِعَاءَ أَخِيةً كَذَاكَ إِنَّا لِوُرُنْتُ أَمْكَانَ لِلْمُذَا أَخَامُ فِي دِينَ أَخْلِكِ وَآنَ لِلَّانَةَ لَنَا اللَّهِ الآَّأَنَ لِلَّا أَنْ لِلَّذَاءَ لِنَّ مُنْفَا أَخَامُ مَنْ لِشَنَّا أَوْلَوْقَ فَصْلِلْ نِي عِلْمَ عَلِيمٌ

77. They said: "If he steals,
There was a brother of his
Who did steal before (him)," ""
But these things did Joseph
Keep locked in his heart,
Revealing not the secrets to them."

٥ قَالُوْآ إِن يَسْرِقْ فَعَدُ شَرَقَ أَحْ لَهُ
 مِن فِبَالٌ قَالَسَ تَبِكَا يُوسُفُ فِي نَفْيسدِهِ
 وَلَا يُبْدِهِ كَالْمُهُمُّ

1743. The Arabic word here used is w'an, plural as 'ye, which includes bags, lockers, boxes, or any receptacles in which things are stored. Notice the appropriateness of the words used. The cup was concealed in a saddle-bag (rfs)!, verse 70 above. When it comes to searching, they must search all the baggage of every description if the search was to be convincing and effective.

1744. It refers to the drinking cup, the siquyst, which is a feminine noun: hence the feminine pronoun (AS) in Arabic.

1745. Let no one suppose that it was a vulgar or wicked trick, such as we sometimes hear of in police courts, when property is planted on innocent men to get them into trouble. On the contrary it was a device or stratagem whose purpose was to show up wickedness in its true colours, to give the a chance of repentance, to bring about forgiveness and reconciliation, to give solace to the aged father who had suffered so much, and above all, to further that larger plan for the instruction of the world, which is unfolded in Israel's religious history. Joseph was a man of God, but he could not have carried out this plan or taken the first step, of detaining his brother, except with the will and permission of God, Whose Plan is universal and for all His creatures.

1746. If we examine this world's affairs, there are all sorts of plans, and all degrees of folly and wisdom. The wicked ones plan; the foolish ones plan; the simple ones plan; then there are men who think themselves wise and are perhaps thought to be wise, but who are foolish, and they have their plans; and there are degrees of real and beneficent wisdom among men. God, the Universal Planner, is above all. Anything good in our wisdom is but a reflection of His wisdom, and His wisdom can even turn folly and wickedeness to good

1747. The hatred of the Ten for Joseph and Benjamin comes out again. They are not only ready to believe evil of Benjamin, but they carry their thoughts back to Joseph and call him a thief as well. They had nijured Joseph; and by a faise charge of this kind they salve their conscience. Little did they suspect that Joseph was before them under another guise, and their fatsehood and treachery, would soon be exposed.

1748. There were many secrets: (1) that he was Joseph himself; (2) that his brother Benjamin knew him; (3) that there was no guilt in Benjamin, but the whole practical joke was in furtherance of a great plan (see n. 1745 above); (4) that they were giving themselves away, and were unconsciously facilitating the plan, though their motives were not above-board.

He (simply) said (to himself): "Ye are the worse situated: 1749 And God knoweth best The truth of what ye assert!"

- 78. Fihey said: "O exalted one! 1730 Behold | be has a father Aged and venerable, (who will Grieve for him); so take One of us in his place: For we see that thou art (Gracious) in doing good." .
- 79. He said: "God forbid That we take other than him With whom we found Our property: indeed (If we did so), we should Be acting wrongfully, 1751

## SECTION 10.

80. Dow when they saw No hope of his (yielding), They held a conference in private. The leader among them said: 1752 "Know ye not that your father Did take an oath from you In God's name, and how. Before this, ye did fail

فَالَ أَنْتُ مُ شَنِّرُ مِّكَانًا وَاللَّهُ أَعَلَىٰهَا سر او سسر تصیفه ۱

@ قَالُ ا تَأْيَّتُ الْعَزِيْزِ إِنَّ لَهُ رَأَبًا شَيْحِنَا كَمَا لَقُذُ أَحَدُنَا مِكَانَةً إِنَّا ذَلُكُ مَنَ

> هِ قَالَ مَعَاذَ أَنَّهِ أَن تَأْخُذَ إِلَّا مَن وَجَدُدُمَّا مَتَاعِنَا عِندُهُ ﴿ إِنَّا إِذًا

1749. "Ah!" thought Joseph, "you think that Be...jamin is safely out of the way, and that Joseph was got rid of long since! Would you he surprised to know that you have given yourselves away, that you are now in the power of Joseph, and that Joseph is the very instrument of your exposure and (let us hope) of your repentance?

580

1750. I have translated the title of 'Asia here as " the exalted one" when addressed to Joseph in order not to cause confusion with the other man, the 'Aziz to whom Zulaikhā was married, and who is apparently no longer now in the land of the living. See xii. 30 above, and notes 1677 and 1714.

1751. There is a little sparring now between the Ten and Joseph. They are afraid of meeting their father's wrath, and he holds them strictly to the bargain which they had themselves suggested.

1752. Kabīr may mean the eldest. But in xli. 78 above, Kabīr is distinguished from Shaikk, and I have translated the one as "venerable" and the other as "aged". In xx. 71, Kabīr obviously means "leader" or "chief", and has no reference to age. I therefore translate here by the word "leader", that brother among them who took the most active part in these transactions. His name is not given in the Qur.an. The eldest brother was Reuben. But according to the biblical story the brother who had taken the most active part in this transaction was Judah, one of the elder brothers, being the fourth son, after Reuben, Simeon, and Levi, and of the same mother as these. It was Judah who stood surety to Jacob for Benjamin (Gen. xiiii. 9). It is therefore natural that Judah should, as here, offer to stay behind.

In your duty with Joseph? Therefore will I not leave This land until my father Permits me, or God MSS Commands me; and He Is the best to command.

- 81. "Turn ye back to your father, And say, 'O our father! Behold! thy son committed theft! We bear witness only to what We know, and we could not Well goard against the unseen! "\*\*\*
- 82. "'Ask at the town where
  We have been and the caravan
  In which we returned,
  And (you will find) we are
  Indeed telling the truth." "188
- 83. Facob said: "Nay, but ye Have yourselves contrived A story (good enough) for you." So patience is most fitting (For me). Maybe God will Bring them (back) all To me (in the end)." For He is indeed full Of knowledge and wisdom."

في بُوسُكُ فَانَ أَبَرَجَ الأَرْضَ حَقَى بَأَذَنَ لِيَّ الْمَنْ عَقَى بَأَذَنَ لِيَّ الْمَنْ عَمْ حَفَيْرُ الْمَكِينَ الْمَنْ فَا اللَّهِ الْمَنْ عَلَمْ الْمَنْ الْمَكِينَ الْمَنْ عَلَمْ اللَّهِ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنَا

1733. The pledge he had given was to his father, and in God's name. Therefore he was bound both to his father, and to God. He must awart his father's orders and remain here as pledged unless God opened out some other way. For example the Egyptian Wazir might relent: if so, he could so back with Benjamin to his father, and his pledge would be satisfied.

1754. 'He stole in secret and without our knowledge. How could wein the circumstances preit?' This may have been a good statement for the other nine brothers, but Judah was himself per sonally and specially bidged.

1755. To vouch for the truth of the story, the nine brothers are asked by Judah to appeal intheir father to enquire at the place where they stayed and the caravan with which they came, and he would find that the facts were as they stated them. The nine brothers came back and told their father as they had been instructed by Judah,

1756. Jacob was absolutely stunned by the story. He knew his darling little Benjamin too weit to believe that he had committed the/i. He flatly refused to believe it, and called it a cock-and-bull story, which indeed it was, though not in the sense in which he reproached the nine brothers. With the eye of faith he saw clearly the innocence of Benjamin, though he did not see every detail.

1757. With the eye of faith be clung to even a larger hope. Perhaps all three of his lost sons would come back, —Joseph, Benjamin, and Judah. His faith in God was unswerving, although alas! the present facts altogether unmanned him.

84. And he turned away from them, And said: "How great Is my grief for Joseph!" And his eyes became white "<sup>1688</sup> With sorrow, and he fell Into silent melancholy.

85. They said: "By God!
(Never) wilt thou cease
To remember Joseph
Until thou reach the last
Extremity of illness,
Or until thou die!" "100

86. He said: "I only complain 1980 Of my distraction and anguish To God, and I know from God 1981 That which ye know not ...

87. "O my sons! go ye
And enquire about Joseph
And his brother, and never
Give up hope of God's
Soothing Mercy: ""e truly
No one despairs of God's

وَتَوَلَّا عَنْهُدُ وَقَالَ يَأْتَقَىٰ عَلَى يُوشِكَ الْمَانِ فَقُولَ عَنْهُدُ وَقَالَ يَأْتَقَىٰ عَلَى يُوشِكَ الْمُنْنِ فَقُولَ عَلِيدُهُ مِن الْمُنْنِ فَقُولَ عَلِيدُهُ مِن الْمُنْلِكِينَ حَمْدًا أَوْتَكُونَ مِن الْمُلْلِكِينَ الْمُنْكِدِينَ الْمُنْكِدِينَ الْمُنْكِدِينَ الْمُنْكِدِينَ الْمُنْكِدِينَ الْمُنْكِدِينَ الْمُنْكِدِينَ الْمُنْكِدِينَ الْمُنْكِدِينَ الْمُنْكِدُونَ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ الل

1738. The old father's grief is indescribable. Yet with what master-strokes it is described here? One sorrow brings up the memory of another and a greater one. Benjamin is now gone: Oh but Joseph his pretty dream of boyhood! his greatness foretoid! and now how dark was the world! If he could but weep! Tears might give relief, and his red and swollen eyes might yet regain their light! But his great was too deep for tears. His eyes lost their colour, and became a dull white. The light became a mere blur, a white glimmer. Darkness seemed to cover everything. So, it was in the outside world. So was it in his mind. His grief was unshared, unexpressed, and uncomplaining. Who could where the Who could understand it? He bore his sorrow in silence. Yet his faith was undimmed, and he trimmed the lamp of patience, that sovereign virtue for those who have faith.

1759. A speech full of jealousy, taunting malice, and lack of understanding,—one that would have driven mad any one less endowed with patience and wisdom than was Jacob the man of God. It shows that the sons were still unregenerate, though the time of their repentance and reclamation was drawing nigh. The cruel heartlessness of their words is particularly out of place, as Jacob bore his sorrow in silence and complained to no mortal, but poured out his distraction and grist only to God, as stated in the next verse.

. 1760. Jacob's plaint to God is about himself, not about God's doings. He bewalls the distraction of his mind and his occasional breaking out of those bounds of patience which he had set for himself.

1761. He knew of God's merciful and beneficent dealings with man in a way his shallow sons did not. And his perfect faith in God also told him that all would be well. He never gave up hope for Joseph, as his directions in the next verse show. They may be supposed to have been spoken after a little silence of grief and thought. That silence I have indicated in punctuation by three dots.

1762. The word is rank, not ruk, as some translators have mistakenly construed it. Rankincludes the idea of a Mercy that stills or calms our distracted state, and is particularly appropriate here in the mouth of Jacob.

Soothing Mercy, except Those who have no faith." 1783

- 88. Then, when they came
  (Back) into (Joseph's) presence "54
  They said: "O exalted one!
  Distress has seized us
  And our family: we have
  (Now) brought but scanty capital:
  So pay us full measure,
  (We pray thee), and treat it
  As charity to us: for God
  Doth reward the charitable."
- 89. He said: "Know ye.

  How ye dealt with Joseph 1965
  And his brother, not knowing
  (What ye were doing)?"
- 90. They said: "Art thou indeed "66 Joseph?" He said. "I am Joseph, and this is my brother: God has indeed been gracious

الآالتنورُ الْكَيْرُونَ هِ تَكَا مَعْلُوا عَلِيْهِ وَالْوَالِيَّ الْبَيْنَ الْمِرْبُرُ مَسَنَدًا وَأَمْ لَذَا الشَّرُ وَمِنْنَ مِيمَنْ عَرْمُنْ مَنْ وَأَوْنِ لَنَا الشَّرُ وَمِنْنَا وَصَدَوْنَ مُنْ الْمُسَلِّقِ اللَّهِ هِ قَالَمُ لُمُنِيْلُ مُنَا فَعَلَيْهِ مِيهُ مُنْ وَلَيْهِ وَ قَالَمُ الْمَلْكِلُ اللَّهِ الْمُنْ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُنْ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُلْمُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْم

1763. Jacob ignores and forgives the sting and malics in the speech of his sons, and like a true man of God, still wishes them well, gives them sound advice, and sends them on an errand which is to open their eyes to the woodeful ways of Providence as much as it will bring consolition to his own distressed soul. He asks them to go again in search of Joseph and Benjamin. Perhaps by now he had an idea that they might be together in Egypt. In any case their stock of grain is again low, and they must seek its replenishment in Egypt.

1764 The nine brothers come back to Egypt according to their father's direction. Their first care is to see the Wazir. They must tell him of all their father's distress and excite his pity, if perchance he might release Benjamin. They would describe the father's special mental distress as well as the distress which was the common lot of all in famine time. They had spent a great part of their capital and stock-in-trade. They would appeal to his charity. It might please so great a man, the absolute governor of a wealthy state. And they did so. Perhaps they mentioned their father's touching faith, and that brought josph out of his shell; as in the next verse.

1765. Joseph now wants to reveal himself and touch their conscience. He had but to remind them of the true facts as to their treatment of their brother Joseph, whom they pretended to have lost. He had by now also learnt from Benjamin what slights and injustice he too had suffered at their hands after Joseph's protection had been removed from him in their home. Had not Joseph himself seen them but too prone to believe the worst of Benjamin and to say the worst of Joseph? But Joseph would be charitable.—not only in the sense which they meant when they asked for a charitable grant of grain, but in a far higher sense. He would lorgive them and put the most charitable construction on what they did,—that they knew not what they were doing!

1766. Their father's words the way events were shaping themselves, Joseph's questionings, perhaps Benjamin's manner now,—not a slave kept in subjection but one in perfect love and understanding with this great Wastr.—perhaps also a recollection of Joseph's boysh dream.—all these things had prepared their minds and they ask the direct question. "Art thou Joseph?" They get the direct reply. "Yes, I am Joseph; and if you have sill any doubt of my identity, here is Benjamin: ask him. We have suffered much, but patience and right conduct are at last rewarded by God!"

To us (all): behold, he that is Righteous and patient,—never Will God suffer the reward To be lost, of those Who do right."

- 91. They said: "By God! Indeed Has God preferred thee Above us, and we certainly Have been guilty of sin!" 1709
- 92. He said: "This day
  Let no reproach be (cast) 1988
  On you: God will forgive you,
  And He is the Most Merciful
  Of those who show mercy!
- 93. "Go with this my shirt," Me And cast it over the face Of my father: he will Come to see (clearly). Then come Ye (here) to me together With all your family."

(۱۲) سورة بوسف بالمُورَّة بَوْسَف بالمُورَّة بَوْسَف بالمَّوْرَيَّقِيْ وَيَصْبِرُ فَالِنَّ اللهُ لَا يُضِمُّ أَجْرَا لَمُسِينِات اللهُ لَا يُضِمُّ أَجْرَا لَمُسِينِات وَالْوَاتُ اللهُ عَلَيْنَا وَالْمُورِّةُ اللهُ عَلَيْنَا وَالْمُورِّةُ بَعْنَ فِيرُ وَالْمُورِّةُ وَهُمُ وَأَوْحَمُ الرَّيْعِينَ وَهُمُ وَأَوْحَمُ الرَّيْعِينَ وَهُمُ وَأَوْحَمُ الرَّيْعِينَ وَهُمُ وَأَوْحَمُ الرَّيْعِينَ وَهُمُ وَأَوْحِمُ الرَّيْعِينَ وَهُمُ وَأَوْمِنَ اللهُ وَالْمُؤْمِنَ وَهُمُ وَأَوْمِنَ اللّهُ وَالْمُؤْمِنَ وَهُمُ وَأَوْمِنَ وَالْمُؤْمِنَ وَهُمُ وَأَوْمِنَ وَهُمُ وَأَوْمِنَ وَهُمُ وَأَوْمِنَ وَهُمُ وَأَوْمِنَ وَهُمُ وَالْمُؤْمِنَ وَهُمُ وَالْمُؤْمِنَ وَالْمُؤْمِنَ وَهُمُ وَأَوْمُونَ وَهُمُ وَالْمُؤْمِنَ وَهُمُ وَالْمُومُ وَالْمُؤْمِنَ وَهُمُ وَالْمُؤْمِنَ وَهُمُومُ الْمُؤْمِنَ وَهُمُ وَالْمُؤْمِنَ وَهُمُ وَالْمُؤْمِنَ وَهُمُ وَالْمُؤْمِنَ وَهُمُومُ الْمُؤْمُونَ وَهُمُومُ وَالْمُؤْمِنَ وَالْمُؤْمِنَ وَالْمُومُ وَالْمُؤْمِنَ وَالْمُؤْمِنَ وَالْمُؤْمِنَ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمِنَ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُومُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُومُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُؤْمُومُ وَالْمُومُ وَالْمُومُ وَالْمُومُ وَالْمُومُ وَالْمُؤْمُ وَالْمُومُ وَالْمُؤْمُوم

C. 113.—Jacob was comforted with the news.

(vii. 94-11.) The whole family moved to Egypt,

Where Joseph received them with honour.

He forgave his brothers, thanked and praised

God, and lived and died a righteous man.

So the story shows how the Plan of God

Deth work without fail: it defeats

The wiles of the wicked, turns evil to good.

<sup>1767.</sup> The scales fall from the eyes of the brothers. We may suppose that they had joined Judah at this interview, and perhaps what Judah had seen when he was alone helped in the process of their enlightenment. They are convicted of sin out of their own mounts, and now there is no arriers pensie, no reserve thought, in their minds. They freely confess their wrong-doing, and the institute of loseobly prefermed.

<sup>1768,</sup> Joseph is most generous. He is glad that they have at last seen the significance of what happened. But he will not allow them at this great moment of reconciliation to dwell on their conduct with reproaches against themselves. There is more urgent work to do. An aged and beloved father is eating out his heart in far Cannan in love and longing for his Joseph, and he must be told all immediately, and "comforted in body, mind, and estate," and so he tells the brothers to hurry back immediately with his shirt as a sign of recognition, as a proof of these wonderful happenings.

<sup>1769.</sup> It will be remembered that they had covered their crime by taking his shirt, putting on the stains of blood, and pretending that he had been killed by a wolf: see above, xii. 17-18. Now that they have confessed their crime and been forgiven, and they have joylin news to tell Jacob about Joseph, Joseph gives them another shirt of his to prove the truth of their story. It is a rich shirt, betting a ruter of Egypt, to prove his good fortune, and yet perhaps its design and many colours (xii. 18, n. 1651) were remniscent of the lost Joseph. The first shirt plunged Jacob into grief. This one will now restore him. See the verses following.

And ever leads those who are true To beatitudes undreamt of. So Did it happen in Mustala's life. Will man not learn to rely on God As the only Reality, turning away From all that is fleeting or untrue?

SECTION 11.

- 94. Then the Caravan left (Egypt).
  Their father said: "I do indeed
  Scent the presence of Joseph: ""
  Nay, think me not a dotard."
- 95. They 1771 said: "By God! Truly thou art in Thine old wandering mind."
- 96. Then when the hearer 1772
  Of the good news came,
  He cast (the shirt)
  Over his face, and he
  Forthwith 1773 regained clear sight. 1784

He said: "Did I not say
To you, 'I know from God
That which ye know not?" "175



170. Literally, "I feel the scent, or the air, or the atmosphere or the breath of Joseph"; for rights a all these significations. Or we might translate, "I feel the presence of Joseph in the air". When a long-lost frend is about to be found or heard of, many people have a sort of presentiment of it, which they call telepathy. In Jacob's case it was more definite. He had always had faith that Joseph was living and that his dream would be realised. Now that faith was proved true by his own sons; they had been unduiful, and hard and ignorant, and circumstances had converged to prove it to them by ocular demonstration. Jacob's soul was more sensitive. No wonder he knew already before the news was actually brought to him.

1711 "They" must be the people around him, before the brothers actually arrived. These same brothers had sedulously cultivated the calumpy that their father was an old dotard, and everybody around believed it, even after its authors had to give it up. Thus lies dee hard, once they get a start.

1772. We may suppose this to have been Judah feee notes 1752 and 1753 above) who was piedged to his father for Benjamin, and who could now announce the good news not only of Benjamin but of Joseph. We can imagine him hurrying forward, to be the first in tell the news, though the plural pronoun for those whom Jacob addresses in this verse, and for those who reply in the next verse, shows that all the brothers practically arrived together.

1773 The particle fa ("then") has here the force of "forthwith"

1°74 Jacob's sight had grown dim; his eyes had become white with much sorrow for Joseph car. 18 above. His mind had also become dark and distracted (xii 85). Both his physical and mental vision now became clear and bright as before.

1775. He had said this (xii 86) when everything was against him and his sons were scoffers. Now they themselves have come to say that his faith was justified and his vision was true.

- 97. They said: "O our father!

  Ask for us forgiveness

  For our sins, for we

  Were truly at fault,"
- 98. He said: "Soon 1776 will I Ask my Lord for forgiveness For you: for He is indeed Oft-Forgiving, Most Merciful."
- 99. The presence of Joseph,
  He provided a home
  For his parents with himself,
  And said: "Enter ye 1788
  Egypt (all) in safety
  If it please God."
- 100. And he raised his parents
  High on the throne (of dignity), ""
  And they fell down in prostration,
  (All) before him. He said:
  "O my father! this is
  The fulfilment of my vision
  Of old! God hath made it
  Come true! He was indeed
  Good to me when He
  Took me out of prison

1776. He fully intended to do this, but the most injured party was Joseph, and it was only fair that Joseph should be consulted. In fact Joseph had already forgiven his brothers all their past, and his father could conhidently look forward to Joseph joining in the wish of the whole family to turn to God through their aged father Jacob in his prophetic office.

1777. At length the whole family arrived in Egypt and were re-united with Joseph. They were all entertained and provided with homes. But the parents were treated with special honour, as was becoming both to Joseph's character and ordinary family ethics. His mother Rachel had long been dead, but he had been brought up by his mother's sister Leah, whom his father had also married. Leah was now his mother. They were looked with Joseph himself.

1778. This is in Arabic in the plural, not in the dual number. The welcome is for all to Egypt, and under the auspices of the Wazir of Egypt. They came, therefore, under God's will, to a double sense of security: Egypt was secure from the famine unlike the neighbouring countries; and they were to be cared for by the highest in the land.

1779, Certainly metaphorically: probably also literally. By Eastern custom the place of honour at a ceremonial reception is on a seat on a dan, with a special cushion of honour, such as is assigned to a bridegroom at his reception. To show his high respect for his parents, Joseph made them sit on a throne of dignity. On the other hand, his parents and his brothers,—all performed the ceremony of prostration before Joseph in recognition of his supreme rank in Egypt under the Pharaoh. And thus was fulfilled the dream or vision of his youth (xii, 4 above, and n., 1633).

And brought you (all here) 1900
Out of the desert,
(Even) after Satan had sown
Enmity between me and my
brothers.
Verily my Lord understandeth
Best the mysteries of all
That He planneth to do.
For verily He is full
Of knowledge and wisdom.

101. "O my Lord! Thou hast Indeed bestowed on me Some power, and taught me Some power, and taught me Something of the interpretation "Mu Creator of the heavens" And the earth! Thou art My Protector in this world And in the Hereafter.

Take Thou my soul (at death) As one submitting to Thy Will (As a Muslim), and unite me With the righteous." "Ms

وَبَهَا وَبِهِ مُنْ مِعْدِأَن نَرَحَ النَّيَطِلُ بَيْنِي وَبَيْنِ الْحَوْقِ لَا لَهِ لَيْلِيفٌ لِمَا يَشَا أَلِهُمُ هُوَالْقِلِهُ الْمُسَكِيمُ هَ \* لَنَ قَدْ النِّيْنِي الْمُلْكِ وَكَلْنَيْنِ الْمُلْكِ وَكَلْنَيْنِ الْمُلْكِ وَكَلْنَيْنِ الْمُلْكِينِ وَالْأَرْضِ آنَ وَلِي سَفِّ الذِّنْ الْاَيْمَ وَالْمَالِحِينَ وَالْأَرْضِ آنَ وَلِي سَفِّ الذَّنْ الْمُلْحِينَ

1780. Note how modest Joseph is throughout. The first things he thinks of among Gods gracious favours to him are: (I) that he was brought out of prison and publicly proclaimed to be honest and virtuous; and (2) that his dear father was restored to him, as well as the brothers who had persecuted him all his life. He will say nothing against them personally. In his base 1-base, the abit of interpreting everyone and everything in the most favourable and charitable light, he looks upon them as having been misted. It was Satan (the power of Evil) that set them against him. But now all is restlifted by the grace of God, to Whom he render due prisate.

Lagif: see n. 2844 to xxii. 63; the fourth meaning mentioned there applies here, with echoes of the other meanings.

1781. Then he turns to God in prayer, and again his modesty is predominant. He held supreme power under the king, but he calls it "some power" or authority. His reading of events and drams had saved millions of lives in the great Egyptian famine; yet he refers to it at "something of the interpretation of dreams and events". And he takes no credit to himself. "All this," he says, "was Thy gift, O God! For such things can only come from the Creator of the heavens and the earth."

1782. Power in the doing of things as well as power in intelligent forecasts and plans,—both must look to God: otherwise the deed and the plan would be futile.

1783. Joseph's - prayer may be analysed thus: (1) I am rothing; all power and knowledge are Thine; (2) such things can only come from Thee, for Thou art the Creator of all; (3) none can protect me from daniger and wrong, but only Thou; (4) Thy protection I need both in this world and the next; (5) may 1 till death remain constant to Thee; (6) may 1 yield up my soul to Thee in chefrid alumbission to Thy will; (7) in this moment of union with my family after many particular letting to the final union with the great spiritual family of the righteous. How marveilously apt to the occasion!

102. Such is one of the stories
Of what happened unseen, ""
Which We reveal by inspiration
Unto thee: nor wast thou ""
(Present) with them when they
Concerted their plans together
In the process of weaving their
plots.

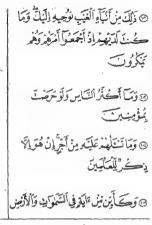
103. Yet no faith will

The greater part of mankind Have, however ardently
Thou dost desire it. 1786.

104. And no reward dost thou ask
Of them for this: it is
No less than a Message
For all creatures. 1787

(SECTION 12.

105. And how many Signs
In the heavens and the earth



1784. The story is finished. But is it a story? It is rather a recital of forces and motives, thoughts and feelings, complications and results, ordinarily not seen by men. However much they concert their plans and unite their forces, whatever dark plots they back with all their resources,—the plan of God works irresistibly, and sweeps away all their machinations. The good win through in the end, but not always as they planned; the evil are foiled, and others here very plots help the good. What did the brothers desire in trying to get rid of Joseph, and what actually happened? How did Zulaighà form an image of her love, what false traps and sins did it not lead her into, and how, through it all, by her constancy and faith, did she see her way to a higher, nobler, find puter love? How wrong was it of the cup-bener to forget Joseph, and yet how his very forgetfulness kept Joseph safe and undisturbed in prison until the day came when he should tackle the great problems of Pharach's kingdom? With every character in the story there are problems, and the whole is a beautifully balanced picture of the working of God's providence in man's chequered destiny.

1785. The holy Apostle was no actor in those scenes; yet by inspiration he was able to expound them in the divine light, as they had never been expounded before, whether in the Pentateuch or by any Seer before him. And allegorically they figured his own story.—how his own brettrem sought to betray and kill him, how by God's providence he was not only saved but he won through, and how his own fittends misconceived their love for him and had to be taught that true love which transcends sex and self. Of such a dream of love Plato had an inking.

1786. In spite of such an exposition and such a convincing illustration, how few men really have true faith,—such a faith as Jacob had in the old story, or Muhammad the Chosen One had, in the story which was actually unfolding itself on the world's stage when this Sura was revealed, shortly before the Hijfat? Mujefa's ardent wish and faith was to save his people and all mankind from the graceless condition of want of faith. But his efforts were flouted, and he had to leave his home and suffer all kinds of persecution; but, like Joseph, and more than Joseph, he was marked out for great work, which he finally achieved.

1787. The divine Message was priceless; it was not for the Messenger's personal profit, nor did he ask of men any reward for bringing it for their benefit. It was for all creatures,—literally, for all the worlds, as explained in i. 2, n. 20.

(S. x11, 105-108,

Do they pass by? Yet they Turn (their faces) away from them ! me

106. And most of them Believe not in God Without associating (others As partners) with Him! 1789

107. Do they then feel secure From the coming against them Of the covering veil 1990 Of the wrath of God .-Or of the coming against them Of the (final) Hour All of a sudden 1791 While they perceive not?

108. Say thou: "This is my Way: I do invite unto God,-On evidence clear as The seeing with one's eyes,-

1788. Not only can we learn through Scripture of the working of God's providence in human history and the history of individual souls. His Signs are scattered literally throughout naturethroughout Creation-for all who have eyes to see. And yet man is so arrogant that he turns away his very eyes from them ?

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1789. Even if people profess a nominal faith in God, they corrupt it by believing in other things as if they were God's partners, or had some share in the shaping of the world's destinies? In some circles, it is idolatry, the worship of stocks and stones. In others, it is Christolatry and Mariolatry, or the deification of heroes and men of renown. In others it is the powers of Nature or of Life, or of the human intellect personified in Science or Art or invention, and this is the more common form of modern idolatry. Others again worship mystery, or imaginary powers of good or evan evil: greed and fear are mixed up with these forms of worship. Islam calls us to worship the One True God, and Him only,

1790. Qashiyat = covering veil, pall; used for the Judgment to come, which will be so dark and appalling as to hide up all other and petty things, and be the one great reality for the souls that were slaves to evil.

1791. The metaphor is changed, from intensity of darkness to suddenness of time. It will come before they are aware of it. Let them not feel any sense of safety in sin.

1792. Islam holds fast to the one central fact in the spiritual world,-the unity of God, and all Reality springing from Him and Him alone. There can be no one and nothing in competition with that one and only Reality. It is the essence of Truth. All other ideas or existences, including our perception of Self, are merely relative,-mere projections from the wonderful faculties which He has given to us. This is not, to us, mere hypothesis. It is in our inmost experience. In the physical world, they say that seeing is believing. In our inner world this sense of God is as clear as sight in the physical world. Therefore, Mustafa and those who really follow him in the truest sense of the world, call all the world to see this Truth, feel this experience, follow this Way. They will never be distracted by metaphysical speculations, whose validity will always be doubtful, nor be deluded with phantoms which lead men astray,

I and whoever follows me, Glory to God! and never Will I join gods with God!"

- 109. Nor did We send before thee
  (As apostles) any but men, ""
  Whom We did inspire,—
  (Men) living in human habitations.
  Do they not trave!
  Through the earth, and see.
  What was the end
  Of those before them?
  But the home of the Hereafter ""
  Is best; for those who do right.
  Will ve not then understand?
- 110. (Respite will be granted)
  Until, when the apostles
  Give up hope (of their people)
  And (come to) think that they
  Were treated as liars, 1<sup>306</sup>
  There reaches them Our help,
  And those whom We will
  Are delivered into safety.
  But never will be warded off
  Our punishment from those
  Who are in sin.
- 111. There is, in their stories, 1798
  Instruction for men endued

اَنْ وَمَنَ اَنْ مَنْ وَصَّبَعَنَا لَدُومَا اَنْ مِنَ الْمَنْ وَمَنَا اَنْ مِنَ الْمَنْ وَمَنَا اَنْ مِنْ الْمَنْ وَمَنَا الْمَنْ وَمَنَا الْمَنْ وَمَنَا الْمَنْ وَمَنَا الْمَنْ وَمَنَا الْمَنْ وَمَنَا اللّهِ وَمَنَا اللّهِ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ اللّهُ مِنْ اللّهُ اللّهُ مِنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ

1793. It was men that God sent as His Messengers to explain Him to men. He did-not send angels or gods. Into His chosen men He breathed His inspiration, so that they could see truer than other men. But they were men living with men,—in men's habitations in town or country; not recluses or cenobites, who had no personal experience of men's affairs and could not be teachers of men in the fullest sense. They deed stell their own tale.

1794. The righteous, the men of God, had, as in Joseph's history, some evidence of God's providence in this very world with all its imperfections as reflecting our imperfections. But this world is of no real consequence to them. Their home is in the Hercafter. Joseph's earthly home was in Canaanbut he attained his glory elsewhere; and his spiritual Home is in the great Society of the Righteous fill. 390.

1795. game@ (come to think): I construe the nominative of this verb to be "the apostles" in agreement with the best authorities. Krajfblig is the usual reading, though Kragrbbl, the alternative reading, also rests on good authority. I construe the meaning to be: that God gives plenty of rope to the wicked (as in Joseph's story) until His own. Messengers feel almost that it, will be hopeless to preach to them and come to consider themselves branded as lizar by anumbelieving world; that the breaking-point is then reached; that God's help then comes swittly to His men, and they are delivered from persecution and danger, while the wrath of God overtakes sinners, and nothing can then ward it off. This interpretation has good authority. behind it, though there are differences of opinion.

1796. Their stories, i.e., the stories of apostles or of the wicked; for the two threads inter-twine, as in Joseph's story.

With understanding. It is not A tale invented, but a confirmation

ٱلْأَلْبَاتِّ مَاكَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِينَ تَقَدِيقَ الْذَى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كَيْل شَيْءٍ وَهُدَى وَرَجْمَةً لِقَرْمٍ وَيَغْمِثُونَ



<sup>1797.</sup> A story like that of Joseph is not a purely imaginary fable. The People of the Book have it in their sacred literature, It is confirmed here in its main outline, but here there is a detailed spiritual exposition that will be found nowhere in earlier literature. The exposition covers all sides of human life. If properly understood it gives valuable lessons to guide our conduct,—an instance of God's grace and mercy to people who will go to Him in faith and put their affairs in His hands.

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#### APPENDIX VI

Allegorical Interpretation of the Story of Joseph.

(Söra xii.)

Spiritual things can only be understood by symbols taken from things which are familiar to us in this life. In a sense this fleeting life itself is a symbol. History is a symbol. The whole phenomenal world is a symbol. The reality lies behind it, like the real light behind the Cave, in Plato's Theory of Ideas. This is not to say that Islam agrees with the Vedantists in calling this whole visible world an illusion. It is an illusion to suppose that it is the only world. But it is equally an illusion to suppose that this world is of no consequence. It is of as much consequence as our thoughts, feelings, dreams, and Life. We have to make use of them, study and respect their laws, and obey the duties imposed on us by the spiritual part of us being entangled in their chain. But they are not eternal, and they will pass away. Our duty is to prepare ourselves for the truer life, the eternal life: we emancipate ourselves from them, not by fleeing them (for that is impossible), but by fulfilling our obligations in them, as an apprentice or probationer attains his real position by completing his apprenticeship or probation satisfactorily and so ceasing to be an apprentice or probationer.

From this point of view there is an allegorical meaning in all experience, history, and spiritual teaching. The temporary relationships, the fleeting events, our triumphs, defeats, and difficulties in this phenomenal world, are the bridges through which we pass to the higher world. Our temporal experiences are the foundation on which our greater and real Life is built up. This greater and real Life is not merely a thing of the future. It is within us all the time, if we only seek its truer light and try to fulfil our lower and temporal functions by the more stable principles with which it furnishes us.

The glimpses of the spiritual Joseph, as I understand them, in the Qur-an, are afforded us "in order that we may learn wisdom" (xii. 2). Stories, events, visions, dreams, seem all to be assimilated under the Arabic word Ahadsh. The real ones among them (as opposed to futile fancies) have all an inner meaning. It is only given to a few choicer spirits to understand and expound them. Joseph was one of these choicer spirits. From his boyhood he had an inner vision which he treasured up in his mind. Its meaning—or full meaning—only dawned on him afterwards. When it did, he was able to fulfil his mission in life.

This mission had many aspects. His father Jacob was also a Seer or Prophet, but Joseph in his maturity surpassed him in rank, and Joseph's life and filial love were as it were necessary to his father to complete and crown the full achievement of his life. Then Joseph, among his ten half-brothers and one full brother, had a protective and guiding mission. To Benjamin, his one full brother, and the youngest in the family, he was almost like a father when Jacob reached old age and resigned the headship of the family. The other brothers reflect all the pettiness, wickedness, jealousy, spite, hatred, injustice, and lower propensities of human life, combined with the latent reasonableness and the capacity to repent and turn over a new leaf, which it was Joseph's mission to awaken at the expense of much suffering to himself. The

ten brothers are shown to us collectively as acting as a human social group, with all their arrogance based on numbers and physical strength, and contempt of older and wiser experience. But we are also shown how the better side of human nature sometimes struggles to assert itself as against the baser and grosser standards of mass mentality, as when one of them advised them not to take Joseph's life (xii, 10), and again, later. when one of them felt ashamed to show himself before his father without Benjamin and offered to stay behind if perchance he could release Benjamin (xii, 78, 80). But it will be noticed that in both cases there was a good deal of alloy with the gold. The better nature of the individual has always a hard fight against the lower collective standards. which to unregenerate human nature seem to be the last word in morality, like the herd instinct in the lower animals. This is also shown in the actions and reactions between Zulaikha and the Society women. Sometimes Zulaikha was almost on the point of seeing the error of her ways, when her passion is inflamed and her higher nature suppressed by the bitter taste of what the world says and the discovery that those who cast the first stone at a delinquent would be the first to take all the so-called enjoyment of the sin which they are so prompt to reprobate in others,

To the merchants who found and purchased Joseph, the handsome young slave of winning ways was indeed " a treasure " (xii. 19). They understood that treasure in a material and grasping commercial spirit, but no doubt the road journey from Canaan to the Egyptian capital showed them the divinely-inspired virtuous side of loseph, and it is impossible to suppose that they had not much spiritual profit out of it. The 'Azīz of Egypt, the high official who bought him, expected much good out of him, wanted to treat him with honour, and adopt him as a son (xii. 21). He no doubt saw (if but vaguely) the moral and spiritual grandeur of Joseph, but his highest privilege (though he may not have known it) was that he was able to be the instrument by which Joseph was "established in the land" (xii. 21); and that through him the strange, romantic, wholly feminine character of Zulaikha was brought into touch with her ideal, and through sorrow, suffering, sin, and repentance, was at last able to catch a glimpse of that heavenly love of which she had dreamed and which she had so much misunderstood under the stress of human passion. On Zulaigha our romantic Şūfī poetry has concentrated its attention in the story of Joseph, and of this we shall speak presently. In the 'Azīz's house Joseph attained his full manhood and endowment of Power and Knowledge from God (xii. 22). In her ardent way as a sinner Zulaigha had a share in Joseph's development, for his virtue was tried through her beauty and passion and emerged triumphant.

The Society ladies who taunted Zulaikhā represent the prudish element in femininity. The contest between the jealous prude and the frank, impulsive victim of ardent love is well-figured in the relations between the ladies and Zulaikhā right to the end. Calculating hypocrisy and intolerant slander are farther from true love than a misconceived desire in earthly love, and this point is well brought out in Joseph's story. The ladies, when they cut their fingers at Zulaikhā's feast, are the type of women who figuratively cut their souls in straining at a gnat and swallowing a camel.

Joseph's slavery and prison are the types or what a righteous man has to suffer through the sins and follies of others, in order (1) that he may bring some good to others, and (2) that he may develop his own character and high destiny. Without sorrow, suffering and striving—spiritual Jihād—even the best men cannot attain their full stature. Through them we are taught a true sense of values. The

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slave must work, must labour, not for himself, but for others. If he does it in the right spirit, he exposes the hollowness of idleness, the ridiculous position of arrogance, and the futility of power which permits injustice. The prisoner who being innocent is put into a human prison enlarges his own spiritual liberty and opportunity, and perhaps shows up by contrast the darker and more impenetrable prison in whose grip his unjust incarcerators are held. The test is whether the innocent man who is put into prison or subjection is able to hold up his head. If so, he is able to achieve Burns's, ideal, "Preserve the dignity of map, with soul erect": for the Tawakkul of Islam will have made it a part of his nature to know for certain that "the Universal Plan will all protect."

The spiritual benefit which the two fellow-prisoners derived from Joseph's spiritual influence is explained in the notes to xii. 36-40. And then comes the period of Joseph's exaltation in worldly position, his strenuous administration of Egypt during fourteen eventful years, and perhaps to the end of his life, his opportunities to make the Pharaoh's power real and beneficent, instead of a mere simulatorum and a nervaless show, behind which lurked in justice and oppression. There is also the touching reunion of the family. The little artifice by which Joseph induces the brothers to confess their own hatred and spite (xii. 77) leads to their own self-exposure, preparatory to their repentance and forgiveness. On this and innumerable other points whole volumes could be written. But I will now pass on to Zulaikhā and her treatment in our mystic-romantic poetry, for it forms an interesting commentary on what Islam has understood from one episode in Joseph's career.

In almost all Islamic languages the romance of Yūsuf and Žulaikla has justly attracted much attention in mystic poetry. Perhaps the order of the names should really be reversed and the romance should be called that of Zulaikha and Yūsuf. In Persian the great Firdausi tried his hand at it. But the great masterpiece is that of Jami whose dates fall between A.H. 817 and 898, equivalent to A.D. 1414-1492. I consider it one of the masterpieces of the world's literature. There is a good German translation by Rosenzweig and an English translation by R. T. H. Griffith. The translation by A. Rogers is not so good. The Urdu translations which I have seen are not worth mention. The original Persian is so erand and instructive that it is a pity that our Islamic students do not study it with the attention which it deserves. I shall give a very brief account of the version as developed by Jami: where I quote in English verses, I shall use Griffith's version (of 1881).

According to Jami, Zulaikha is a beautiful Princess, a daughter of a king of the West (Magrib). In her youth she dream to dream, in which she saw a handsome man, as noble and true as he was handsome, and she fell in love with him. So deep and constant was her love that she pined away for the love of the ideal man of her dream. She nursed her love and sorrow in secret, making only her nurse her confidante, in the hope that the nurse might by her secret arts procure a meeting with the dear love of her dreams. She had a second and a third dream, and in the third, she had the courage to ask the man in the vision his name and country. He did not tell her his name, but he said he was the Wazir of Egypt.

Armed with this clue, Zulaikhā refused all offers of marriage from kings and princes, cherishing in her heart only the image of the man she had seen in her dream, who she had learnt was the Wazir of Egypt. At length her father is induced to send a wise man to Egypt, to arrange the marriage with the Wazir, though he could not understand why the Princess should have refused the offers of kings and princes from

all over the world. The wise man interviews the Wazir of Egypt, who is torn internally with many feelings. Here was a Princess who had refused the offers of great kings. His ambition was all aflame. How could he refuse? Yet he knew his own condition. He was a eunuch. How could he accept? He pleaded that the king of Egypt needed him so much that he could not be absent a single hour. But he would send 200 golden litters and 1000 slave-girls to wait on Zulaikhā and convey her with honour to Egypt. The agent of Zulaikhā's father knew that Zulaikhā's heart was so set upon the Wazir of Egypt that it would be death to her if she could not get him. So he arranged the match and returned with what he supposed was good news. And Zulaikhā, too, was delighted. Her bliss knew no bounds. She now, she thought, had the prospect of union with the man of her dreams. Thus, moralises the Poet, our joys and sorrows come from dreams and fancies!

Great preparations were made for Zulaikha's brida, procession to Egypt. Zulaikha's litter was carved with aloe and sandalwood; its roof was resplendent with gems and gold like Jamshid's tent : its curtains were hung with gold brocade. And in it was Zulaikha, radiant and happy that she was now going to meet the lord of her love, whom she knew from her dreams, and to whom she would now be united for ever. When they approached the Egyptian capital, the Wazir came out to meet his bride with a splendid equipage. Zulaikha was all eagerness to feast her eves with a sight of her beloved. She peeped through a hole in her curtain, when lo! she was full of dismay. This Wazîr was not the man of her dreams !- not the man to whom she had plighted her troth, and to whom she would be faithful for life. She had in her dreams seen the image of Yasuf, not of this 'Azīz. Never would she give her faith or her love or her virgin honour to another. She began to bemoan her fate " Nishandam nakhl i khurma, khar bar-dad (I planted a date-palm: what has come out but thorns?)" She was in utter despair. What was to be done? A voice came to her from the unseen world. It said; "True, this is not thy love! But thy desire for thy true love will be satisfied through him. Fear him not. The lewel of thy virgin honour is safe with him. If a great sleeve is shown, but there is no hand within, what is there to hold a dagger?" Zulaikhā had, of her own deliberate choice, had this marriage arranged. She must wed the europch. Whatever her grief. she must not complain. She went through the brilliant ceremony. But her heart was empty. It was given to the man of her dreams! And it would never be another's | And so she spent her days in outward splendour and inward grief, pining away in love unsatisfied.

At this time, perhaps, she had a glimpse of that true love in which self is blotted out. In her despair, in her anguish, she could see things which were later obscured to her in her pride and in the allurements of her sense. She poured out her soul in music. She had faith. "Surely," she thought, "thou gavest me no lying vision! Why didst thou call thyself Wazir of Egypt? And I left my home and country to be with thee, to be thine! I know I shall win thee in the end! When that happy day comes, I shall be not I, but thou! May I see thee soon!"

"I shall roll up the carpet of life when I see
Thy dear face again, and shall cease to be;
For self will be lost in that rapture, and all
The threads of my thought from my hand will fall;
Not Me witt thou find, for this Self will have fied,
Thou will be any soul in mine own soul's stead.

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All thought of Self will be swept from my mind, And Thee, only, Thee, in my place shall it find; More precious than heaven, than earth more dear, Myself were foreotten if Thou wert near."

She waited in faith and longing. At length came news of a great sensation in the market. A foreign merchant was bringing, they said, a slave the like of whom had never been seen, whether for looks, or wit, or integrity, or purity of word and mind. It was no slave, but a sun of splendour, a moon of goodness, a king in the realm of love! The caravan had yet barely entered the city. But the king heard of it, and ordered the Wazir (Zulaikha's nominal husband) to go and see and bring this new prodigy into the king's presence. When the Wazir came to the caravan and saw Yūsuf, he found his beauty was even greater than rumour had described. He bowed down, with feelings akin to worship. But Yūsuf gently raised him and taught him the Gospel of Unity,—that worship was due to God alone. When the merchant was told of the king's order he pleaded delay on the ground that they were travelstained and unfit to appear before the king until they had washed in the Nile and made themselves presentable.

Meanwhile the fame of Yūsuf's beauty, goodness, purity, and truth spread like wild-fire. Each one-man or woman-who possessed-or thought he or she possessed—any of these qualities even in a minute degree, grew jealous that another a stranger and a slave -should draw away all hearts. To the merchant, the value of his "treasure" went up the more it was talked about. The king might perhaps pay the whole revenue of Egypt to purchase him. But there was one to whom Yusuf's beauty was worth more than all the revenues of Egypt and who could outbid the king himself. This was Zulaigha, the lovely Princess of the West, whose jewels were worth the revenues of twenty kingdoms, but who took no pleasure in them in pining for the love of her dreams. She, too, heard of this wonderful prodigy, and came to have a peep at it through the curtains of her litter. Behold ! when she saw Yusuf, it was the very face she had seen in her dreams, -for which she had left home and people and country, and for which she had been praying and pining these many years! She had no doubt about it whatever. She had found her love! But to see is not to attain. The whole rabble saw Yusuf, and he was to be presented to the king. She told her husband to present a humble petition to the king. The king knew that he, the Wazīr, had no son and could have none. The king knew the services which he as Wazir had rendered to the king, his dynasty, and his country. Would the king permit him to bid for this wondrous slave with the Wazīr's own money? If so, the king would get the slave just the same, but would afford his Wazīr the happiness of having a wonderful son in his house to carry on his name? The king saw Yusuf and accorded the .Wazîr the very reasonable request which he had made. Perhaps, though the poet does not say so, the king wondered whether the Wazir would be able to put up the whole of the money, and may have intended benevolently to supplement the good Wazīr's resources, should the need arise.

Then came a strange scene typical of Vanity Fair. Yösuf was put up to auction. Every petty individual thought he or she could purchase Yösuf! One-old woman had nothing but a little yarn she had spun. "Enough," she thought, "to give me the honour of standing in the market and boasting for ever that I had bid for Yösuf," Some came from motives of curiosity: some from motives of jealousy.

Why should the world go mad after a beauty or a virtue of a kind different from what they themselves possessed, however homely? Some came with pride of purse. " A thousand gold pieces!" they shouted as if to stifle all competition. The bid went on to a hundred times as much. Nor did it stop there. "Of fragrant musk I will give to the full weight of Yusuf!" said one who had travelled to the uttermost ends of the earth in search of costly perfumes. "No good!" said another: "I offer the same weight of the most costly rubies and diamonds!" Poor deluded mortals i "The heaven's glorious sun" was "not to be deep searched with saucy looks!" The Wazir's resources-and indeed the kingdom's revenues, - had been exceeded many times already in the bidding. But Zulaigha, the Princess of the West, had untold wealth in her casket of gems. Yusuf was more than life itself to her. She bade the Wazîr double the highest bid. This was conclusive. Yusuf went to the Wazir. And poor Zulaikla! She knew that Yūsuf was worth more than the price she had paid for him! Yet, in her feminine weakness, she thought Yusuf had a price! She thought that her beauty, her birth, her constancy, her unflinching gift of her person to him, would weigh in the scale. Alas I even these things were not enough for Yusuf. The sale in the phenomenal world was all illusory in the real world. As Zulaikha had not yet learnt this, she had yet to pass through many trials, temptations, sins, and sorrows, before her grosser self could be purged out and she could be fit to receive Yusuf. Meanwhile, he who could talk to the lowest in prison on equal terms, was unattainable to Zulaikha. The dust of his feet had made the merchant who had looked after him fabulously wealthy, but Yüsuf was still to be the prev to many prying glancer, the mark of many poisoned arrows, the quarry of many cunning traps. But his soul was spotless, and his manhood remained unsullied.

At this point, about the middle of the story, we are introduced by the poet to a mysterious figure, the lovely Bāzīga, who is in some respects a foil to Zulaikha, Bazīga's speech is the key to the whole allegory. She is a princess of the 'Ad race, a people of Arabian antiquity referred to in many places in the Qur-an, and described in n. 1040 to vii. 65. She had heard of Yūsuf, and had also come with great wealth to bid for him. She had had an interview and talk with Yūsuf, and he had turned her attention from himself to the Great Creator, and given her the precious Message of Unity and Truth. 'This world of visible beauty,' he had said, 'is but the screen of the invisible and ineffable beauty within. Any beauty or goodness that you see here is but a reflection or image of the perfect, real, and eternal Beauty, Goodness, and Truth, which you should seek.' Convinced by his teaching, she resigns all folly, and bursts into a splendid rhapsody, concluding with these words:—

"Mine eyes have been touched by the Truth's pure ray, And the dream of folly has passed away. Mine eyes thou hast opened—God bless thee for it!—And mine heart to the Soul of the soul thou hast knit! From a fond strange love thou hast turned my feet, The Lord of all creatures to know and meet; If! I bore a tongue in each single hair, Each and all should thy praises declare!"

She resigned her wealth and her pomp, attended to the needy, and spent her days in prayer and praise on the banks of the Nile.

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Zulaikha is not of that temperament, and she reaches Truth and Peace by a different and much more thorny path. She is still in the grip of the beauty of sense She burns with the flame of animal love, and tempts Yosuf He is above any passion inconsistent with truth and fidelity, but his heart is sore distressed to think that he should bring sorrow on those who loved him. His father loved him, and that caused his brothers the pain of jealousy and his father himself the pain of separation. He would gladly serve her and the Wazīr in all that was reasonable. But why seek to on beyond, on the road to evil? Zulaikhā placed all sorts of temptations in his way, but he stood firm as a rock. At length she trapped him into a garden house and made overtures to him. But he fied. She pursued, and in the struggle, tore his shirt at the back. He made good his escape. Outside the house he met the Wazīr, but he was too kindly and forbearing, too solicitous of Zulaikha's honour to betray her or say anything of what had happened. Nor did the Wazīr press him, but taking his hand in his own, entered the house with him. Zulaikha, seeing them thus enter, linked in mutual confidence, had a cruel and baseless suspicion—that she had been humilitated and betrayed by Yusuf. Her guilty conscience and injured pride spurred her on to impulsive lies and false accusations. Then was Yusuf compelled, in a few simple words, to tell so much of the truth as would save the Wazīr from committing an act of injustice-an act inconsistent with his high office. The condition of the shirt decided the matter : the Wazir asked Zulaikia to seek God's pardon and charged Yusuf to say nothing more of this affair, lest the Wazīr's own position should be compromised.

Yusuf had no need of the Wazir's words to make him discreet. But, says the poet, it suits not love to seek a corner of safety. Zulakha, roused by anger and revenge, threw prudence to the winds. Her conduct accused, rather than excused, her. Tongues wagged. Society exaggerated, or distorted, the voice of rumour, itself fed on exaggeration and distortion. Society pointed the finger of scorn at her, Good, bad, or hypocritical, the ladies all reviled her. 'Shameless woman, to throw herself on her slave! And he to scorn her! What was Egypt coming to! If she had had their spirit or their charm, who could have resisted it?' Stung by their insolence, Zulaikha determined to have her revenge on the ladies. She invited them to a sumptuous banquet. At dessert, just as they were about to cut their oranges with their knives, Yusuf was admitted to the assembly. The very sight of him dazzled the ladies. 'He is no man, but a noble angel!' they cried. In their extreme emotion they cut their fingers. Zulaikha was more than justified in their eyes. But they had their own lower motives. Each lady thought in her heart that she could win his love where Zulaikha had failed. Jealousy further inflamed Zulaikha's passion. They advised her to soften the steel in the fire, to soften Yusuf's heart in prison. Yusuf was now beset with the persecution, not of one woman, but of many women. and he himself prayed for safety in prison. Many motives on the part of various people thus combined to send him to prison. They are analysed in my note 1684 to xii. 35. So to prison Yusuf went, with all marks of disgrace and ignominy.

To the men in prison Yūsuf's advent was a blessing, for he taught them the Trath and showed them the Light. Such men as Yūsuf, says the poet, turn a hell into Paradise. To Zulaikha's heart came new sorrow, new penitence, new tortures of conscience. Her heart was in prison with the prisoner. Her health gave way. In torturing and killing her false Self, she began almost to regain her true Self.

Meanwhile Yūsut's goodness of heart made him a king among his fellowprisoners. If any were ill, he tended them; if there was anything on their mind he
sympathised with them and consoled them. They had unbounded faith in him, and
they gladly took his teaching and profited by it. Two of them took their dreams to
him and he interpreted them correctly. One of them was restored to the king's
favour. When the king in his turn dreamed a dream, this man remembered Yasu
and obtained the interpretation of the king's dream through him. Yūsuf was released
from prison, raised to high honour, and given full authority in the land. The old
Wazīr, Zulaikhā's husband, was dead, and Yūsuf was charged with the arrangements
for meeting the great famine that was proghosticated. This part of the story is
touched upo; but lightly by the poet, as his theme is the love of Zulaikhā's

She, a widow, bereft of youth, honour, beauty, resources, health, even eyesight, yet cherishes the memory of Yasuf and waters it with her tears. He is now
far above her in worldly station, as he always was above her in spiritual worth. Her
humbled pride opens her spiritual eyes. She cries to him in her agony, and he
listens. He knows the true from the false, and I e is just. The woman whom he
repelled when she was in the bloom of health, youth, and beauty, when she was
rich, proud, and high in rank—now that she is meek, lowly, and sincere, finds favour
in his sight. At his prayer her health, youth, and beauty are restored, and they are
married in pure and true love. Even so, their love was not perfect until they united
their hearts in pure worship to God.

The core of the allegory is in its definition of love,—the true and the eternal as distinguished from the false and the ephemeral. Life is subject to many changes, and so is what is ordinarily called Love among men.

"One is cast down to the earth, and one
Is lifted on high like the glorious sun.
Blessed is he who has wit to learn
How the favour of fortune may change and turn,
Whose head is not raised in his high estate,
Nor his heart in misfortune made desolate."

False love is only a toy for self-indulgence. Self, not the Other, is the governing motive.

"When love is not perfect, with one sole thought— Himself – is the heart of the lover fraught. He looks on his love as a charming toy, The spring and source of his selfish joy. One rose he would pluck from his love, and leave A hundred thoras her lone heart to grieve."

Just as, in human affairs, there is true and faise love, so in our inner and higher life, there is a divine love that transcends all human love. This is the contrast between the 'ishq hagiqi and the' ishq majāzā.

"How blest is he who can close his eye
And let the vain pageants of life pass by 1—
Untouched by the magic of earth can keep
His soul awake while the senses sleep;
Scorn the false and the fleeting that meets the view,
And see what is hidden and firm and true!"

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To the meek and lowly, who seek God's love in sincerity and are willing to sacrifice all that the external world holds dear, God grants His love in abundant measure. For every sin, followed by repentance and right will, there is forgiveness; but for persistent pride and hardness of heart there is nothing but the abyss.

This allegory has sometimes been compared to that of Cupid and Psyche in western literature. It goes back to Greek and Roman times. Cupid (or Eros) is Love (masculine): Psyche (feminine) is the human soul. The Platonic and Neoplatonic philosophy built up a doctrine of the human soul, caught in the snare of matter and sensuality, which must be raised up to its pristine purity by Love. The most nicturesque form in which the allegory was worked up was by Apuleius (born about 125 A.D.). It forms an episode in his Latin work The Metamorphoses or The Golden Ass. Here Psyche is the human soul whom Cupid (Love) carries off to a secluded spot. She is charged to check her curiosity and enjoy her bliss. Venus (earthly love) is jealous and makes Psyche break Love's condition, whereupon Love leaves her, and she falls into servitude to Venus (carnal love). . After many adventures she is restored again by Cupid (true love) and they are re-united. The allegory has attracted many modern writers, including Robert Bridges (who has translated it) and Walter Pater who has adapted it in his Marius the Epicurean. William Morris has also introduced it in his Earthly Paradise. Among French writers whom it has attracted may be mentioned La Fontaine the fabulist, and Molière the dramatist. But the theme of that allegory is not as wide as the theme of the allegory of Yūsuf and Zulaikhā.

# INTRODUCTION TO SCRA XIII (Ra'd).

The chronological place of this Sūra and the general argument of Sūras x, to xv. has been described in the Introduction to S. x.

The special argument of this Sūra deals with that aspect of God's revelation of Himself to man and His dealings with him, which is concerned with certain contrasts which are here pointed out. There is the revelation to the Prophets, which comes in spoken words adapted to the language of the various men and groups of men to whom it comes; and there is the parallel revelation or Signs in the constant laws of external nature, on this earth and in the visible heavens. There is the contrast between recurring life and death already in the external world: why should men disbelieve in the life after death? They mock at the idea of punishment because it is deferred: but can they not see God's power and glory in thunder and the forces of nature? All creation praises Him: it is the good that endures and the evil that is swept away like froth or scum. Not only in miracles but in the normal working of the world, are shown God's power and mercy. What is Punishment in this world, compared to that in the life to come? Even here there are Signs of the working of his law: plot or plan as men will, it is God's Will that must prevail. This is illustrated in Joseph's story in the preceding Sūra.

Summary.—The Book of Revelation is true, and is confirmed by the Signs to be seen in visible nature. God Who created such mighty forces in outer nature can raise up man again after death. God's knowledge is all-compassing: so are His power and goodness /xiii. 1-18, and C., 114).

The righteous seek the pleasure of God and find Peace; the evil ones break his Law, cavil and dispute, and reject faith; the wrath of God will take them unawares, but in His own good time (xiii, 19-31, and C. 115).

So was it with apostles before: they were mocked, but the mockers were destroyed, while the righteous rejoiced and were established (xiii, 32-43, and C, 116.)

C. 114.—God's Truth comes to man in revelation

(xiii. 1-18.) And in nature. How noble are His works!

How sublime His government of the world!

They all declare forth His glory!

Yet man must strangely resist Faith,

And ask to see the Signs of His Mercy!

Doth not His knowledge search through

The most hidden things? Are not

Lightning and Thunder the Signs of His Might

As well as of His Mercy? He alone

Is Worthy of praise, and His Truth Will stand when all vanities pass Away like scum on the torrent of Time. S. XIII. 1-2.]

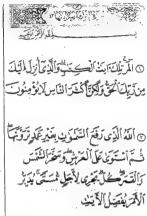
Stira XIII.

Ra'd, or Thunder.

In the name of God, Most Gracious,
Most Merciful.

- 1. 声. 近. 化2. R. <sup>mae</sup> These are
  The Signs (or Verses) <sup>mae</sup>
  Of the Book: that which
  Hath been revealed unto thee
  From thy Lord is the Truth;
  But most men believe not.
- 2. God is He Who raised
  The heavens without any pillars into that ye can see; is firmly
  Established on the Throne
  (of Authority); ison

He has subjected the sun And the moon (to his Law)! Each one runs (its course) For a term appointed. He doth regulate all affairs, 1802 Explaining the Signs in detail,



1798 For A.L.M., see ii. 1, n. 25. For A.L.R., see Introduction to S.x. For abbreviated Letters generally see Appendix 1. Here there seems to be a combination of the groups A.L.M., and A.L.R., We consider here not only the beginning (A.), the model [L.], and the end (A.), of man's spiritual history, but also the immediate future of the interior of our organisation, such as it appeared to our Cimmat towards the close of the Meccan period. But in trying to understand mystic symbolism, we must not be digmatte. The befitting attitude is to say: God knows best.

1799, C.f. x. l. n. 1382.

1800 Should we construe the clause "that ye can see" to refer to "pillars" or "to the heavens"? Either's admissible, but I prefer the former. The heavens are supported on no pillars that we can see. What we see is the blue wailt of heaven, but there are invisible forces or conditions created by Goc, which should impress us with His power and glory.

1801. Cf, x, x, and n 1386. We must not think that anything came into being by itself or carries out its functions by itself. God is the active Force through which everything has its life and being and through which everything is maintained and supported, even though fixed Laws are established for its regulation and government. The "term appointed" limits the duration of their functioning: its ultimate returns its God, as its beginning proceeded from God.

1802. Cf. x, 31, n. 1425. Where the laws of nature are fixed, and everything runs according to its appointed course, the government and regulation behind it is still that of God. Where there is limited freewill as in man, yet the ultimate source of man's faculties is God. God cares for His creatures. He does not, as in the idea of polytheistic Greece, sit apart on Olympus, careless of His creatures.

That ye may believe with certainty In the meeting with your Lord. 1803

- 3. And it is He Who spread out The earth, and set thereon Mountains standing firm, And (flowing) rivers: and fruit Of every kind He made In pairs, two and two: 1864 He draweth the Night as a veil 1803 O'er the Day. Behold, verily In these things there are Signs For those who consider!
- 4. And in the earth are tracts (Diverse though) neighbouring, And gardens of vines And fields sown with corn, And palm trees—growing how Out of single roots or otherwise: Watered with the same water, Yet some of them We make More excellent than others to eat. 1997 Behold, verily in these things

لَمُلْكُولِهُ لِلَّا وَيَكُمْ نَوْهُ وَأَنَ ﴿ وَهُوالْذِي مَدَّا لَا زَضَ وَجَسَلَ فِيهَا رَوَّ بِينَ وَأَنْهَ كُرُّا وَمِن كِلِ الضَّمَّ يَدِ جَمَّلَ فِهَا لَوْفَ مِنْ إِنْفَيْقِ يُغِنْ فِي الْفَالْفَا أَوَّالَ فَهَا لَوْنِ فَلَا لِمُنْ فِلْمُ مُنْتَحَوْرَاتُ فَتَحَدُّونَ ﴿ وَفَا الأَوْنِ فِلْمُ مُنْتَحَوْرًا نِنْ فَلِمُ مُنْتَحَوْرًا نِنْ فَتَحَدُّنَاتُ فَتَحَنَّنَاتُ الْفَاقِينَاتُ الْمُنْ فَلَمْ مُنْتَحَوْرًا نِنْ فَتَحَدَّنَاتُ الْفَاقِينَاتُ اللَّهُ وَمِنْ فِلْمُ مُنْتَحَوِّرًا نِنْ فَلَا مُنْتَحَوْرًا نِنْ فَلَا مُنْتَحَوِّرًا نِنْ فَلَا مُنْتَحَوِّرًا نِنْ فَلَا مُنْتَحَوِّرًا نِنْ فَلِمُ مُنْتَحَوِّرًا نِنْ فَلَا مُنْتَعِلًا الْمُنْ الْمُنْ الْمُنْ الْمُنْفَاقِلَةً مُنْتَحَوِّرًا نِنْ فَلَا مِنْ الْمُنْفِقِيلَةً اللَّهُ فَالْمُنْ الْمُنْفِقِيلًا اللَّهُ اللَّهُ فِي اللَّهُ الْمُنْفِقِيلَةً لِلْمُنْ اللَّهُ اللّلَهُ اللَّهُ اللْلِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّالِمُ اللَّهُ اللّهُ اللْمُنْ الْمُنْ اللَّالْمُ اللَّهُ اللَّالْمُ اللَّهُ اللْمُل

۞ قَوْيَالْأَرْضِ فِطَعٌ مُنَجُودَاتُ وَجَنَتُ مِنْأَعَنَهُ وَلَذَعٌ قَاغِبُلُ صِنْوانٌ وَغَيْرُ صِنْوانِ لِبُنْقَ بِمَاءٍ وَاجِدُونُفَضِنْلُ بَعْضَهَا عَلَ بَعْضِ فِي الْأُكْثِلْ

1883. One manifestation of His caring for His creatures, even where a limited amount of freewill is granted for their development, is that He is careful to explain His Sigus both in nature and in express and detailed revelation through His Messengers, less man should have any doubtes whether he has to return ultimately to his Lord and account for all his actions during the "term appointed," when he was given some initiative by way of trial and preparation. If man attends carefully, to the Signs, he should have no doubt whatever.

1804. I think that this refers to ser in plants, and I see M. P. has translated accordingly. Plants like animals have their reproductive apparatus.—male stamens and female pistifs. In most cases the same flower combines both stamens and pistifs, but in some cases these organs are specialised in separate flowers, and in some cases, even in separate trees. The date-palm of Arabin and the Papaya of India, are instances of fruit trees which are un-sexual.

1805 Cf. vii. 54 and n. 1032. The whole passage there may be compared with the whole passage here. Both their similarity and their variation show how closely reasoned each argument is, with expressions exactly appropriate to each occasion.

180h. Does "growing out of single roots or otherwise" quality "palm frees" or "vines" and "com" as well? The former construction is adopted by the classical Commentators; in which case the reference is to the fact either that two or more palm trees occasionally grow out of a single root, or that palm trees grow sometimes as odd trees' and sometimes in great thick clusters. If the latter construction is adopted, the reference would be to the fact that date-palms (and palms generally) and some other plants arise out of a single tap-root, while the majority of trees ause out of a net-work of roots that spread out extensively. Here is adaptation to soil and water conditions.—another Sign or wonder of Creation.

1807. The date-palm, the crops of lood-grains, and the grape-vine are all fed by the same kind of water: yet how different the harvests which they yield! And that applies to all vegetation. The fruit or eatable produce may vary in shape, size, colour, flavour, etc., in endless variety.

There are Signs for those

- 5. If thou dost marvel
  (At their want of faith),
  Strange is their saying:
  "When we are (actually) dust, week
  In a creation repewed?" They are
  Those who deny their Lord! They
  Are those round whose necks
  Will be yokes (of servitude): weo
  They will be Companions
  Of the Fire, to dwell therein
  (For ave)!
- 6. They ask thee to hasten on The evil in preference to the

Yet have come to pass, Before them, (many) exemplary Punishments 1 But verily. Thy Lord is full of forgiveness For mankind for their wrong-doing And verily thy Lord Is (also) strict in punishment.

7. And the Unbelievers say:
"Why is not a Sign sent down
To him from his Lord?" 1811
But thou art truly

رُضَ فَي ذَلِكَ لَأَ يَهْ لِلْفَوْمِ يَعْفِلُونَ ﴿ وَمِن نَجْبُ فَجَدِ يَلْهِ أُوْلَيْكَ اللَّذِينَ حَفَرُوا أَوْنَا لَوْ خَلُوجِدِ يَلْمُ أُولَيْكَ اللَّذِينَ حَفَرُوا مِنْ فِي مِرْ الُّولِيكَ الأَعْلَىٰلُ فَيْ اعْتَافِقِيدِ وَوَيَسْ يَفِلُونِكَ الْسَّيِّةَ فِينَا عَلِدُونَ وَوَيَسْ يَفِلُونِكَ اللَّهِ عِنْهُ النَّكُ لِلَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُعَالِمُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلِمُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَا اللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَ اللَّهُ اللْمُؤْمِنَا اللَّهُ اللْمُؤْمِنَ اللْمُؤْمِنَا الللَّهُ اللْمُؤْمِنَا الللْمُؤْمِنَ اللْمُؤْمِنَ اللْمُؤْمِنِ اللْمُؤْمِنِ اللَّهُ ا

1808. After seeing the Signs in nature and the Signs in revelation, it is indeed strange that people should deny their Creator. But if they admit the Signs of the Creator. Who works marvels before their very eyes every day, why should they doubt that when they are reduced to disst, they can be raised up again? If one creation is possible, what difficulty can there be in accepting a renewed creation? It becomes then a question of an obstinate and rebellious will, for which the punishment is described.

1809. A glal. yokes (of servitude): Cf vn. 157 and n. 1128. The punishment may be conceived of in two stages: immediately, yokes of servitude to superstition, falsehood, etc., as against the freedom in Faith: and finally, the Fire which burns the very soul.

1810. The Unbelievers by way of a taunt say: "If there is a punishment, let us see it come down now." The answer to it is threefold. (I) Why do you want to see the punishment rather than the mery of God? Which is better? (2) Have you not heard in history of terrible punishments for evil? And have you not before your very eyes seen examples of wickedness brought to book? (3) God works not only in justice and punishment, but also in mercy and forgiveness, and mercy and orgiveness come first.

1811, After all the Signs that have just been mentioned it is mere fractiousness to say, "Bring down a Sign." Mustafa brought Signs and credentials as other Prophets did, and, like them, refused to satisfy mere dide curiosity.

(١٣) سورة الرعد

A warner, and to every people A guide. 1813

#### SECTION 2.

- 8. Sod doth know what Every female (womb) doth bear, 1939 By how much the wombs Fall short (of their time Or number) or do exceed. Every single thing is before His sight, in (due) proportion.
- He knoweth the Unseen And that which is open: He is the Great, The most High.<sup>1846</sup>
- 10. It is the same (to Him)
  Whether any of you
  Conceal his speech or
  Declare it openly;
  Whether he lie hid by night
  Or walk forth freely by day."
- 11. For each (such person) 1886 There are (angels) in succession, Before and behind him: They guard him by command

مُنذِذً وَلِكُلِّ فَوَمِهَا فِي مَن مَا فَي مُعَالِهِ

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أَنْ فَقَا فَيْصُ

الأَرْحَامُ وَمَا تَرْدَاذً وَكُلُّ أَنْ فَا تَعْمِيلُ أَنْ فَا اللَّهِ مُن اللَّهُ اللْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللْمُنَالِمُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الل

1812. The last sentence of this verse has usually been interpreted to mean that the Apostle's function was merely to warn, and that guidance was sent by God to every nation through its apostles. I think the following interpretation is equally possible: 'it is tistelf a Sign that Muşaffa should warn and preach and produce the Qur-an, and the guidance, as from God.'

1813. The female womb is just an example, a type, of extreme secrecy. Not even the female herself knows what is in the womb,—whether it is a male young or a female young, whether it is one or more, whether it is to be born short of the standard time or to exceed the standard time. But the most hidden and apparently unknowable things are clear to God's knowledge: there is no mere chance: all things are regulated by God in just measure and proportion. The general proposition comes in the last sentence: "every single thing is before His sight, in (due) proportion."

1814. A verse of matchless rhythm in Arabic.

1815. Our most hidden thoughts and motives are known to Him at all times.

1816. See last verse. Every person, whether he conceals or reveals his thoughts, whether he skulles in darkness or goes about by day,—all are under God's watch and ward. His grace encompasses everyone, and again and again protects him, if he will only take the protection, from harm and evil. If in his folly he thinks he can secretly take some pleasure or profit, he is wrong, for recording angles record all, this boughts and deeds,

Of God. Verily never
Will God change the condition
Of a people until they
Change it themselves
(With their own souls).
But when (once) God willeth
A people's punishment,
There can be no.
Turning it back, nor
Will they find, besides Him,
Any to protect

- 12. It is He Who doth show you The lightning, by way Both of fear and of hope: 1838 It is He Who doth raise up The clouds, heavy With (fertilising) rain!
- 13. Nay, thunder repeateth His praises, MIB And so do the angels, with awe: MIB He flingeth the loud-voiced Thunder-bolts, and therewith He striketh whomsoever He will... Yet these (are the men) Who (dare to) dispute About God, with the strength Of His power (supreme)!

إَنَّ اللَّهُ لَا يُعْمَانِهُمَا سِقَوْمِ حَثَّىٰ يُغَيِّرُواُ مَا يَأْ نَعْسُهِ هِذَّ الْأَلْوَاللَّهُ يُقَوْمِ شَوَّعًا فَلَا مَرَّةً لَهُ وَمَا لَمُمْ مِن دُوفِهِ مِن وَالٍ

هُوَالْذِى أَيْرِيكُ مُالْبَرْقَ خَوْفًا وَطَمَعًا
 وَنْ يَنْ يُنْ النَّمَا بَ الْفِنْ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّالَةُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

۞ وَلَيْسَغُ الزَّهُ لِ يَحْسَدُوهِ وَالْمُلْآ يَحَةُ مِنْ
 ﴿ وَالْسِيلُ الشَّوْمِقُ فَيْصِيبُ إِسَا
 مَن بَيْنَآ وَ وَهُرْ يُجُدِّ لُوْنَ سِنْ اللَّهِ وَهُوَسَدُوبُ
 الْتَقَالُ

1817. God is not intent on pynishment. He created man virtuous and pure; he gave him intelligence and knowledge; he surrounded him with all sorts of instruments of His grace and mericy. It, in spite of all this, man distorts his own will and goes against God's Will, yet is God's forgiveness open to him if he will take it. It is only when he has made his own sight blind and changed his own nature or soul away from the beautiful mould in which God formed it, that God's Wrath will descend on him and the favourable position in which God placed him will be changed. When once the punishment comes, there is no turning it back. None of the things which he relied upon—other than God—can possibly protect him.

1818. Here then is the climax to the answer of the sarcastic challenge of the Unbelievers for punishment, in language of great sublimity. Why look to evil rather than to good?—to punishment rather than to mercy?—to the fear in the force and fire of the lightning rather than to the hope of good and abundant crops in the rain which will come behind the lightning clouds?

1819. Nay, thunder itself, which may frighten you, is but a tame and beneficent force before Him, declaring His praises, like the rest of creation. THUNDER thus aptly gives the name to this Sūra of contrasts, where what we may think terrible is shown to be really a submissive instrument of good in God's hands.

1820. And the angels, whom we think to be beautiful creatures of power and glory nearest to God, yet feel reverence and awe even as they praise His holy name.

1821. Who is puny man, to call God in question? Cf. some variations on this theme in the Book of Job, itself an Arabian book,  $eg_n$  chapters 38 to 41,

- 14. The or Him (alone) is prayer
  In Truth: "M" any others that they
  Call upon besides Him hear them
  No more than if they were
  To stretch forth their hands
  For water to reach their mouths
  But it reaches them not:
  For the prayer of those
  Without Faith is nothing
  But (futile) wandering
  (in the mind). MM
- 15. Whatever beings in there are
  In the heavens and the earth
  Do prostrate themselves to God in the Acknowledging subjection),—with
  good-will
  Or in spite of themselves:
  So do their shadows in the mornings and evenings.

الْهُ وَعُودُ الْحَيِّ وَالَّذِينَ بَدْعُونَ مِن دُونِدِ الْاسْتَجْدُونِ مِن دُونِدِ الْمُسْتَخْدُ الْمُ الْمُسْتَخِدُ الْمُسْتَخِدُ الْمُسْتَخَدِينَ الْمُسْتَخَدُ وَمَا الْمُسْتَالُ وَالْمُسْتَالِينَ الْمُسْتَخَدُ وَمَا الْمُسْتَخَدُ وَمَا الْمُسْتَقَدُ وَمَا الْمُسْتَعَالِينَ الْمُسْتَخَدُ وَمَا الْمُسْتَعَالِينَ الْمُسْتَعِينَ فِي الْمُسْتَعِينَ فِي وَالْمُسْتِقِينَ الْمُسْتَعِينَ فِي الْمُسْتِعِينَ فِي الْمُسْتِعِينَ فِي الْمُسْتَعِينَ فِي الْمُسْتَعِينَ فِي الْمُسْتَعِينَ فِي الْمُسْتَعِينَ فِي الْمُسْتَعِينَ فِي الْمُسْتِعِينَ فِي الْمُسْتَعِينَ فِي الْمُسْتَعِينَ فِي الْمُسْتَعِينَ فِي الْمُعِلِينَ الْمُسْتَعِينَ فِي الْمُسْتِعِينَ فِي الْمُسْتِعِينَ الْمُسْتِعِينَ فِي الْمُسْتَعِينَ فِي الْمُسْتِعِينَ الْمُسْتَعِينَ فِي الْمُسْتَعِينَ الْمُسْتَعِلِينَ الْمُسْتَعِلِينَ الْمُعِلِينَا الْمُسْتَعِلْمِينَا الْمُسْتَعِينَ الْمُسْتَعِلِينَا الْمُسْتِعِينَ الْمُسْتَعِلِينَا الْمُسْتَعِلِينَ الْمُسْتَعِلِينَ الْمُسْتَعِلْمِينَا الْمُسْتَعِلِينَ الْمُسْتَعِلِينَ الْمُسْتَعِلِينَا الْمُسْتَعِلِينَا الْمُسْتَعِلِينَا الْمُسْتَعِلِينَا الْمُسْتَعِلِينَا الْمُسْتَعِلِينَا الْمُسْتَعِلِينَا الْمُسْتَعِينَا الْمُسْتَعِلِينَ الْمُسْتَعِلِينَ الْمُسْتَعِلِينَ الْمُسْتَعِلِينَ الْمُسْتَعِلِينَا الْمُسْتَعِلِينَا الْمُعْمِينِينَ الْمُسْتَعِيْكِ الْمُسْتَعِينَ الْمُسْتَعِينِ الْمُسْتَعِلِينِ الْمُ

(١٣) سورة ألا عاد

1822, Hage struth; right; what is due, befitting, proper. All these meanings are to be understood here. If we worship anything other than God (whether it is idols, stars, powers of nature, spirits, or deifed men, or Self, or Power, or Wealth, Science or Art, Talent or Intellect), our worship is both foolish and futile.

1823. Without Faith, it is obvious that prayer of worship has no meaning whatever. It is but an aberration of the mind. But there is a deeper meaning. You may have faits faith, as in supersitions or in worshipping things other than God, as explained in the last note. In that case, 100, you are pursuing mere phantoms of the mind. When you come to examine it, it is mere imbecultiy or fullity. Worship and prayer are justified only to the One True God.

1824. There is much mystic meaning here, and indeed in the whole of this highly poetical S07a. Notice that the original of what I have translated "whatever being" is the personal pronoun man, nor mā. This then refers to beings with a personality, eg. angels, spirits, human beings, and possibly other things of objective (not necessarily material) existence, as contrasted with their Shadows or Simulacra or Appearances, or Phantasms, mentioned at the end of the verse. Both these Deings and their Shadows are subject to the Will of God. See notes 1823 and 1827.

1825. "Prostrate themselves": the posture means that they recognise their subjection to God's Will and Law, whether they wish it or not.

1826 "In spite of themselves". Satan and the Spirits of Evil. They would like to get away from the control of the All-good God, but they cannot, and they have to acknowledge His supremacy and lordship over them.

1827. Even the Shadows—creations of the Imagination, or projections from other things and dependent on the other things for their existence, as shadows are to substance—even such shadows are subject to God's Laws and Will, and cannot arise or have any effect on our minds except by His permission. The Shadows are longest and therefore most promnent when the sun is level, and tend to disappear as the sun approaches the zenth. But even when they are longest and most prominent, they are still subject to God's Will and Law. The sun itself in this connection has a mystic meaning, referring to Intelligence, true Insight, the divine Lisht.

16. Say: "Who is the Lord and Sustainer 1898 Of the heavens and the earth?" Say: "(It is) God." Say: "Do ye then take (For worship) protectors other Than Him, such as have No power either for good Or for harm to themselves?" 1839 Say: "Are the blind equal With those who see? Or the depths of darkness Equal with Light?" Or do they assign to God 1890 Partners who have created (Anything) as He has created. So that the creation seemed To them similar? Say: "God is the Creator Of all things : He is The One, the Supreme and Irresistible."

۞ فَابِسَ رَبُ السَّمَانِ وَالْأَرْضِ أَلِيا لَمَهُ فَلَ اللَّهُ فَلَ الْمَائِحَةُ مَن وَفِيهِ النَّمَانِ وَالْأَرْضِ أَلِيا اللَّهُ فَلَ الْمَائِحَةُ مَن وَفِيهِ النَّائِحَةُ الإَمْنَانِ فَلْ صَلَيْسَنِوَى النَّمْنَةُ لَنْ النَّائِحَةُ الْمَائِحَةُ النَّمْنَةُ النَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ

17. He sends down water water From the skies, and the channels Flow, each according to its measure: But the torrent bears away The foam that mounts up To the surface. Even so,

۞ٲؙڗڗٙؠڗؘٲڵۺۜٳۧۼؠؖٙٵٞٷؘڡٚڛؘٲڬٲٞۏۅؘؠڋ۠ؽۣڡٞۮڽڡٵ ۿؘڂٮٛػڶٳڵۺۜؽؙڶؘؽؘڋٲڒٙڸڲؙؖۜ

<sup>1828.</sup> The meaning of "Rebb" is explained in n. 20, to i. 2.

<sup>1829.</sup> Cf. v. 79.

<sup>1830.</sup> This verse may be analysed into six parts, each two parts going together like question and answer. Each except the fifth part is introduced by the word "Say", which is equivalent in old Arabic to inverted commas. The fifth part, "or do they assign.....similar?" is not introduced by "Say", because it is in the indirect form.

<sup>(1)</sup> Who is the Lord and Sustainer of the Worlds? It is God. (2) And yet you worship other gods? No, no one can be equal to Him, any snore than darkness is equal to light. (3) Your other gods have created nothing by which you can be misled? No indeed; He is the only Creator, the One and Supreme.

<sup>1831.</sup> This verse is full of parables. (1) It is God Who sends rain and He sends it to all. See how it flows in different channels according to their capacities. Some are sluggish; some have a swift current. Some form great rivers and irrigate wide tracts of country; some are clear crystal streams, perhaps in hilly tracts, with beds of clean pebbles which you can see through the water. Some produce delicious edible fish: and some are infested by crocodiles or injurious monsters. And there are degrees and degrees among brooks, streams, lakes, rivers, and seas. So with the rain of God's mercy and the knowledge and wisdom and guidance which He sends. All can receive it. Different ones will respond according to their capacities. (2) In the physical world, water is pure and beneficial. But froth and soum will gather according to local conditions. As the floods will carry off the scum and purify the water, so will the flood of God's spiritual mercy carry away our spiritual scum and purify the water. (3) The froth may make a great show on the surface, but it will not last. So will there for forthy knowledge, which will disappear, but God's Truth will endure.

Form that (ore) which they heat use In the fire, to make ornaments' Or utensils therewith, There is a scum likewise. Thus doth God (by parables) Show forth Truth and Vanity. For the scum disappears Like froth cast out; While that which is for the good Of mankind remains On the earth. Thus doth God Set forth parables.

C. 115.1

18. For those who respond
To their Lord, are (all)
Good things. But those
Who respond not to Him,—
Even if they had all
That is in the heavens
And on earth, and as much more,
(In vain) would they offer it \*\*BF\*
For ransom. For them
Will the reckoning be terrible:
Their abode will be Hell,—
What a bed of misery!

وَقَافِوْدُونَ عَلَيْهِ فِالنَّارِ آبَيْنَا آعِيلَةٍ إَوْ مَنْعِ زَبَّتُيْتُ أَوْكَنَاكِ يَضْوِبُ آلَّهُ آلُحَقَّ وَالْبَطِلُّ فَأَمَا الزَّبُهُ فَيَذَهِ مِنْ إِنَّا أَوْنَ يَعْمَ النَّاسَ فَيَمْكُ فَيْ فِالْأَرْضِ كَذَلِكَ يَضْوِبُ اللَّهُ الأَمْنَالَ هِ لِلْأَيْنِ لَهُ مُسْوَءًا لِيَعْمَ الْمُنْتَالَ وَلَيْنِ لَهُ مُسْوَءًا لِيُعَمِّدُ لِافْتَدَاقًا مِنْهُ مَنْ الْمُنْفَالِهِ الْمُنْفَاقِمُ مَنْ الْمُنْفَاقُومُ الْمُنْفَاقِيمُ الْمُنْفَاقُومُ اللَّهُ الْمُنْفَاقُومُ الْمُنْفَاقِيمُ اللَّهُ الْمُنْفَاقِيمُ اللَّهُ الْمُنْفَاقِيمُ الْمُنْفَاقِيمُ الْمُنْفَاقُومُ الْمُنْفَاقِدُ الْمُنْفَاقُومُ الْمُنْفِقِيمُ الْمُنْفَاقُومُ الْمُنْفَاقُومُ الْمُنْفَاقُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفُولُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفُومُ الْمُنْفِقُومُ الْمُنْفِقُومُ الْمُنْفُومُ ا

C. 115.—The seeing and the blind are not alike:
(XIII. 19-31.) Nor are those blessed with Faith and those without.

The former seek God, and attain Peace and blessedness in their hearts, And a final Home of rest: the latter Are in a state of Curse, and their End Is terrible. If God in His wisdom Postpones retribution, it is for a time. His promise never fails: it will come To pass in His own good time. In all things it is for Him to command.

#### SECTION 3.

 Is then one who doth know That that which hath been ٠ \* أَفَرَنِعَنَا لِمُأَثَّمًا

<sup>1832.</sup> In continuation of the last note, the fourth parable is that of metal ores : (4) the ore is full of metal ores. (4) the ore is full of metal or house admixture, but the fire will separate the gold from the dross (or ornaments, or (3) some metal of household untilty, with which you make every-day utensits, which the fire will separate from admixtures which you do not want. So the fire of God's test, either by adversity or by affluence, will search out the true metal in us and reject the dross. It will show us what is valuable or what is useful, from all sorts of seum and vanity which we collect and mesall knowledges.

Revealed unto thee From thy Lord is the Truth, Like one who is blind? 1884 It is those who are Endued with understanding That receive admonition;—

- 20. Those who fulfil the Covenant Of God and fail not In their plighted word:
- 21. Those who join together
  Those things which God
  Hath commanded to be joined, 1855
  Hold their Lord in awe,
  And fear the terrible reckoning;
- 23. Gardens of perpetual bliss:
  They shall enter there,
  As well as the righteous
  Among their fathers, their spouses,

رِلْ يَعْلَى الْمَالِيَّا الْأَلِيْ الْمَالِيْ الْمَالِيْ الْمَالِيْ الْمَالِيْ الْمَالِيْ الْمَالِيْ الْمَالِي عَالَٰذِنَ الْمُوفِّونَ بِعَمْدِ اللّهِ وَلَا يَسْتَصْنُونَ الْمِيْنَافِّ فَي مِلْمُونَ مِنْ الْمَالِيْ الْمَالِيْ الْمَالِيْ الْمُولِيْلِينَ الْمُنْفِقِ الْمُعِيدَ الْمُولِينِينَ الْمُنْفِقِةِ الْمُعْلَى اللّهِ اللّهُ اللللللّهُ اللّهُ اللللّهُ اللّهُ الللللّهُ اللللللّهُ اللللللّهُ الللّهُ الللّهُ اللللللللّهُ اللللللّهُ اللللللّهُ الللّهُ الللللللللّهُ الللل

عَافًا مُوْلَاكِتُ لَوْ قَالَمْنَعُوْلِمَا تَدَفَّتُ مُرِينًا وَعَكَانِيَةً وَيَدَدُّرُونِ إِلْمُسْتَنَوَالتَّيْعَةَ أُوْلِيَالَ لَمُسْمُعُنِّى اللَّالِ

﴿ جَنْتُ عَذَنِ يَدْخُلُونَهَا وَمَن سَلَمْ مِنْ آبَاتِهِمْ وَأَنْ الْإِيهِمْ وَأَنْ الْإِيهِمْ وَأَنْ الْإِيهِمْ وَأَذَا وَالْحِمْدُ

1834. In this section the contrast between Faith and Righteousness on the one hand and Insidelity and Evil on the other is set out. The righteous man is known as one who (1) receives admonition: (2) is true to his convenants; (3) follows the universal Religion of Faith and Practice joined together; (4) is patient and persevering in seeking God; and in practical matters he is known to he (5) regular in prayer; (6) generous in true charty, whether open or secret; and (7) not revenge-ful, but anxious to turn off evil with good, thus breaking the chain of evil which tends to perpetuate itself.

1835. That is, join faith with practice, love of God with love of man, and respect for all Prophets alike, i.e. follow the universal Religion, and not odd bits of it.

1836. Their journey in this life was at best a sojourn. The final Bliss is their eternal Home, which is further prefigured in the two following verses.

And their offspring: wat
And angels shall enter unto them
From every gate
(with the salutation):

- 24. "Peace unto you for that ye Persevered in patience! Now How excellent is the final Home!"
- 25. But those who break
  The Covenant of God, after
  Having plighted their word thereto,
  And cut asunder those things hiss
  Which God has commanded
  To be joined, and work mischief
  In the land;—on them
  Is the Curse; for them
  Is the terrible Home! home
- 26. Sod doth enlarge, or grant
  By (strict) measure, the
  Sustenance was
  (Which He giveth) to whomso
  He pleaseth. (The world!) rejoice
  In the life of this world:
  But the life of this world
  Is but little comfort
  In the Hereafter. 1811

۞ائتُدَيْنِسُطُ اُلِرَزِقَ لِمِنَ يَشَاهُ وَيَعْدِرُّ وَفَيْحُوا إِلْكِيَّوْهُ الدُّنْيَا وَمَاأَكْيِكُو ءُّالدُّنْيَا فِالْكِيْرُودُ إِلاَّمِنَكُمُّ

<sup>1837.</sup> The relationships of this life are temporal, but love itt righteousness is eternal. In the love and Gardens of Bliss the righteous will be re-united with all the senear and dear once whom they loved, provided only that they were righteous alor; for in eternity nothing else counts. Blood-relationships and marriage relationships create certain physical bonds in this life, which may lead to much good, and possibly also to evil. All fat is physical or evil will go. But the good will come forth with a new meaning in the final Reckoning. Thus ancestors and descendants, husbands and wives, brothers and sisters (for Zurriyai includes them), whose love was pure and sanctified, will find new bliss in the perfecting of their love and will see a new and mystic meaning in the old and ephemeral bonds. Can we wonder at Jacob's re-union with Joseph, or that of Moses with Aaron, or of Muhammad Muhafa with the Lady Khadija? In fact all the Righteous will be re-united in the Hereafter (xil. 101).

<sup>1838.</sup> This is the opposite of the things explained in xiil, 21 above, n. 1835.

<sup>1839.</sup> This is in contrast to the state of the blessed, described in xiii. 22-24 above. The Curse is the opposite of the Bliss, and the Terrible Home is the opposite of the Eternal Home, the Gardens of perpetual bliss.

<sup>1840</sup> God, the Sustainer and Cherisher of all His creatures, gives sustenance to all,—the sustenance including all means for their physical, moral, intellectual and spiritual growth and development according to their needs and capacities. To some the grants it in abundance; to others He gives it in strict measure. No one can question Him, for His Will is supreme, and it is the measure of all good.

<sup>1841.</sup> Cf. ix. 38. The meaning here may also be: This present life is just a furniture, a convenience a stepping stone, a probation, for the life to come. In itself it is less important than the Hereafter.

#### SECTION 4.

- 27. 所 he Unbelievers say: "Why Is not a Sign sent down To him from his Lord?" 1844 Say: "Truly God leaveth, To stray, whom He will; But He guideth to Himself Those who turn to Him In penitence,—
- 28. "Those who believe, and whose hearts
  Find satisfaction in the remembrance
  Of God: for without doubt
  In the remembrance of God
  Do hearts find satisfaction."
- 29. "For those who believe And work righteousness, Is (every) blessedness, <sup>1844</sup> And a beautiful place Of (final) return."
- 30. Me hus have We sent thee Amongst a People before whom (Long since) have (other) Peoples (Gone and) passed away; to order that thou mightest Rehearse unto them what We Send down unto thee by inspiration;

۞ وَيَعُولُ ٱلْأَيْرِنَ كَفَسُرُ وَالْوَلَآ أَيْرِ لَمَالَيْهِ \*ٱيُهُنِزَ نَقِيْتُ فُلْ لِأَنَّا لِلَّذَيْضِيْلُ مِنْ إِيَّشَاءً وَيَهُذِي كِلْهِ مِنْ أَنَابَ

۞ الَّذِينَّامَنُوا وَتَطْمَيِنُّ فُلُونِهُم بِيَكِرِا لِلَّهُ ٱلْإِيدِكِرا لِلَّهَ تَطْمَيِنُّ الْفُلُوبُ

۞ الَّذِينَ َ امْنُوا وَعَيْلُوا الصَّلْحِتْ طُوْبَا لَمُنْ وَحُسْنُهَابِ

۞ڴڒڮٲۯ؊ؽڬٷٛٲؙ؞۫ۏڡۧۮڂڬۨؽڹڣؽڰٙ ٲڞؙڒؿڹڶۯٵؾؽؠؽٳڵؽٷۧڣؾؖٵڸؾڬ

- 1842. The question is repeated from xiii. 7 above; for the line of reasoning there suggested in answer is now completed, and another line of reasoning is now taken up. God provides every guidance for those who turn to Him in perhience, but He will leave those to wander astray who deliberately close their eyes and their hearts to His grace and the comfort that comes from remembering Him and celebrating His praises.
- 1843. The Sign or Miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to God, that light, that experience, will come. If you do not, God will not force you.
- 1844. "Blessedness": Table 'an internal state of satisfaction, an inward joy which is difficult to describe in words, but which reflects itself in the life of the good man, through good and ill fortune, through good report and evil. And then, there is always the final goal to which his eyes are turned, the beautiful Home of rest in the Hereafter, after this life's struggles are over. That goal is God Himself,
- 1845. Our Prophet came later in time than other Prophets, to complete their Message and universalise Religion. And certainly it is after his age that the process of the unification of the world began. That process is not complete yet, but is proceeding apace.

Yet do they reject (Him). The Most Gracious! Sav: "He is my Lord! There is no god but He! On Him is my trust. And to Him do I turn !" ISSE

31. If there were a Qur-an With which mountains were moved.

Or the earth were cloven asunder. Or the dead were made to speak. (This would be the one!) But, truly, the Command is With God in all things ! thin Do not the Believers know. That, had God (so) willed, He could have guided All mankind (to the Right)?

But the Unbelievers, -never Will disaster cease to seize Them for their (ill) deeds. Or to settle close to their homes. Until the promise of God Come to pass, for, verily, God will not fail In His promise.1868

C. 116,-The mockery of God's apostles is an old game (xiii, 32.43.) Of the world. But God's Truth will come

> To its own in good time. The End Of the righteous is their Home of Bliss. And they rejoice in the revelations They receive. The Messengers of God Take their due share in the life Of the world; they win through by God's grace Against all the plots of the world. Their witness is from God, through His revelation.

1846. Faith tells us that no amount of opposition from Unbelievers can ever stop God's Plan

1847. Everything is possible and in God's power. His Plan is beneficent and all-embracing. But it is not for His creatures to dictate to Him, or demand what He should do, or how He should do it, The Command is with God in all things. The Believers know His omninotence, and they also know that He will order His world for the best.

1848. Let not the Unbelievers think that if they seem to prosper for a time, that is the end of the matter. They are warned about three things. (1) Their ill deeds must carry evil consequences for them all the time, though they may not perceive them for a certain time. (2) Their homes, their places of resort, the circles in which they move, will also be haunted by their ill deeds and their consequences. For evil makes a complex of its environment. The walls of Jericho, when they fall, must bring down all Jericho in its ruins. (3) The ultimate Disaster, the final Reckoning, must come. for God never fails in His promise. True values must eventually be restored : the good to the good, and the evil to the evil.

The Commentators draw illustrations from the life of the Apostle, his exile from Mecca, and his restoration A similar miracle works in all history. But the Command is with God,

#### SECTION 5.

32. Mocked were (many)

apostles <sup>123</sup>
Before thee: but I granted
Respite to the Unbelievers,
And finally I punished them:
Then how (terrible) was My
requital ! <sup>1850</sup>

- 33. Is then He Who standeth Over every soul (and knoweth) All that it doth, (Like any others)? And yet They ascribe partners to God. Say: "But name them! 1851 Is it that ve will Inform Him of something He knoweth not on earth, Or is it (just) a show Of words?" Nay! to those Who believe not, their pretence 1868 Seems pleasing, but they are Kept back (thereby) from the Path. And those whom God leaves To stray, no one can guide,
- 34. For them is a Penalty
  In the life of this world, MEAN
  But harder, truly, is the Penalty
  Of the Hereafter: and defender
  Have they none against God.
- 35. The parable of the Garden Which the righteous are promised! -

۞ وَلَقَدَا اَسْهُ فِيزِيَّا رُِسُلِ إِمِنْ فَبَالِكَ فَأَمْلِكُ لِلَّذِينَ كَنَّمُ الشَّمَّ أَعَدُنْهُ مُرَّفًّ فَكَيْفَ كَانَ عِقَابِ

اَ أَفَنَّ هُوَقَا لِهُ عَلَى الْسَبِي الْمَا الْمَالِيَّةِ الْمَرْكَاءَ قُلْ الْمَسْرِيَّةِ الْمُرْكَاءَ قُلْ الْمَشْرِكَةِ وَالْمُرْفِقِ الْمُرْفِقِ الْمُرْفِقِ الْمُرْفِقِ الْمُرْفِقِ الْمُرْفِقِ الْمُرْفِقِ اللَّهِ اللَّهُ عَلَا اللَّهُ عَلَى الْمُعْتَى اللَّهُ عَلَى الْمُؤْمِعِ عَلَى الْمُؤْمِعِ عَلَى الْمُؤْمِعِ عَلَى اللَّهُ عَلَى الْمُؤْمِعِ عَلَمُ عَلَى الْمُؤْمِعِ عَلَمِ عَلَى الْمُؤْمِعِ عَلَمِ عَلَى الْمُؤْمِعِ عَلَمِ عَلَم

الله هده على التحبو والدنية ولق المدورة النيات المؤخرة أمني والمدورة المنتقى والمدورة المنتقدة والمنتقدة والمنتقدة المنتقدة المن

1849, Cf. vi. 10.

1850. The punishment was in many cases deferred. But when it did come, how terrible and exemplary it was!

1851, Cf. xii. 40. 'You have but to name your talse gods, and you will see that they are nothing hut names. There is no reality behind them, whereas God is the One great Reality. He penetrates everything through and through and knows all things. Do you dare to tell Him of something on earth that He does not know? Or is it just a trick or a show of words?

1852. All pretences and fancies seem attractive to their inventors, but alast they are a great obstruction to the Path of Religion and Truth. However, if by their contumacy, they have cut themselves of from God's grace, who can guide them or reclaim them from their errors?

1853. The consequences of sin may be felt in this life itself, but they are nothing compared to the final penalties in the life to come.

Beneath it flow rivers: Perpetual is the enjoyment

And the shade therein: 1858
Such is the End
Of the Righteous; and the End
Of Unbelievers is the Fire. 1858

36. Me hose to whom We have Given the Book will rejoice At what hath been revealed Unto thee: but there are Among the clans will those who

A part thereof. Say:
"I am commanded to worship
God, and not to join partners
With Him. Unto him
Do I call, and
Unto Him is my return."

37, Thus have We revealed it To be a judgment of authority 1809 تَقِيقِ مِن فَيْنِهَا الْأَفْهَتُثْرُا كُلُهَا دَآيِهُ وَظِلْهُما فِلْكَ عُقِي الْذِينَ الْقَوْلُ وَعُفْتِي الْكَثِينَ الْمَنْكُو الْكَارُ ۞ وَالْذِينَ الْمَنْكُو الْكَتِلَا يَفْرَحُونَ بِمَنَا الْزِلَمِ الْذِينَ الْمُنْكَالُ الْمُحَرَّا بِمَن يُسْكِرُ بَعْصَمُو فَوْلِ الْمِنْكَ الْمُنْكِلُ الْمُحَرِّا لِمُنْكِلًا اللّهِ وَلَا الْمُرْكَ بِهِ عَلَيْهِ الْمَدُولُ الْمَالُ الْمَنْكِ مِثَابِ

(١٣) سورة الأعد

@وَكَذَٰلِكَ أَنْزَلْنَهُ مُحْكُمًا

1854. For the comprehensive meaning of the root akala (literally "to eat"), see v. 69, n. 776. In its derived meaning it means fruit and enjoyment of all kinds, spiritual as well as other. The joys of the aven are not like the joys of the earth, which fade away or cloy. The joys of heaven are pure, lasting, and without any of the drawbacks which we associate with the joys of the sense.

1855. Zillun: Interally shade; hence, shelter, protection, security. All these meanings are implied. Shade is one of the delights of a garden. Cf. iv. 57, and n. 579.

1836. In this, as in other places, the Fire is contrasted with the Garden, as Misery is contrasted with Bliss. We can also Imagine other incidents in contrast with those of the Garden; e.g., with the Fire will be drought, aridity, thirst, instead of beautiful rivers; pain and suffering, instead of perpetual delight; no protection against the fierceness of the heat, as contrasted with the cool shades ever deepening as you proceed in the Garden.

1857. The Book: in a general sense, Revelation. "Those to whom the Book hath been given are both (I) the People of the Book of previous revelations, who study the new Revelation in Arabic without prejudice and Band in it confirmation of what their ancestors had received; and (2) the Muslims who receive the Qur-an with such spiritual joy.

1838. Abrab (plural of hizb)=parties, sects, troops, clans. The reference may be to the clans mentioned in xxx. 20 and 22 (that whole Stra is called Abrab). But we can understand it in a perfectly general sense. Among all sections of the people there are persons who would receive a portion of God's Truth but reject whatever does not suit them or fall in with their selfish aims or vain desires. The proper answer to them is: Surely, God's command is universal,—to worship and serve Him and refuse to bend the knee to any other; the man of God finds his staff and support in it; but he must invite all to share in its blessings; it came from God, and to God shall we all return.

1859. The Qur-an is in Arabic; therefore the Arabs, among whom it was promulgated, could have no difficulty in understanding its precepts and using it in judging of right and wrong in all their affairs. But it is also universal; therefore no one should give preference to his own vaih fancies against this authoritative declaration.

In Arabic. Wert thou to follow Their (vain) desires after the knowledge Which hath reached thee, Then wouldst thou find Neither protector nor defender 15.34 Against God.

## SECTION 6.

- 38. We're did send apostles
  Before thee, and appointed
  For them wives and children:
  And it was never the part
  Of an apostle to bring a Sign
  Except as God permitted \*\*\*
  (Or commanded). For each period
  Is a Book (revealed).
- 39. God doth blot out Or confirm what He pleaseth: With Him is The Mother of the Book. 1864
- 40. Mether We shall show thee (Within thy life-time)
  Part of what We promised them
  Or take to ourselves thy soul

رَبِ رَبِي بَسَ حَوْمَ مِرَ اللّهُ مِن اللّهُ وَلَا وَانْوِ وَجَمَالُنَا أَلْمُنْ أَزْوَاجًا وَدُرْيَةً فَمِنَا كَانَ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللللّهُ الللللّهُ الللّهُ اللللللّهُ اللّهُ اللّهُ اللّهُ اللللللللللّهُ الللللللللّهُ الللللللّهُ الللّهُ اللّهُ اللّهُ اللللل

مَّا ذُرِّيَّكَ يُعْصَنِّ ٱلَّذِّي يَهِ

1860. Cf, ii 120. The variation is in the single word "Wag" here in place of "Nagtr" in ii. 120. In each case the apt word is chosen not only for the rhythm in its own passage but for the general meaning in the Argument.

1881. All the apostles of whom we have any detailed knowledge, except one, had wives and children. The exception is Jesus the son of Mary. But his life was incomplete; his ministry barely lasted three years; his mission was imited; and he was not called upon to deal with the many-studed problems that arise in a highly organized society or State. We pay equal respect to him, because he was God's Messenger; but that is not to say that his Message covert she same universal ground as that of Muştafa. There is no reproach for a normal human being if he lives a normal human life; there is glory if he beautiles it and sets a nobler example of virtue than other men, as did Muştafa.

1862. No apostle performed any Miracle or showed forth any "Signs," except as God willed. God's Will (MashSyul) is an all-wise, universal Plan, which is not formed for the benefit of one tribe or millat or of one age or country (see also next verse). The greatest Miracle in history was and is the Qur-an. We can apprehend its beauty and grandeur to-day as much as did the people of Muştal's day,—even more, as our collective knowledge of nature and of God's creation has increased.

1863. Kitāb; I have translated "a Book (revealed)"; but it can aslo mean "a Law decreed." or "a Decree established." Ultimately the meaning is the same; for each age, according to God's wisdom, His Message is renewed.

1864, Umm-ul-Kitäb; Mother of the Book; the original foundation of all revelation; the Essence of God's Will and Law. . Cf. iii. 7, and n. 347.

(Before it is all accomplished).
Thy duty is to make
(The Message) reach them:
It is Our part
To call them to account.

- 41. See they not that We Gradually reduce the land (In their control) from its Outlying borders 10-2 (Where) God Commands, there is none To put back His command: And He is Swift In calling to account.
- 42. Those before them did (also)
  Devise plots; but in all things
  The master-planning is God's. ""
  He knoweth the doings
  Of every soul: and soon
  Will the Unbelievers know
  Who gets home in the End.
- 43. The Unbelievers say: "No apostle war Art thou." Say: "Enough For a witness between me And you is God, and such has have knowledge of the Book." Dev

فَإِنَّا عَلَيْكَ الْبِلَّاغُ وَعَلَيْنَا ٱلْحِكَادُ

@أَوَلَمْ يَمَنَا أَنَا تَأْوَالْأَصْنَ نَفْضُهَا مِنْ أَطْرَافِهَا قَالَهُ يُعَلِّمُ لامُنقِب يُحْضِيدً. وَهُوَسِيعُ أَلِيساب

٥ وَقَدْ مَكَرًا لَيْنَ مِن فَسَلِهِ فِيلَةِ الْكُرْجَيِكُمُ اللَّهِ مَنْ الْكُرْجَيِكُمُ اللَّهِ الْكَرْجَيكُ اللَّهُ اللَّالِمُ اللَّهُ اللَّا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

وَيَعُولُ الذِّينَ حَمْدُ وَالنَّتَ مُرْسَاتًا فَلَ
 وَيَعْ لَا الذِّينَ حَمْدُ وَمَنْ
 عِندَ وُرِعَالُمْ الْحِينَالُمْ اللَّهِ وَيَبْتَ حَمْدُ وَمَنْ
 عِندَ وُرِعَالُمْ الْحِينَالِينِ

1865. In the Aposite's ministry at Mecca, the Most stift-necked opposition came from the seat and centre of power in Mecca. The humbler people—the firing of Meccan society—came in readily, as also did some tribes round about Mecca. After the Hijrat there was a haid struggle between Mecca and Medina, and at last the bloodless conquest of Mecca in A.H. 8 made the Pagan structure finally collapse, though it had already been supped to its foundations. So generally, Truth finds easiest entrance through the humble and lowly, and not in the beginning at the head-quarters of power, but in the fulness of time it makes its way everwhere with tressible force.

1866. Cf. 11i 54 and n. 393.

. 1867 The enemies of Islam have to acknowledge that Mustafa was a great and noble character, but they deny his apostleship. He could point to his credentials from God in the work which he achieved, and the Qur-An which he brought.

1888 That is, those who have knowledge of revelation generally will recognise God's revelation in the holy Qur-ān. An alternative reading is "min "inds'-hi", which is written the same in Arabic, with only three rowel points different. If we adopt that, the last clause will be: "and from Him is (all) knowledge of the Book ": i.e, 'as all knowledge of the Book comes from God, the Qur-ān also bears witness to me'.

## INTRODUCTION TO SURA XIV (Ibrahim).

For the chronology and the general argument of this  $S\bar{u}ra$  in the series  $S\bar{u}ras$  x, to xv, see Introduction to S, x.

The special subject-matter of this Sūra is a continuation of the concluding portion of the last Sūra, which explained how God's revelation gains ground in spite of selfish men's opposition Here illustrations are given from the story of Moses and Abraham, and Abraham's Prayer for Mecca forms the core of the Sūra.

Summary.—Revelation leads man from darkness to light. It comes to each nation in its own language and for its own special circumstances. So was it with Moses and other apostles. There was a conflict of evil with good, but evil was destroyed. Parable of the Goodly Tree (xiv. 1-27, and C. 117).

Why will not men receive God's grace? Why will they choose to go astray? Abraham prayed to be saved from initidelity, himself and his posterity, and he prayed for Mecca, the city of the new revelation through Arabia. Good and Evil will find their proper retribution, and God's Plan of Unity will prevail (xiv. 28-32, and C. 118)

C. 117.—Revelation leads mankind from the depths (xiv. 1-27) Of darkness into light. It comes
To every age and nation in its own
Language. So was it before; so is it
Always. The apostles were doubted,
Insulted, threatened, and persecuted,
But their trust was sure in God.
It is Evil that will be wiped out.
God's Truth is as a goodly tree,
Firmly established on its roots,
Stretching its branches high and wide,
And bearing good fruit at all times.

Stra XIV.

Ibrāhīm, or Abraham.

In the name of God, Most Gracious

Most Merciful.

- 1. A Dock Which We have revealed Unto thee, in order that Thou mightest lead mankind Out of the depths of darkness Into light—by the leave issue Of their Lord—to the Way Of (Him) the Exalted in Power, Worthy of all Praise !—!!!!
  - Of God, to Whom do belong All things in the heavens And on earth!
     But alas for the Unbelievers <sup>MP2</sup>
     For a terrible Penalty (Their Unfaith will bring them)!
- 3. Those who love the life MOS
  Of this world more than
  The Hereafter, who hinder (men)
  From the Path of God
  And seek therein something crooked:
  They are astray
  By a long distance.



۞ اَرْجِيَّتُ اُرْنَكُ اِلْنَكَ لِغُرِّجَ النَّاسَ مِنَ الظُّلُاتِ اِلْمَ النَّوْرِ بِإِذْنِ رَبِّهِ مُواكَّ صِرَّطِ الْمُعَيْرِينِ الْجَبِيدِ

العرالايي له ما في السمون وما في المرالاي لوما في الأرضُّ وَوَنَّ لِلكِنْدِينَ مِنْ عَلَابٍ فَلَيْ اللَّهُ فِي اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهُ اللَّهِ الللَّهِ الللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ الللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللللَّهُ اللللللَّهُ اللللللْمُ اللللللْمُ اللللللْمُلْمُ اللَّهُ اللَّهُ الللَّهُ الللللْمُ اللَّهُ اللللللْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ اللللْمُ اللَّهُ اللللْمُ اللَّهُ اللللْمُ الللَّهُ الللْمُلْمُ اللَّهُ الللَّهُ اللَّهُ اللللْمُ اللَّهُ اللللْمُ اللللْمُ اللللْمُ اللللْمُلْمُ الللللْمُ اللللْمُ اللَّهُ الللْمُلْمُ الللْمُلْمُ الللْمُلْمُ اللْمُلْمُ اللللْمُ اللَّهُ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ

1869. For these Mystic Letters see Introduction to S. x.

1870. It is instaled on that every apostle speaks not from himself but from God. His leading into the light is but by the grace and mercy of God, not by any power of his own, or by any merit of those who hear him.

1871, In this and the next verse where the sentence is completed, three qualities of God are mentioned, viz., (I) His exalted position above all Creation; (2) His goodness, which entitles Him, and Him alone, to Praise; and (3) His Power in all heaven and earth. Thus He stands in no need of man's worship; His goodnessis all for the good of man (and His creatures); and His control over His creatures is complete; so He can carry out His Will and Plan.

1872. See the last note. That being the case, in what a sad plight are those who reject the Faith and Grace offered to them, and draw down on themselves all the terrible consequences of that rejection.—the Wrath to come!

1873. The Unbelievers are here characterised in three ways: (1) they love this ephemeral life and its vanities more than the true Life which goes into the Hereafter; (2) they not only harm themselves but mislead others; (3) their own cronked minds search for something crooked in God's straight Path (Cf. vii. 45). But in doing so, they go fatther and farther from the Trutt.

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- 4. We sent not an apostle
  Except (to teach) in the language were
  Of his (own) people, in order
  To make (things) clear to them.
  Now God leaves straying
  Those whom He pleases
  And guides whom He pleases: were
  And He is Exalted in Power,
  Full of Wisdom.
- 5. We sent Moses with Our Signs (And the command). "Bring out Thy people from the depths Of darkness into light, And teach them to remember The Days of God." "" "Cirily In this there are Signs For such as are firmly patient And constant,—grateful and appreciative."
- 6. Remember! Moses said To his people: "Call to mind The favour of God to you When He delivered you has

1874. If the object of a Message is to make things clear, it must be delivered in the language current among the people to whom the apostite is sent. Through them it can reach all makind. Their is even a wider meaning for "language." It is not merely a question of alphabets, letters, or words. Each age or people—or world in a psychological sense—easts its thoughts in a certain mould or form. God's Message—being universal—can be expressed in all moulds and forms, and is equally valid and necessary for all grades of humanity, and diust therefore be explained to each according to his or her capacity or receptivity. In this respect the Quirân is marvellous. It is for the simplest as well as the most advanced.

1875. "Whom He pleases": the usual expression for Mushayat, the universal Will and Plan, which is all-wise and on the highest plane of goodness and right-considers.

1876 "The Days of God": the days when God's mercy was specially snown to them. Every day and every hour and minute, God's grace flows to us abundantly, but there are special events in personal or national history which may be commemorated as Red-letter Days. Those to the Israelites were set out in great detail in it. 30-b1 and in other places.

1877 Sabbār is the intensive form, and includes all the ideas implied in Sabr (ii, 45 and n, 6), and ii, 133 n, 137) in an untensive degree. Shabār and Shākir have in them the idea of appreciation, recognition, graitived as shown in ideeds of goodness and rightleousness. Both terms are applied to God 'as, well as to men. A slight distinction in shades of meaning may be noted. Shabār implies that the appreciation is even for the smallest favours and response on the other side; it is a mental attitude independent of specific facts. Shābār implies gigger and more specific hinas;

1878. Cf ii. 49. The reference back to Israel and Moses serves a double purpose—as an appeal to the People of the Book, and as a reminder to the Quraish of the favour now conferred on them by the coming among them of a greater Prophet than Moses.

621

From the people of Pharaoh: They set you hard tasks And punishments, slaughtered Your sons, and let your women-folk Live: therein was A tremendous trial from your Lord."

## SECTION 2.

- 7. And remember! your Lord Caused to be declared (publicly): "If ye are grateful, I will Add more (favours) unto you; But if ve show ingratitude, 1871 Truly my punishment Is terrible indeed."
- 8. And Moses said: "If ye Show ingratitude, 1890 ve and all On earth together,—yet Is God Free of all wants.1981 Worthy of all praise.
- 9. Tonas not the story Reached you, (O people!), of those Who (went) before you ?-Of the People of Noah, And 'Ad, and Thamad?-And of those who (came) After them? None knows them 1869 But God. To them came

@مَعَالَ مُسْتَلِّدًا لِمُ يَعَلِّدُ مِلْكُونُ فِي مَا أَوْ مُنْهُ وَمَن

1879. The various shades of meaning in Shukara are explained in n. 1877 above. Kajara im Plies : (1) to reject Faith, as in ii 6 and n. 30; (2) to be ungrateful for mercies and favours received, as here; (3) to resist God or Faith, as in iii. 13; (4) to deny (the Signs of God), as in iii. 21, or deny the mission of apostles, as in xiv. 9. Kalir in the most general sense may be translated "Unbeliever"

1880. Ingratitude not only in feeling or words, but in disobedience, and wilful rejection and rebellion. If the whole of you band together against God, you do not detract from God's power one atom, because God does not depend upon you for anything, and His goodness and righteousness and praiseworthiness cannot be called in question by your contumacy.

188]. Cf. in Milton's sonnet On his Blindness: "God doth not need either man's work or His own gifts!"

1882. Even the names of all the Prophets are not known to men, much less the details of their story. If some "news" of them (for the word translated "story" may also be translated "news") reaches us, it is to give us spiritual instruction for our own lives.

Apostles with Clear (Signs);
But they put their hands with their mouths, and said:
"We do deny (the mission)
On which ye have been sent,
And we are really
In suspicious (disquieting) doubt with the said of the

10. Their apostles said: "Is there A doubt about God, The Creator of the heavens And the earth? It is He """

Who invites you, in order That He may forgive you Your sins and give you Respite for a term appointed!" They said: "Ah! ye are No more than human, Like ourselves! Ye wish To turn us away from The (gods) our fathers Used to worship: then Bring us some clear authority." 1888

11. Their apostles said to them: "True, we are human Like yourselves, but God Doth grant His grace

)883. That is, either that the Unbelievers metaphorically put their hands up to the mouths of the Prophets to try to prevent them from proclaiming their Message, or that the Unbelievers put up their flagers to their own mouths, as much as to say "Don't listen to them," or title their own fingers in token of incontinent rage. Whatever construction we adopt, the meaning is that they were intolerant of their apostles, even as the Quraish were intolerant of Muntafa and did all they could to suppress God's Truth.

1884. Cf. xi. 62. The distinction between Shakk and raib may be noted. Shakk is intellectual doubt, a doubt as to fact: is if so, or is it not? Nath is something more than intellectual doubt; a suspicion that there is fraud or deception; something that upsets your moral belief, and causes a disquiet in your soul. In lii, 30, it is used as equivalent to "calamity" or "disaster", some punishment or evil. Both kinds of doubts and suspicions are hinted at axainst men of God.

1883. The spostles (generally) clear both kinds of doubt. "You cannot doubt the existence of God! Behold His works! We are not speaking for ourselves or deceiving you. We speak according to the Message of inspiration from God." Notice that the doubters had said to the Prophets, "Ye invite us." The Prophets say; "It is God Who invites you, and He does it to save you by His grace, and give you plently of time (but not indefinite time) for pentience and amendment."

1886. Inddelity is illogical and argues in a circle. If the apostle speaks of God, the Unbeliever says, "You are only a man!" "But I speak from God!" "Oh well I our ancestral ways of worship are good enough for us!" "What if they are wrong?" "What authority have you for saying so?" "The highest authority, that from God!" And so we come back full circle! Then the wicked rely on violence, but it recoils on them, and they perish.

To such of His servants
As He pleases. It is not
For us to bring you
An authority except as God
Permits. And on God
Let all men of faith
Put their trust.

12. "No reason have we why
We should not put our trust
On God. Indeed He
Has guided us to the Ways
We (follow). We shall certainly
Bear with patience all
The hurt you may cause us.
For those who put their trust
Should put their trust on God."

# SECTION 3.

- 13. And the Unbelievers said
  To their apostles: "Be sure
  We shall drive you out
  Of our land, or ye shall
  Return to our religion."
  But their Lord inspired
  (This Message) to them:
  "Verily We shall cause
  The wrong-doers to perish!
- 14. "And verily We shall
  Cause you to abide
  In the land, and succeed them.
  This for such as fear """
  The Time when they shall stand
  Before My tribunal,—such
  As fear the Punishment denounced."

مَن يَنَا أَهُ يَنْ عِبَادِةً وَمَا كَانَا أَنَ أَن نَا يُتِكُمْ بِمُطَلَىٰ لِآبِادِ نِلَا لَقَوْتِكَلَّ الْلِمَا فَلَيْنَوَكُلُولُولُونُ (٤) وَمَا لَنَا آلَا نَوْكَلُولُولُونَ اللّهُ اللّهُ وَمَا لَنَا آلَا نُوكِكُمُ كَاللّهَ وَقَلْهُ هَدَنَا اللّهُ وَكُلُولُونَ مِنْ كَالْمَا اللّهُ وَقَلْهُ مَدَنَا فَلْهُ وَكُلُولُونَ لَهُ وَكُلُونَ اللّهِ وَقَلْهُ اللّهُ وَقَلْهُ اللّهِ وَقَلْهُ اللّهُ وَكُلُونَ اللّهِ وَقَلْهُ اللّهُ وَكُلُونَ اللّهِ وَقَلْهُ اللّهُ وَكُلُونَ اللّهِ وَقَلْهُ اللّهُ وَكُلُونَ اللّهِ وَاللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ وَلَا اللّهُ وَاللّهُ اللّهُ وَلَا اللّهُ وَاللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَاللّهُ اللّهُ وَلَا اللّهُ وَاللّهُ وَاللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ الللّهُ وَلَا اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَاللّهُ وَلَا اللّهُ وَلَا اللّ

۞ۅؘڡٚٲڶٲڸٙؽ<u>ڹػڴڗ؋ٳٳٮٛڮٳۄڗڵۼ۫ؾۣؾػؙۄٞڗ۫</u> ٲۻؾٵٛۏٛؽڡٞۅؙڎؙؽٙڣؠڷؽؾؖ۫ٲ۫ڡٙٲٛۅؾؾۧڵڶؾۿڋ ڒؿؙۿ۬؞ٛڐؿ**ڠڸڪ**ؾۧٵڟٙڵڝڽڹ

وَالشَّكِتَنَعَكُمُ ٱلْأَرْضَ مِنْ مَعْدِهِ فَرْذَالِكَ
 النَّخَافَ مَقَاعِي وَخَافَ وَعَدد

<sup>1887.</sup> The arguments in a circle were explained in the last note, But Infidelity looks upon argument merely as an amusement. Its chief weapon is physical force. As its only belief is in materialism, it thinks that threats of force will put down the righteous. It offers the choice between exile and violence against conformity to its own standards of evil, which it thinks to be good. But Paith is not to be cowed down by Force. Its source of strength is God, and it receives the assurance that violence will perish ultimately by violence, and that Paith and Good must stand and be established. In fact the good must inherit the earth and the evil ones be blotted out.

<sup>1888. &</sup>quot;Fear" means here "have present before their minds something which should cause them fear, so that they should shape their conduct in order to avoid the ill consequences of wickedness."

15. But they sought victory and decision less (There and then), and frustration Was the lot of every Powerful obstinate transgressor. 1800

16. In front of such a one Is Hell, and he is given, For drink, boiling fetid water.

17. In gulps will he sip it,
But never will he be near
Swallowing it down his throat:
Death will come to him
From every quarter, yet
Will he not die: and
In front of him will be
A chastisement unrelenting. 1881

18. Me parable of those who Reject their Lord is that Their works are as ashes, 1892. On which the wind blows Furiously on a tempestuous day: No power have they over Aught that they have earned: That is the straying Far, far (from the goal).

1889, Cf. vni. 19. I have assumed that "they" in this verse is the same as "them" in the preceding verse, i.e., the ungodly. Hoping for victory they forced a decision, and they got it—against themselves. Or they challenged a punishment, and it came in good time. Some Commentators construe "they" here to mean "the apostles": in that case the verse would mean: "The Apostles prayed for a victory and decision, and the ungodly were frustrated in their efforts to suppress the Truth."

1890, Cf. xi. 59.

1891. A graphic and deterrent picture, from the preaching of the earlier Prophets, of unrelieved horror of the torments of Hell. The door of escape by nihilation is also closed to them.

1892. Note the fulness of the parable. The works of the ungodly are in themselves light and unsubstantial like ashes: they are the useless rubbish that remains out of the faculties and opportunities which they have misused by burning them up. Further, the ashes are blown about hither and thither by the wind: the ungodly have no compass, direction, or purpose that can stand. The wind, too, which blows on them is no ordinary wind, nor the day on which they seek to enjoy the fruits of their labours an ordinary tranquil day: a furious gale is blowing, for such is the Wrath of God. They have neither internal peace nor external gain. In the scattering of the ashes they lose control even of such things as they might have earned but for their misdeeds. Their whole nature is contaminated. All their wistes go astray. They are carried so far, far away from what was in their minds. What did they aim lar, and what did they achieve?

- 19. Seest thou not that God Created the heavens and the earth In Truth? hats If He so will. He can remove you And put (in your place) A new Creation?
- 20. Nor is that for God Any great matter, 1884
- 21. They will all be marshalled Before God together: then Will the weak say to those "HILL Who were arrogant, "For us, We but followed you; can ve Then avail us at all Against the Wrath of God?" They will reply, " If we Had received the guidance ING Of God, we should have Given it to you: to us It makes no difference (now) Whether we rage, or bear (These torments) with patience: For ourselves there is no way Of escape."

#### SECTION 4.

22. And Satan will say When the matter is decided: 1887 "It was God Who gave you A promise of Truth: I too Promised, but I failed In my promise to you.

@ وَمَا ذَلِكَ عَلَى أَلِلَهُ @ وَدَرُوا لِلَّهِ جَمِعًا فَقَالَ الشُّعَفَّوْا الذرب أنتكة والأكثا وَ ٱلْمُعَدُونَ أَوْصَدُونَا مَا لَكَا مِن

1893, Hagg: Truth, Right, Righteousness, True proportions, Reality. God's creation is not to he trifled with. It is built on righteousness, and those who do not obey its laws must give place to others who do. This warning is repeated again and again in history and in revelation, Cl. vi. 73,

1894. 'Azīz: great, mighty, excellent, powerful, rare, precious,

1895. When the time for judgment comes, there are two kinds of disillusionment waiting for the ungodly. (1) Those who were misled and failed to see that each soul bears its own personal responsibility (it. 134) and cannot shift it on to others, will turn to those who misled them, in the hope that they might intercede for them or do something to help them. They receive a plain answer as in the latter part of this verse. (2) Those who relied on Satan, the Power of Evil. His answer (in xiv. 22 below) is (rank, cynical and brutal,

18%. Those whose power or specious intelligence or influence misled them-such as false priests or leaders-will find themselves in a parlous state. How can they help others? They themselves failed to profit from God's guidance, and they can with some justice retort that they put them in the wrong path as they followed it themselves !

1897. After the Judgment, Evil declares itself in its true colours. Frankly it says: 'I deceived you. The promise of God was true, but you believed me rather than God. I had no power to force you. I had but to call you, and you came running after me. You must blame vourseives. Did you think I was equal with God? I know too well that I was not and never could be. If you did wrong, you must suffer the Penalty."

I had no authority over you Except to call you, but ye Listened to me: then Reproach not me, but reproach Your own souls. I cannot listen To your cries, nor can ye Listen to mine. I reject we Your former act in associating Me with God.

For wrong-doers there must be A grievous Penalty."

- 23. TBut those who believe And work righteousness Will be admitted to Gardens Beneath which rivers flow,—To dwell therein for aye With the leave of their Lord. Their graeting therein Will be: "Peace!" 1980
- 24. Seest thou not how
  God sets forth a parable?—
  A goodly Word 1000
  Like a goodly tree,
  Whose root is firmly fixed,
  And its branches (reach)
  To the heavens.—
- 25. It brings forth its fruit not At all times, by the leave

وَمَاكَانَ لِهَ عَلَيْكُمْ فِن السَّلَطُنِ إِلَّا أَن دَعَوْ الشَّحَدُ فَالْسَدَيْمُ اللَّهِ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُلِمُ اللَّهُ اللَّهُ اللْمُنْ الْمُنْ الْ

1898. See the last note. An alternative interpretation of this sentence may be: "I had already beforehand rebelled against God with Whom ye associated me."

1899. How this contrasts with the misery and the mutual self-recriminations of the ungodly!

1900. "Goodly word" is usually interpreted as the Divine Word, the Divine Message, the True Religion. It may also be interpreted in a more general sense as a word of truth, a word of goodness or kindness, which follows from a true appreciation of Religion. For Religion includes our duty to God and our duty to man. The "evil word" is opposite to this: false religion, blasphemy, false speech, or preaching or teaching unkindness and wrong-doing. The Word, in mystic language, is the root of the Deed, and is identified with the Deed.

1901. The goodly tree is known for: (1) its beauty: it gives pleasure to all who see it: (2) its stability; it remains firm and unshaken in storms, because its roots are firmly fixed in the earth; (3) its wide compass; its branches reach high, and it catches all the sunshine from heaven, and gives shade to countless birds in its branches and men and animals beneath it, and (4) its abundant fruit, which it yields at all times. So is the Good Word, it is as beautiful as it is true. It shides in all the, changes and chances of this life, and even beyond (see verse 27 below); it is never shaken by sorrow or what seems to us calamity; its roots are deep down in the bed-rock facts of life. Its reach is universal, above, around, below; it is illuminated by the divine light from heaven, and its consolation reaches countless beings of all grades of life. Its fruit—the enjoyment of its blessings—is not confined to one season or one set of circumstances; furthermore the fortunate man who is the vehicle of that word has no self-pride; he attributes all its goodness, and his act in spreading it, to the Will and Leave of God. Cf. the New Testament Parable of the Sower (Matt. iv. 14-20) or of the Mustard-seed (Matt. iv. 30-32). In this Parable of the Qur-an there are fewer words and more spiritual meaning, and the emphasis is one more essential things.

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Of its Lord. So God sets forth parables For men, in order that They may receive admonition

- 26. And the parable
  Of an evil Word
  Is that of an evil tree:
  It is torn up by the root
  From the surface of the earth:
  It has no stability, 1984
- 27. God will establish in strength
  Those who believe, with the Word
  That stands firm, in this world
  And in the Hereafter; but God
  Will leave, to stray, those
  Who do wrong: God doeth
  What He willeth, 1860

رَيَّ وَعَشْرِ اللَّهُ الْأَمْنَالَ لِلنَّاسِ لَعَلَهُمْ الْمُنَالَ لِلنَّاسِ لَعَلَهُمْ الْمُنَالَ لِلنَّاسِ لَعَلَهُمْ اللَّهُ الْمُنَالَ لِلنَّاسِ لَعَلَهُمْ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّه

هُ يُنْتِنُ أَلَّهُ الْفَرْبَ التَّسُوا بِالْفَقْ لِلَّ
 القَّالِي فِي الْمُتِوْفِ الدُّنْبَ احَقِ الْأَخِرَةُ
 وَيُغِيلُ أَلَّهُ الظَّلِي بِنِ حَقِفْمَ لُ اللَّهُ
 مَا يُنْسَأَةُ

C. 118.—But the evil not only choose evil
(xiv. 28-52.) For themselves but mislead others
To perdition. The godly should learn
From the Signs of God all around them,
And be on their guard against all
That is false. So Abraham prayed
Not only for his posterity, but for all:
For he foresaw the universality
Of God's Message in Islam.
That leads to the mystic doctrine
Of Oneness, which will be seen
In its fulness on the Great Day
When a new Earth and a new Heaven
Will proclaim the end of Evil
And the adjustment of all this life's accounts.

1902. The evil tree is the opposite of the goodly free. The parellelism of contrast can be followed out in all the details of the last note.

1903. His Will and Plan may be above comprehension, but will prevail over all things. It is not like the will of man, who may plan good things but is not necessarily able to carry them out.

### SECTION 5.

- 28. Tim ast thou not turned
  Thy vision to those who non
  Have changed the favour of God.
  Into blasphemy and caused
  Their people to descend
  To the House of Perdition?—
- 29. Into Hell? They will burn Therein,—an evil place To stay in!
- 30. And they set up (idols)
  As equal to God, to mislead
  (Men) from the Path! Say:
  "Enjoy (your brief power)!
  But verily ye are making
  Straightway for Hell!"
- 31. Speak to my servants
  Who have believed, 1800
  That they may establish
  Regular prayers, and spend
  (In charity) out of the Sustenance 1800

﴿ أَلَا رَّرَ إِلَى الْإِينَ بَدَّلُوا فِيمَتَ اللّهِ صُمْدًا وَالْمِينَ اللّهِ صُمْدًا وَالْمِينَ وَاللّهِ وَاللّهُ وَالْحَالِقُولُ وَاللّهُ وَلّهُ وَاللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِلْمُلْمُ وَاللّهُو

1904. There is a particular and a general manning. The particular meaning is understood to be a reference to the Meccan Pagans who turned the House of God into a plane for the worsh. If not rible idols and the practice of unseemly rites and cuits. There is no real difficulty in accepting this as part of a late Meccan Straleven without supposing it to be a prophecy. The Meccan Lagans had turned Religion into a blasphemous superstition, and were misguiding their people, the might be represented by the superstition and were missing the property of the description of the property of the prop

The general meaning is also clear. Selish men, when they selze power, want worship to 'titemselves or their Phantasies, in derogation of the true God. Power, which should have been an instrument of good, becomes in their hands an instrument of evil. They and their people rush is along to perdition. "These be thy gods, O Israel!" has been a cry repeated again and again in the story, in the face, or at the back, of men of God!

1903. Putting ourselves back in the position in which the Muslim community found them. I say a lecca just before the Hijrat, we can imagine how much encouragement and consolation the redder from the preaching, the Fauth, and the steadards character of Alustafa. Intolerant persecution as the order of the day; neither the life nor the property or reputation of the Muslims was said. They are asked to had strength and tranquility in prayer and in helping each other according their meeds and resources.

1906. Here, as elsewhere, "Sustenance" is to be taken in the literal as well as the metasense. There were many among the Muslims why were poor, or slaves, or depressed, but they were deprived of the means of livelihood on account of their Faith. They were to be face, (edit to and sheltered, by those who had means. There were those who were ignorant and needed spiritual sustenance: they were to be taught and strengthened by those to whom God had given knowled; and firmness of character. Charity was to be ordinarily secret, so as to cut out all show or part by and firmness also lest the enemy should dry up those sources by unprincipled violence; but there must be much that had to be open and organised, so that all the needy could know where to go to be "in eved."

(١٤) سورة ابراهيم وويم

We have given them, Secretly and openly, before The coming of a Day In which there will be Neither mutual bargaining won Nor befriending.

- 32. It is God Who hath created The heavens and the earth And sendeth down rain From the skies, and with it Bringeth out fruits wherewith To freed you; it is He Who hath made the ships subject To you, that they may sail Through the sea by His Command; And the rivers (also) Hath He made subject to you. 1007
- 33. And He hath made subject To you the sun and the moon, 1500 Both diligently pursuing Their courses; and the Night And the Day hath He (also) Made subject to you.

يود لابيغ في وكلولل والأرض وأنق و المنافق و النافق 
والمنافقة المالك والكارة

دَ ذَفْنَكُهُ سِرًا وَعَلَانِيَةً مِن فَبُل أَن كَأْتِي

1997. The great Day of Reckoning would be one on which all values would be canaged. Wealth, as understood in this world, would in longer count. Should we not therefore use any wealth we have in this life, to give here and receive there? But includes all barganing—barrer, purchase and sale, etc. In this world, where wealth has some value, let us spend it and get for ourselves "treasures in beaven." In the next life each man will stand go its merits and personal responsibility. One man cannot help another. Let us here help each other by become true and righteous, so that our personal account may be favourable there.

1984. We must realise that behind all our strength, skill, and intelligence there is the power and good-ness of God. Who gave us all these things. Must can understand and control the forces of nature to as to bring them to his own service: he can only do so, because (1) he has got these gifts from God, and (2) God has fixed definite laws in nature, of which he can take advantage by God's command and permission. He has been made Vicegerent on earth (ii 30): God commanded the highest ocalures to how down to Adam (ii 31). Man, by God's command, can use rain to produce food for himself; make ships to stall the seas; use rivers as highways, and our canals for traffic and tringatio. Not only this, but even the heavenly bodies can (by God's command) contribute to his needs (see next verse).

John, The sun gives out heat, which is the source of all life and energy on this planet, and botturm iteral in the shape of light, health, and other blessings. The sun and the moon together produce hides, and are responsible for atmospheric changes which are of the highest importance in the life of man. The succession of Day and Night is due to the apparent daily course of the sun through the skies; and the cool light of the moon performs other services different from those of warm day-light. Because there are laws here, which man can understand and calculate, he can use all such things for his own service, and in that sense the beavenly bodies are themselves made subject to him by God's command.

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34. And He giveth you
Of all that ye ask for. MID
But if ye count the favours
Of God, never will ye
Be able to number them.
Verily, man is given up
To injustice and ingratitude. MID

#### SECTION 6.

- 35. Remember Abraham said: "188"
  "O my Lord! make this city
  One of peace and security:
  And preserve me and my sons
  From worshipping idols. "189"
- 36. "O my Lord! they have indeed Led astray many among mankind; He then who follows my (ways) Is of me, and he that Disobeys me,—but Thou Art indeed Oft-Forgiving, Most Merciful.
- 37. "O our Lord! I have made Some of my offspring to dwell In a valley without cultivation, 1994 By Thy Sacred House;

۞ تَبْنَاۚ إِلِّنَ أَسْكُنُ مِن دُرِّتِنِي بِكَاوِغَيْرِنْ ذَرْعِ عِنْدَ بَيْنِكَ ٱلْمُرْيِّ

- 1910. Sincere and true prayer in faith is answered by God. Thus He gives us everything which a wise and benevolent Providence can give.
- 1911. I have tried to render the intensive forms of the Arabic by what I consider their near equivalents here: the phrase "given up to injustice and ingratitude" suggests habitual ignoring of just values and ingratitude for the innumerable gifts and favours which God has showered on manking.
- 1912. This Prayer of Abraham, the True in Faith, the progenitor of the Semitic peoples and the Prototype of their Religion, is introduced in this place, to illustrate the points referred to in the preceding action, xiv, 31-34, vic., how the new Revelation through the Karba bears out the universal Revelation of Prayer and Charity, Love of God and man, Recognition of God's handwork in nature, and insistence on man's turning away from false worship and ingratitude to God. Notice the four divisions into which it falls: (1) verses 35-36 are spoken by Abraham as on his own behalf ("O my Lord"); (2) verse 47-38 are spoken on behalf of his progeny ("O our Lord") but with special reference to the elder branch, the children of IsmaTi; (3) verses 39-40 are again a personal appeal, but both branches of his family, vic., the sons of temd'il and Issac, are expressly mentioned; (9) verse 41 is a Prayer for himself, his parents, and all Believers, typliying that in the universality of Islam all nations are to be blessed. Jerusalem, for the Mosaic Law and the Gospel of Jesus, was the centre and symbol for the Jewish race, though of course all God's Truth is universal; Mecca, the centre of the Arab race, was to throw off its tribal character and become universal, in spice of the Meccans themselves,
- 1913. Cf. ii. 125-129. Abraham (with Ismā'tl) built the Ka'ba, and Abraham asks a blessing on his handiwork and forgiveness for such lapses into idolatry as both branches of his family might fall into
- 1914. The Meccan valley is enclosed by hills on all sides, unlike Medina, which has level cultivated plains. But just because of its natural isolation, it is fitted to be a centre for Prayer and Praise.

In order, O our Lord, that they May establish regular Prayer: So hil the hearts of some Among men with love towards

And feed them with Fruits: 1915 So that they may give thanks.

- 38. "O our Lord! truly Thou
  Dost know what we conceal
  And what we reveal:
  For nothing whatever is hidden
  From God, whether on earth
  Or in heaven."
- 39. "Praise be to God, Who hath Granted unto me in old age Isma'il and Isaac: for truly My Lord is He, the Hearer Of Prayer! 1817
- 40. "O my Lord! make me
  One who establishes regular Prayer,
  And also (raise such)
  Among my offspring <sup>1913</sup>
  O our Lord!
  And accept Thou my Prayer.
- 41. O our Lord! Do cover (us) No. With Thy Forgiveness—me,

رَبِّنَا لِيُعِيثُوا الصَّلَفَة فَأَجْعَلُ أَفِيدَةً عِنَّ الشَّالِ مُنْفِّ الْنَهِدُوالْ فَهُدُ مِنَّ الشَّرِّكِ لَمُلَّهُ مُرَنِّفُ كُرُونَ

رَبَّتَ إِنَّكَ تَعْلَمُ مَا غَنِي وَمَا نُعْلِنْ وَمَا مُعْلِنْ وَمَا مُعْلِنْ وَمَا
 يَغْنَ عَلَى اللّهِ مِن شَيء في الأرض ولا في
 الشّراء

أكثرُ يتوالذي وَعَبَ لِي عَلَى الْحِيرَ
 إِنْ مَعِيلٌ وَانْحَاقً إِنْ رَبِي النَّعَاء الثَّمَاء

۞ دَبِّ ٱجْعَسَلْنِی مُفِیدَ ٱلْعَسَلَوٰؤُ وَمِنْ ذُرِیَّیْ دَبَنَا اَوَّقَبَّلُ دُعَآءِ

( رَبِّنَ اغْفِرلِ

1915. Cf. ii. 126, and n. 128. (The "Fruits" are there explained.) The righteous, though they have sustenance, both in a literal and figurative sense, require also the love and sympathy of their fellow-men.

1916. In Abraham's prophetic mind was the secret and open enmity or contempt which the Children of Israel were to have for the Children of Isma'll (Arabs). He prays to God that they may be united in Islam, as indeed they were, except a small remnant,

1917. Abraham was 100 years old when Isaac was born (Gen. xxi. 5); and as Jama'il was 13 years old when Abraham was 99, (Gen. xxii. 24-25), Isma'il was also a son of his father's old age, having been born when Abraham was 86 years old. The younger son's progeny developed the Faith of Israel and that of Christ; the elder son's progeny perfected the more universal Faith of Islam, the Faith of Abraham the True.

1918. Abraham prays for both branches of his family, having a wider vision than some of the later Children of Israel,

1919. Read again n. 1912 above. Having prayed for his progeny, Abraham now prays for God's grace on himself, his parents, and the whole Brotherhood of Faith, irrespective of family or race or time, to be perfected in the ideal of Islam.

1920. For the shades of meaning in the different words for Forgiveness, see n. 110 to ii, 109.

My parents, 1921 and (all) Believers, On the Day that the Reckoning Will be established! 1838

#### SECTION 7.

- 42. Whink not that God
  Doth not heed the deeds
  Of those who do wrong.
  He but giveth them respite
  Against a Day when
  The eyes will fixedly stare
  In horror.—
- 43. They running forward
  With necks outstretched,
  Their heads uplifted, their gaze
  Returning not towards them,
  And their hearts a (gaping) void!
- 44. So warn mankind
  Of the Day when the Wrath
  Will reach them: then will
  The wrong-doers say: "Our Lord!
  Respite us (if only)
  For a short Term: we will
  Answer Thy Call, and follow
  The apostles!"
  "What! were ye not wont
  To swear aforetime that ye
  Should suffer no decline?"

۞ مُهْطِعِينَ مُفْنِعِي زُوُّوسِهِدْ لَا بَرَّالُّهُ إِلَيْهِمْ طَهْهُــُّ وَأَفِيْدَ نَهُنْهُ هَوَآءٌ

@وَأَندِرِالنَّاسَ بَوْمَ يَأْيُوهُ الْعَسْلَاكِ فَهُ وَأَندِرِالنَّاسَ بَعْمَ يَأْيُوهُ الْعَسْلَاكِ فَهُولُمَ الْمُتَلِقَ أَخْرَنَا إِلَنَّ الْمَسْلِ فَهِيلًا وَتَنَيِّعُ الْرُسُلِّ أَخِرَا اللَّهُ لَلَّ الْمُسْلِقُ وَمَنْ فَعَلَمَ اللَّهُ لَلَّ الْمُسْلِقُ فَعَلَى وَمَنَيِّعُ الرَّسُلِّ الْمُسْلِقُ فَعَلَمَ اللَّهُ الْ

<sup>1921.</sup> My parents. Abraham's father was an idolater ixim, 26; vs. 74). Not only that, but he persecuted the Faith of Unity and threatened Abraham with stoning and exile (xix, 46); and he and his people cast him into the Fire to be burned (xxi. 32, 68). Yet Abraham's heart was tender, and he prayed for forgiveness for, his father because of a promise which he had made (ix 114), though he remounced the land of his fathers (Chaldea).

<sup>1922</sup> At the final Reckoning, all that may seem inequality or injustice in this world will be redrassed. But the ments of the best of us will need God's Grace to establish us in that lasting Felicity which is promised to the righteous. And Abraham, as the father of Prophecy, prayed for all.—for the Universal Faith perfected in Islam.

<sup>1923.</sup> A picture of horror. The evil ones, when they realise the situation, will be dazed: theireyes will stare without expression, and never move back; their necks will be outsiretched; their
heads uplifted in terror of the Judgment from on High; and their hearts become empty of all hope
or intelligence as the physical heart might become empty of blood when the circulation stops. In
this state they will press forward to Judgment.

<sup>1924.</sup> Zausāi,—decline from the zenith, as that of the sun; decline from the highest point reached by a heavenly body in its course through the sky. The ungodly are apt to think that their power will remain in the ascendant, on account of some material advantages given them temporarily by God, but they are constantly receiving warnings in history and revelation and from the example of others before them. There is a warning to the contemporary Pagan Meccans here; but the warning is perfectly general, and for all time.

- 45 "And ye dwelt in the dwellings Of, men who wronged their own Souls; ye were clearly shown How We dealt with them; And We put forth (many) Parables In your behoof!"
- 46. Mighty indeed were the plots
  Which they made, but their plots
  Were (well) within the sight
  Of God, even though they were
  Such as to shake the hills!
- 47. Never think that God would fail His apostles in His promise: For God is Exalted in Power,— The Lord of Retribution.
- 48. One day the Earth will be Changed to a different Earth, And so will be the Heavens, 1922 And (men) will be marshalled Forth, before God, the One, The Irresistible:
- And thou wilt see
   The Sinners that day
   Bound together in fetters; 1996
- 50. Their garments 1927 of liquid pitch, 1938 And their faces covered with Fire;

1925. "A new earth and a new heaven" refers to (1) the entirely changed conditions at the end of things as we know them, so that we can only have the new world described to us by symbols and metaphors as in the following verses; and (2) to the spintous world of changing valves even as time goes on, so that the judgment on man bogins gradually to take effect even while in externals he is in the phenomenal world, for in his inner being he is experiencing the effects, good or evil, of his conduct on earth. In the latter case, also, his mystic experience can only be described in exhibits.

1926. The Jetters will be their evil actions, thoughts, and motives, which they cannot shake off, as they could have shaken them off by repentance and amendment while there was yet time and opportunity to do so.

1927 Subhit; plural, Sarabit: a garment or coat of mail, breast plate; something covering the most vital parts of the body, like the shirt or the Indian kuria,

1928. Quivān: black pitch, a resinous substance exuding from certain kinds of trees like the terebinh or the pincs or distilled from wood or coal. It catches fire readily. Issuing from the upper garments (Sarabil) the filames soon cover the face, the most expressive part of man's essence or being. The metaphor of fetters (n. 1926) is now changed to that of pitch, which darkens and sets on fire the soul of man.

(١٤) سورة أبرأهيم

51. That God may requite Each soul according To its deserts; 1999 And verily God is Swift In calling to account, 1980

52. The ere is a Message for mankind: Let them take warning therefrom, And let them know that He Is (no other than) One God: 1801 Let men of understanding Take heed. القَرْيَ اللهُ كُلْ نَفْسِ مَا كَتَبَتْ
 إِنَّا لَلهُ سَرِيعُ الْحَسَابِ

۞ۿٮ۬ڣؘٵۺڬۼٞڵۣؽػٳڛۥٙۘۊڸؽڹۮؘۯۅٳۑۅ؞ ۅٙڸ**ؠڎڸٷۧٲ**ۺٙٵۿڗٳڷڎٷڝڎ ۊڸؿۮؘ<del>ڝ</del>ٙػڗٲؙۉڶٷٵڵٲؙٛۺڮ



1929, Its deserts: i.e., according to what it earned by its own acts, good or evil, in its life of probation.  $^{\circ}$ 

1930. Surji is calling to account: We can understand this in two significations. (1) Let not the wicked think that because God, out of His infinite grace and mercy, greats respite, therefore the retrobution will be slow in coming. When the time comes in accordance with God's Plan and Wisdom, the retribution will come so swithly that the ungodly will be surprised and they will wish they could get more respite (xiv. 44; (2) On the great Day of Reckoning, let it not be supposed that, because there will be millions of souls to be judged, there will be any delay in judgment as in a human tribunal. It will be a new world and beyond the flight of Time. Or if a metaphor from time as we conceive it in this world can be taken, it will all be as it were in the twinkling of an eye (xiv. 7).

1931. Here is another aspect of the Truth of Unity. God being One, all justice is of one standard, for Truth is one, and we see it as one as soon as the scales of phenomenal diversity fall from our eyes. The one true Reality then emerges. Blessed are those who treasured this Truth in their souls already in their life of probation.

## INTRODUCTION TO SÜRA XV (Hijr).

This is the last of the six Sūras of the A. L. M. series (x. to xv.). Its place in chronology is the late Meccan period, probably somewhere near the middle of that period. See Introduction to S. x., where will be found also an indication of the general subject-matter of the whole series in the gradation of Quranic teaching.

The special subject-matter of this Sura is the protection of God's Revelation and God's Truth. Evil arose from Pride and the warping of man's will, but God's Mercy is the antidote, as was proved in the case of Abraham and Lot, and might have been proved by the people of the Aika and the Hijr if they had only attended to God's "Signs". The Qur-an, beginning with the Seven Oft-repeated Verses, is the precious vehicle for the praises of God.

Summary.—God will guard His Revelation, in spite of the cavils of the Unbelievers; God is the source of all things; He knows His own people, whom He will gather to Himself (xv. 1-25, and C. 119).

How Evil arose through the pride of Iblis, to whom a respite was granted for a period; but neither fear nor evil will affect those who receive God's Message. (xv. 26-50, and C. 120).

The Mercy of God to Abraham was conveyed by the same messengers that were sent to destroy the people of Lot for their unspeakable crimes; Evil brought its retribution also on the Companions of the Wood (Aika) and of the Rocky Tract Hijr (xv. 51-84, and C. 121).

The Qur-an and its Suras teach you to celebrate God's praises, learn humility in worship, and serve God all your life (xv. 85-99, and C. 122).

S. xv. 1.] Sara XV.

Al-Hiir, or The Rocky Tract.

In the name of God. Most Gracious. Most Merciful

1. A. Id. R. 1802 These are The Ayats 1933 of Revelation.-13Of a Our-an 30 That makes things clear. 1884



C. 119.-God's Truth makes all things clear, and He (xv, 1-25.) Will guard it. But His Signs are not For those who mock. Who fails to see The majesty, beauty, order, and harmony Blazoned in His Creation, and His goodness To all His creatures, in the heavens And on earth? With Him are the sources Of all things, and He doth freely give His gifts in due measure. He holds The keys of Life and Death, and He will remain When all else passes away.

636

1932. For these mystic letters, see Introduction to S0ra x.

1933, Ct x 1, and n, 1382.

1934. Note how appropriately the different phrases in which the Qur-an is characterised, bring out its different aspects as a Revelation. Let us just consider the phrases used at the beginning of the six A, L. M, Suras of which this is the last in order of arrangement. In x, I we read. "Ayats for verses or Signs) of the Book of Wisdom", the theme being the wonders of God's Creation, and its relation to His Revelation. In gi 1 we read, "a Book, with verses basic or fundamental, further explained in detail": the theme is God's lustice and punishment, to preserve the fundamental scheme of His Laws. In xii. I we read, "The Symbols (or verses) of the Perspicuous Book ": the wonderful unfolding of God's Plan is explained in Joseph's story. In xiii, 1 we read, "The Signs for verses) of the Book"; the contrasts in the modes of God's Revelation and its recention by man are pointed out, but not illustrated by detailed examples as in Joseph's perspicuous story. In xiv. 1 we read, "A Book......revealed.....to lead.....out of.....darkness into light": the theme being Abraham's praver for man to be rescued from the darkness of false worship into the light of Unity Here, in xv. 1 we read, "Ayats (or verses) of Revelation,-of a Qur an that makes things clear (or perspicuous)": the theme being an explanation of evil, and how God's Truth is protected from it.

(١٥) سورة الحجر

 Again and again will those Who disbelieve, wish that they Had bowed (to God's Will) In Islam.<sup>18,10</sup>

3. Leave them alone, to enjoy 1000 (The good things of this life)
And to please themselves:
Let (false) Hope amuse them: soon
Will knowledge (undeceive them). 1007

Quever did We destroy
 A population that had not
 A term decreed and assigned
 Beforehand. NESS

- Neither can a people anticipate Its Term, nor delay it. 1889
- 6. They say: "O thou to whom The Message is being revealed! Truly thou art mad (or possessed)! 1949

ثربتما يَوَدُ الَّذِنَ كَمَنْ وَالَوْ
 كَانُوا اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللهُ اللهِ الهُ اللهِ ال

ذَرْهُزِيَا كُلُوا وَيَتَمَتَّكُوا وَيُلْهِيهُ
 الْأَمَلُ فَسَوْفَ يَعْلَونَ

ى وَمَنَّ أَهْ لَحُنَّا مِن قَرْبَ لُولِاً وَلَمَّنَا كِنَّاتُ مُعْلَمُهُمُّ

ى مَانسَيْقُ مِنْ أَمَا إِلَهَا وَمَا يَسْتَفْخِرُونَ

ى وَفَالُواْ تِنَالَٰهُمُ الَّذِي نُزِلَ عَلَيْهِ الذِّكُرُ | إِذَاكَ لَجِنُوْنُ اللَّهِ عَلَيْهِ اللَّذِي أَزِلَ عَلَيْهِ الذِّكُرُ |

1935. The time must nevitably come when those who allow themselves to be deceived by falsehood or deliberately break God's Law will find themselves in a terrible plight. They will then wish, ardently and again and again, that they had sought God's Will and walked in the light of Truth. That time may be early or late,—in this life, or at death, or at the Day of Judgment, but it must come. Man's own highest interest requires that he should awake to the Reality before it is too late for repentance.

1936, Literally, " to eat", C/, v, 69 and n, 776,

1937. The foolish and the wicked set great store by the pleasures of this world. In their pride they think they have all knowledge. In the fulness of knowledge they will see how wrong they were. Meanwhile those who have received the Light should not for a single moment wonder at the apparent prosperity of the ungodly in this world. They should leave them alone, confident in the goodness and justice of God.

1938 Kitābus malām: literāly, "a writing known". There are many shades of meaning implied (1) For every people, as for every individual, there is a definite Term assigned: their faculty of choice gives them the opportunity of moulding their will according to God's Will, and this identifying themselves with God's Universal Law. During that Term they will be given plenty or rope: after that Term is past, there will be no opportunity for repentance. (2) Neither the righteous northe ungodiy can hasten or delay the doom: God's Will must prevail, and He is Ali-Wise. (3) The destruction of a people is not an arbitrary punishment from God : the people bring it on themselves by their own choice; for the fixed Law or Decree of God is always made known to them beforehand, and in many ways.

1939. Cf. vii. 34. Also see the last note.

1940. Musiafá was accused by the ungodly of being mad or possessed, because he spoke of higher things than they knew, and acted from motives purer and nobler than they could understand. So, in a minor degree, is the lot of all the righteous in the presence of an ungodly world. Their motives, actions, words, hopes, and aspirations are unintelligible to their fellows, and they are accused of being mad or out of their senses. But they know that they are on the right path, and it is the ungodly who are really acting against their own best interests.

7. "Why bringest thou not Angels to us if it be That thou hast the Truth?" 1861

8. We send not the angels

Down except for just cause: 1842

If they came (to the ungodly),

Behold! no respite would they

have! 1845

 We have, without doubt, Sent down the Message; And We will assuredly Guard it (from corruption).

- e did send apostles before thee Amongst the religious sects <sup>1945</sup>
   of old:
- But never came an apostle
   To them but they mocked him.
- That they should not believe In the (Message); but the ways

لَوْمَا تَأْيِدَا بِالْكَتْبِكِهِ إِن كُندَ مِنَ السَّدِهِ فِينَ
 مَا نُتَزِلْ الْكَتْبِكَةَ لِآلَا إِلْمَا قَيْقِ وَمَا
 مَا نُتَزِلْ الْكَتْبِكَةَ لِلَا إِلْمَا قُلِيلًا مِن الْمَنْقِ وَمَا
 إِنَّا تَعَنُّ زَنْكَ اللَّهِ مِن وَمَا اللَّهِ اللَّهِ مِن وَمَا اللَّهِ اللَّهِ اللَّهِ مِن وَمَا اللَّهُ وَمِن اللَّهِ اللَّهِ اللَّهُ فِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ وَاللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ وَمِن وَمِن وَمَن وَمَا اللَّهِ اللَّهِ اللَّهُ وَمِن اللَّهُ وَمِن اللَّهِ اللَّهُ وَاللَّهِ اللَّهِ اللَّهُ وَمِن اللَّهِ اللَّهُ وَمِن اللَّهُ وَاللَّهُ وَاللَّهِ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمَنْ وَمَا وَمِنْ وَمَا وَمَا اللَّهُ وَمِنْ وَمَا وَمَا وَمَا وَمَا وَمِنْ وَمِنْ وَمِنْ وَمَا وَمِنْ وَمَا وَمَا وَمِنْ وَمِنْ وَمَا وَمِنْ وَمِنْ وَمِنْ وَمَا وَمَا وَمِنْ وَمَا وَمِنْ وَمِنْ وَمِنْ وَمَا وَمِنْ وَمِنْ وَمِنْ وَمَا وَمَا وَمِنْ وَمِنْ وَمِنْ وَمَا وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمَا وَمِنْ وَمِيْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ

1941. Cf. vi. 8-9, and notes 840, 841. On the part of the unbelievers, this is a more taunt. They need to in God nor in angels nor in revelation nor in any but material things. It is ridiculous to suppose that they could be taken seriously.

1942 Angels are not sent down to satisfy the whim or curlosity of the unbelievers. They are sent to bring inspiration to God's messengers and to execute God's decrees.

1943. If the angels were to appear before the ungodly, it would mean that they came to execute just punishment, and then there would be no hope of respite possible for the ungodly.

1944. The purity of the text of the Qur-an through thirteen centuries and a half is a foretaste of the eternal care with which God's Truth is guarded through all ages. All corruptions, inventions, and accretions pass away, but God's pure and holy Truth will never suffer eclipse even though the whole world morked at it and were beat on destroying it.

1945. Skiya un, plural of Ski'atun=a sect, a religious division. Mankind sees fragments of Truth at-a time, and is apt to fall into fragments and divisions. All true apostles of God come to reconcile these fragments or divisions, for they preach the true Gospel of Unity. So came Mupfals to bring back to Unity the many jarring sects among the Jews, Christians, and Pagans. His mission was held up to reflectle, but so was the mission of his predecessors. Mockery itself should not discourage the preachers of Truth,

1946. If evil and disbelief exist in the world, we must not be impatient or lose our own faith. We must recognise that if such things are permitted, they are part of the Universal Plan and purpose of God, Who is All-Wise and All-Good, but Whose wisdom and goodness we cannot fully fathom. One consolation we have, and that is stated in the next verse and the next note,

Of the ancients have passed

14. Even if We opened out to them A gate from heaven, 1048 And they were to continue (All day) ascending therein.

15. They would only say: "Our eves have been intoxicated: Nay, we have been bewitched By sorcery,"

SECTION 2.

 Tt is We Who have set out 1949 The Zodiacal Signs 1030 in the heavens. And made them fair-seeming

To (all) beholders:

17. And (moreover) We have guarded

1947, Sects, divisions, and systems invented by men tend to pass away, but God's pure Truth of Unity endures for ever. This we see in history when we study it ou a large scale. Cl. the parable in xiv. 24-26. Khalat: I have translated it here in the same sense as in xiii. 30, x. 102, and other places. Some Commentators give it a slightly different shade of meaning. The other meaning is seen in xlvili, 23.

them 196

1948. Cf. vi. 35. The spiritual kingdom is open to all to enter. But the entrance is not a mere matter of physical movement. It is a question of a total change of heart. Evil must cease to be evil, before it can see or enjoy Good. If we could suppose Evil, like Bottom the weaver, to be "translated" or in some way carried up to heaven, it would only think that the Truth was an illusion, and the reality was mere witchery. The taint is in its very nature, which must hist be purified and rendered fit for the reception of light, truth, and bliss

1949. Evil having been described, not as an external thing, but as a laint of the soul, we have in this section a glorious account of the purity and beauty of God's Creation. Evil is a blot on it. not a normal feature of it. Indeed, the normal feature is the guard which God has put on it, to protect it from evil.

1950. In the countless millions of stars in the universe which we see, the first step in our astronomical knowledge is to find marvellous order, beauty, and harmony, on a scale of grandeur which we appreciate more and more as our knowledge increases. The first broad belt that we distinguish is the Zodiac, which marks the suns path through the heavens year after year and the limit of the wanderings of the moon and the planets. We make twelve divisions of it and call them Signs of the Zodiac. Each marks the solar path through the heavens as we see it, month after month. We can thus mark off the seasons in our solar year, and express in definite laws the most important facts in meteorology, agriculture, seasonal winds, and tides. Then there are the mansions of the moon, the mapping out of the Constellations, and the other marvellous facts of the heavens, some of which affect our physical life on this earth. But the highest lessons we can draw from them are spiritual. The author of this wonderful Order and Beauty is One, and He alone is entitled to our worship,

1951, Taking the physical heavens, we can imagine the supreme melody or harmony-the Music of the Spheres-guarded from every disturbing force. If by any chance any rebellious force of evil seeks to obtain, by stealth, a sound of that harmony to which all who make themselves consonant are freely invited, it is pursued by a shooting star, for there can be no consonance between evil and good.

(١٥) سورة الحج

From every evil spirit accursed: 1953

18. But any that gains a hearing insa
By stealth, is pursued
By a flaming fire, bright (to see). itse

19. And the earth We have spread out the spread out

20. And We have provided therein Means of subsistence,—for you And for those for whose sustenance Ye are not responsible. 1997

21. And there is not a thing
But its (sources and) treasures 1008

بن كَلْ شَيْطَانِ تَتَجِيهِ ﴿ الآمَنِ اَسْتَرَقَ النَّمْعَ فَاتَبْعَـهُ فِيهَاكُ لَهُمِينُ ﴿ وَالْأَرْضَ مِدَدُ مَنْهَا وَأَفْتَنَا فِيهَا رَوْسِي وَالْبَنْنَا فِهَا مِن كُلِ شَيْءً مِتُورُ وُنِ

۞ تَجَعَلْنَا لَكُمْ فِهَا مَعَلِيشَ وَمَن لَّشُتُمْ لَهُ بِرَزِفِينَ

وَان مِن شَمْعُ إِلَا عِن دَمَا خَرْآ بِهُ عُو

1952. Rajim; driven away with stones, rejected, accursed. Cf. iii, 36.

1933. Spiritually speaking, order, beauly, harmony, light, and truth are repugnant to evil. It deliberately rejects them when offered freely as God's gifts. But its crooked nature loves to gain access by fraud or strakth. Its malevolent curnosity impels it to gain by stealth a sound of that harmony of which it is itself a negation. And its punishment is a flashing light, in itself most uncongenial to the powers of darkness, which are a negation of light. Notice that in the allegory the objective of Evil was to steal a hearing of Music: its punishment is therefore different—a flaming light which it did not seek. For both celestial harmony and celestial light are repugnant to the spirit of evil.

1954. A shooting star appears to be meant. Cf. xxxvis. 10.

1955. Majesty, order, beauty, and harmony are shown in all God's Creation, but especially in the heavens. Coming nearer to man. God's care for man and His goodness are shown (besides His other qualities) in His creation of the earth. In highly poetical language, the earth is described as spread out like a carpet, on which the eternal hills act as weights to keep it steady.

1956 And every kind of thing is produced on the earth in due balance and measure. The minral kingdom supports the vegetable, and they in their turn support the animal, and there is a link of mutual dependence between them. Excess is eliminated. The waste of one is made the food of another, and wire versa. And this in an infinite chain of gradation and inter-dependence.

1957. See last note. 'We provide sustenance of every kind, physical, mental, spiritual, etc., for you, (i.e., for mankind). But We do more. We provide for everyone of Our creatures. And there are those of which mankind is not even cognisant. We provide for them also. There are those who may at first sight appear hostile to man, or whom man may consider hostile, such as wild and noxious animals. They are Our creatures, and We provide for them also, as they are Our creatures. But there is due order and balance in the economy of Our universal Plan.

1958. Khazāin: treasures; store-houses; places where valuable things are accumulated, from which supplies are distributed from time as need arises.

(١٥) سورة الحجر

(Inexhaustible) are with Us; But We only send down Thereof in due and ascertainable measures. 1839 وَمَا نُنْزِلُهُ وَإِلَّا بِفَدُرِ مَعْلُومٍ

22. And We send the fecundating 1800

Then cause the rain to descend From the sky, therewith providing You with water (in abundance), Though ye are not the guardians MOI Of its stores. MOI ٣ وارست اربيج نوج فارب بن استاء ماءٌ فاسفية كموهُ زِمَا أَنْمُ لَهُ بِخَرِينِان

23. And verily, it is We
Who give life, and Who give life
Death: it is We Who remain
Inheritors 1004
(After all else passes away).

® وَإِنَّا لَغَنْ نُعْجِهَ وَيُمِيثُ وَنَعَنْ ٱلْوَرِيْوُلُ

1999. All the wonderful gifts and forces and energiés which we see in the world around us have their sources and fountain-heads with God, the Creator and Sustainer of the Worlds. And what we see or perceive or imagine is just a small portion of what exists. That portion is sent out to us and to our world according to our needs or its needs from time to time as the occasion arises. It is strictly limited according to rule and plan. Its source is unhimited and inexhaustible. In the same way the forces which we see operating around us, in nature or in the spiritual world, according to laws which we can grasp and ascertain, are mere derived forces, in the 2nd, 3rd, or nth degree. Their source and ultimate fountain head is with God.

1960. Lousdays, planta of lagis, from locaba, to impregnate or fecundate the female date-palm by putting the pollen of the male tree on to the ovaries of the female tree. The date palm is unia sexual. The wind performs this office for many flowers. Here, by a bold metaphor, its fecundating quality is transferred to the clouds, which by means of rail produce all kinds of fruit, grain, and vegetation. The clouds as vapour are manipulated by the winds, which set up atmospheric currents resulting in condensation and the descent of rain. Note the appropriateness of the little particle "then", showing the connection of winds with rain.

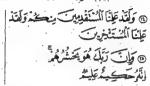
1961. Cf. the previous verse, and n. 1958. Man may store water in cisterns, tanks, lakes, and head waters of canals. But he has no control over its original sources, which are the clouds, which by the help of the winds, act as the grand distributors of water over wide spaces of the world's surface.

1962. This verse must be understood as furnishing an example of illustration of what is said in the last verse.

1963. Note how the argument has mounted up from xv. 16 onwards to xv. 21—from things most remote from man to things touching his inmost being, and each of them in its own way is a wonderful instance of God's glory and goodness, and the beauty, order, and harmony of His creation. First, the heavens, the zodiacal Signs, the stars, and the mysterious phenomena that we see above us; then the earth, and the perfect balance of lide and forces therein, with man as an important factor, but not the only factor; then, the inexhaustible sources of energy, of wi..ch God alone is the fountationable, but which come to us in measured proportions, as needed; and lastly, Life and Death itself, which will pass away but God will remain. A noble passage, and a fine vindication of God's wisdom and providence in dealing with His creatures.

1964. Literafty, "We ard the Heirs, or Inheritors," Cf. iii, 180: "To God belongs the heritage of the heavens and the earth." See also the latter part of n. 988 to vi. 165.

- 24. Wo Us are known those of you Who hasten forward, and those Who lag behind. 1875
- 25. Assuredly it is thy Lord Who will gather them together: For He is Perfect in Wisdom And Knowledge.



C. 120.—Man's origin was from dust, lowly; (xv. 26-50.) But his rank was raised above that

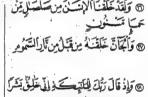
Of other creatures because God breathed
Into him His spirit. Jealousy and arrogance
Caused the fall of Iblis, the power of Evil;
But no power has Evil o'er those sincere
Souls who worship God and seek His Way.
Many are the gates of Evil, but Peace
And dignified joy will be the goal
Of those whom the Grace of God has made His own.

### SECTION 3.

26. The created man from sounding clay, red From mud moulded into shape;

 And the Jinn race, We had Created before, from the fire Of a scorching wind. 1087

28. Pehold! thy Lord said
To the angels: "I am about
To create man, from sounding clay
From mud moulded into shape;



1965 Cf. ix 100, where the Sābiṣān may perhaps correspond to the Musiagdimin here. In that case the two classes are those who are the first to accept Faith and do deeds of righteousness and those who come later, but are still numbered with the righteoids. A second alternative meaning may be: "those who preceded you in point of time and those who come after you in point of time; they are all known to God, and He will gather them all together on the Day of Judgment."

1966. Salsal: dry clay which produces a sound, like pottery. Cf. Iv. 14. Taking verses 26 and 29 together, I understand the meaning to be: that man's body was formed from wet clay moulded into shape and then dried until it could emit sound feprhaps referring to speech); that it was then further fashioned and completed; that into the animal form thus fashioned was breathed the spirit of God, which gave it a superiority over other Creation; and that the order for obeisance was then, given.

1967, Cf. vi. 100, and n. 929. Hidden or invisible forces are aptly typified as arising "from the fire of scorching winds."

 "When I have fashioned him (In due proportion) and breathed Into him of My spirit, Fall ye down in obeisance Unto him."

- 30. So the angels prostrated themselves, All of them together:
- 31. Not so 1009 Iblis: 1700 he refused to be Among those who prostrated themselves. 1701
- 32. (God) said: "O Iblis!
  What is your reason
  For not being among those
  Who prostrated themselves?"
- 33. (Iblis) said: "I am not one To prostrate myself to man, Whom Thou didst create From sounding clay, from mud Moulded into shape."
- 34, (God) said: "Then get thee out From here; for thou art Rejected, accursed.
- 35." And the Curse shall be On thee till the Day of Judgment." 1978

المُسْيِدِين المُسَيِدَ الْمُلَةِ كُنُهُ أَجْعُونَ اللهِ الْمِسَرِ آبَ الْمُرْدَعَ السَّيْدِينَ اللهِ الْمِسَرِ آبَ الْمُرْدَعَ السَّيْدِينَ اللهِ اللهِ اللهِ مَالَدَ الْمَاتِحَ تَكُونَ مَعَ السَّيْدِينَ

> ﴿ قَالَ لَهُ آکُنُ لِلنَّهُ لِيَنْكِي خَلَفْنَهُ مِينَ سَلْسَالِ مِنْ حَمَّا مُسَنُّونِ

@ قَالَ فَأَخْرُخُ مِنْهَا فَإِنَّكَ لَيَجِيتُمْ

@ وَإِنَّ عَلَيْكَ الْمُنَّةَ إِلَّا يُؤْمِ الَّذِينَ

1968. Among other passages where the creation of Adam is referred to, cf. the following: ii 30.39; vii, 1;23. Note that here the emphasis is on three points: (1) the breathing of God's spirit into man £c, the faculty of God-like knowledge and will, which, if rightly used, would give man superiority over other creatures; (2) the origin of evil in arrogance and jealousy on the part of Satan, who, as wonly the lower side of man (his clay) and failled to see the higher side, the faculty brought in by the spirit of God; (3) that this evil only touches those who yield to it, and has no power over God's sincere servants, purified by His grace (xv. 40, 42). Adam is not here mentioned by name, but only Man, whose symbol is Adam.

1969 Cf. n. 49 to il. 34.

1970. Iblis : the name has in it the root-idea of desperateness or rebellion. Cf. n. 52 to ii. 36.

1971. Apparently lblie's arrogance had two grounds: (1) that man was made of clay while he was made of fire; (2) that he did not wish to do what others tild. Both grounds were false: (1) because man had the split of God breathed into hiva; (2) because cantempt of the angels who obeyed God's word showed not lblis's superiority but his inferiority. The word "boshar" for man (verse 3) suggests a gross physical body.

1972. After the Day of Judgment the whole constitution of the universe will be different. There will be a new world altogether, on a wholly different plane. (Cf. xxi. 104.)

36. (Iblis) said: "O my Lord! Give me then respite 1973 Till the Day The (dead) are raised."

37. (God) said: "Respite Is granted thee-

38, "Till the Day Of the Time Appointed."

39. (Iblis) said: "O my Lord!
Because Thou hast put me 1874
In the wrong, I will
Make (wrong) fair-seeming
To them on the earth,
And I will put them 1878
All in the wrong,—

 "Except Thy servants among them, Sincere and purified (By Thy grace)."

41. (God) said: "This (Way Of My sincere servants) is Indeed a Way that leads Straight to Me. 1976 @ قَالَ رَبَّتِ فَأَنظِ لِيَ إِلَى يَعْوِمِ رُبِيْعَتُونَ @ قَالَ فَإِنَّكَ مِنَ النَّظِينِ

@ إلك بعور الوقف المعلوم

۞ قَالَ رَيْنِ بِمَّا أَغْنِ يَنْكِينَ لِأَرْيَةِ ثَلَّ لَكُمْ فِي الْأَرْضِ رَلِأَغْنِ بَنَّهُ مُدْ أَجْمَيِينَ

@ إلا عِبَادَكَ مِنْهُ مُ الْمُنْلَمِينِ

@ قَالَ مَنْ فَا يَسَرُطُ عَلَىَّ مُسْتَقِيعُ

1073. What was this respite? The curse on Iblis remained, i.e., he was seprived of God sprace and became in the spiritual world what an outlaw is in a political kingdom. An earthly kingdom may not be able to catch and destroy an outlaw. But God is Omnipotent, and such power as Iblis may have can only come through the respite granted by God. The respite then is what is expressed in xy 39 below. In God's grant of limited free-will to man is implied the faculty of choosing between good and evil, and the faculty is exercised through the temptations and allurements put forward by Statan, "the open enemy" of man. This is for the period of man's probation on this earth. Even so, no temptations have power over the sincere worshippers of God, who are purified by His grace.

1974. Aguations: 'thrown me out of the way, put me in the wrong 't C, vii 16. Satan as the Power of Evil cannot be straight or truthful even before God. By his own arrogance and rebellion he fell; he attributes this to God. Between God's righteous judgment and Satan's nares and temptations there cannot be the remotest comparison. Yet he presumes to put them on an equal footing. He is taking advantage of the respite.

1975. Iblis (the Rebellious) is powerless against God. He turns therefore against man and becomes Satan (the Enemy).

1976. To be sincere in the worship of God is to obtain purification from all stain of evil and exemption from all influence of evil. It changes the whole nature of man. After that, evil cannot touch him. Evil will acknowledge him to be beyond its power and will not even tempt him? Apart from such purified souls, everyone who worships God invites God's grace to protect him. But if he puts himself in the way of wrong and deliberately choose evil, he must take the consequences. The blame is not even on Satan, the power of evil; it is on the sinner himself, who puts himself into his power; six v. 2z; z. v. 42.

- 42. "For over My servants No authority shalt thou Have, except such as Put themselves in the wrong And follow thee "
- 43. And verily, Heli Is the promised abode For them all!
- 44. To it are seven Gates: 1077 For each of those Gates Is a (special) class (Of sinners) assigned.

## SECTION 4.

- 45. Milhe righteous (will be) Amid Gardens And fountains (Of clear-flowing water).
- 46. (Their greeting will be): Enter ve here In Peace and Security."
- 47. And We shall remove From their hearts any Lurking sense of injury e 1678 (They will be) brothers (lovfully) facing each other On thrones (of dignity).
- 48. There no sense of fatigue Shall touch them, Nor shall they (ever) Be asked to leave.

1977, Seven is a mystic number. The ways of sin are numerous, and if they are classified into seven, each of them points to a Gate that leads to Hell,

Apart from the literal meaning, which is itself based on metaphors, the whole of this section and indeed of this Sura, is full of mystic meaning, which it is outside the power or scope or limits of a running Commentary to expound adequately.

1978, Cf. vit. 43, and n. 1021. The hearts and minds will be so purified that all past rancour, jealousy, or sense of injury will be obliterated. The true Brotherhood will be realised there, when each will have his own dignity; there will be no question of invidious comparisons; each will face the others with joy and confidence. There will be no sense of toil or fatigue, and the joy will last for ever.

S. EV. 49-53.7 ... [C. 121]

49. Mell My servants 1979
That I am indeed
The Oft-Forgiving,
Most Merciful;

50. And that My Penalty
Will be indeed
The most grievous Penalty.

(م 1) سورة الحجر 646

وَأَنَّ مَذَانِ مُوَالْمَذَابُ الْأَلِيمُ

C. 121.—God's Grace and Mercy are always

[2v. 51-84] First, but His Justice and Wrath will seize

Those who defy His Law. Even when

The unspeakable crimes of the Cities

Of the Plain made their destruction

Inevitable, God's message of Mercy

To mankind was sent to Abraham

And of safety to Lot. The last remnants

Of sin will be cut off, and the Signs

And Tokens thereof are plain for all

To see. The proud Companions of the Wood

And the builders of Rocky Fortresses

Were all swept, away because of their sins.

- .51. Mell them about
  The guests of Abraham.
- 52. When they entered his presence And said, "Peace!" He said, "We feel Afraid of you!" 1984
  - 53. They said: "Fear not! We give thee glad tidings



1979. We must realise both sides of God's attributes: His mercy, grace, and forgiveness are unbounded; if we reject all this, His justice and punishment will also be beyond all that we can conceive.

1980. In illustration of the contrasts between Good and Evil, and the consequences that flow from them, we have now a reference to four incidents from the past, viz.: [1] an incident from the story of Abraham; [2] from that of Lot, nephew of Abraham, and the end of the Clies of the Plain, which he was sent to warn; [3]; the People of the Wood; and (4) the People of the Rocky Tract (Rfir), after whom this Strat is called. A susual, the recital of God's abounding grace comes first.

1981. For a full understanding of this reference to the angels who were Abraham's guests and came to announce the birth of a son to him in his old age, read xi. 69-73 and notes. The appearance of two strangers of uncommon appearance, who refused to partake of the host's sumptuous hospitality, made Abraham at first suspicious and afraid.

(ه 1) سورة الحجر

Of a son endowed

54. He said: "Do ye give me Glad tidings that old age Has seized me? Of what, Then, is your good news?"

- 55. They said: "We give thee Glad tidings in truth: Be not then in despair!"
- 56. He said: "And who Despairs of the mercy Of his Lord, but such As go astray?" 185
- 57. A braham said: 1884 What then Is the business on which Ye (have come), O ye Messengers (of God)?"
- 58. They said: "We have been Sent to a people (Deep) in sin, less
- 59. "Excepting the adherents
  Of Lat: them, we are certainly

 قَالَ أَبْشُرُ ثُمُونِ عَلَىّ أَنْ تَسَنِّيَ
 أَكُو بُرِّهُ تُبِيِّدُ فِي الْأَبْنُ وَلَكَ الْأَنْسُنِي الْكِيدُ بُرِيعُ فِي الْمُنْفِيلِينَ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

الأالفت الأن

النَّاإِنَّا أَرْيِكَ إِلَّا فَوَرِ مَعْمِهِ

@ إلا قال أوط إمّا

. 1982. The birth of a son in old age to a sonless father was glad tidings to Abraham personally. The birth of a, son endowed with wisdom promised something infinitely more. Considering that the angels were divine messengers, the wisdom referred to was divine wisdom, and the event became an event of prime Importance in the world's religious history. For Abraham became, through his progeny, the root of the three great universal religions diffused throughout the world.

1983. Notice the gentle humour in the slight misunderstandings, which are no sooner expressed than they are removed,

1984. When cordial understanding was established between Abraham and his guests, and probably when the guests were about to depart, Abraham put a question to them: "What is the mission on which you are going?" It was further implied: "Is there anything I can do to help?" But no. The mission was founded by the stable of a long line, of Peachers of Right-counters.

1985. The Citles of the Plain round the Dead Sea, which to this day is called the Bahr Lut. They were given to unspeakable abominations. Read in this connection xi. 77-83 and notes.

(Charged) to save (from harm). All-

'60. " Except his wife, who, We have ascertained. Will be among those Who will lag behind." Put

## SECTION 5.

- 61. At length when the messengers Arrived among the adherents 188
- 62. He said: "Ye appear To be uncommon folk."
- 63. They said: "Yea, We have come to thee To accomplish that Of which they doubt. 1963
- 64, "We have brought to thee That which is inevitably 1990 Due, and assuredly We tell the truth.
- 65, "Then travel by night With thy household. When a portion of the night (Yet remains), and do thou

1986. Here, again, God's saving Grace is linked with His Wrath, and is mentioned first 1987. See xl. 81, and n. 1577,

1988 At means people who adhere to the ways and teaching of a great Teacher; e.g., Atti-Muhammads: it does not necessarily mean tace or descendants. Ahl (xv. 55 below) usually implies "household" but may be taken in an extended sense to include People generally; see xv. 67. Qaum (zv. 62) may be any collection or aggregate of people. In xi 70 the hostile inhabitants of the Cities of the Plain are called the goum-i-Luf (the People of Lut). Ashab (companions) refers to a Group rather than to a People : Cf xv. 78

1989. The unusual appearance of the angels struck Lot as it had struck Abraham: Knowing the abominable vices to which the Cities were addicted, he feared to entertain handsome young men. They at once disclosed their mission to him in mystic language. In effect they said: "You, Lot, have been preaching in vain to these wicked Cities. When you warn them of their inevitable end, Destruction, they laugh and doubt. Now their doubt will be resolved. Their destruction will be accomplished before the morning."

1990. Another meaning of Al-Haqq: the Punishment which is justly and inevitably due, which must certainly come to pass. Cf. xxii. 18.

Bring up the rear: Let no one amongst you Look back, but pass on Whither ye are ordered."

- 66. And We made known
  This decree to him,
  That the last remnants
  Of those (sinners) should be
  Cut off by the morning it.
- 67. The inhabitants of the City Came in (mad) joy (At news of the young men). Post
- 68. Lut said: "These are My guests: disgrace me not:
- 69. "But fear God, And shame me not."
- 70. They said: "Did, we not Forbid thee (to speak) For all and sundry?" 1005
- He said: "There are My daughters (to marry), If ye must act (so)." 1801
- Verily, by thy life (O Prophet), In their wild intoxication.

وَأَتَّفُوا ٱللَّهُ وَلَا يَهُ

<sup>1991.</sup> As the last remnants of the wicked were to be out off, and as the Minroy of God wished to save every true soul who might be with Lot, God's decree was made known to Lot, so that he might save his adherents.

<sup>1992.</sup> They were addicted to unnatural crime, and the news of the advent of handsome young men inflamed them. How true it is that at the very verge of destruction, men rush blindly to their fate, and cut off any last hope of repentance and metry for themselves. Cf xv. 72 below.

<sup>1993.</sup> I understand the meaning to be that Lot, the only righteous man in the City, had frequently remonstrated with the inhabitants against their unnatural crimes, and they had forbidden him to speak to them again on behalf of any one, "as if" (they might tauntingly say) " he was the protector of all and sundry".

Some Commentators understand the verse to mean: 'Did we not forbid thee to entertain any strangers?'

<sup>1994</sup> Cf, xi 78, n. 1875. "My daughters" in the mouth of a venerable man may mean young girls of the City, which would be appropriate considering the large number of men who came to besiges Loft house.

They wander in distraction, To and fro. 11 to

- 73. But the (mighty) Blast Red Overtook them before morning;
- 74. And We turned (the Cities)
  Upside down, and rained down
  On them brimstones
  Hard as baked clay. 1007
- Pehold I in this are Signs For those who by tokens Do understand.
- 76. And the (Cities were) Right on the high-road. 1888
- 77. Behold! in this
  Is a Sign
  For those who believe! 1999
- 78. And the Companions of the Wood \*\*\*\*
  Were also wrong-doers:

يسهون هَ فَاَخَذَ نَهُ مُ الْعَيْمَةُ مُشْرِقِينَ هِ فَعَمَلُنَا عَلِيْهَا سَافِلَهَا وَآمُطُنَا عَلَيْهِ جَانَ مِن سِجِيل هِ إِنْ سَعْدِ فَلِكَ لَآيَنُونَ الْتُوسِينَ هُ وَانْهَا لِيسَيْلِ مُعْيِدٍ

1993. The wild, mad fury of passion and sin attains its own destruction and cuts off the last hope of repentance or mercy.

1996. As Saihat, the mighty Blast, is mentioned as accompanying earthquakes: Cf. xi. 67, 94. Here it was the violent wind and noise accompanying the shower of brimstones, possibly with some volcanic action.

1997; Cf. xi. 82 and notes, in which the word Sigil and its origin are explained.

1998. The Cities of Sodom and Gomorrah were ulterly destroyed, and even their precise position cannot be identified. But the brimstone plain of the tract still exists, right on the highway between Arabia and Syria. To the traveller in the neighbourhood of the Dead Sea the whole locality presents a scene of dismal desolation which truly suggests the awful punishment for unspeakable crimes.

2000. "Companions of the Wood": As-bāb ul Aibsti. Perhaps Aiba is after all a proper noun, the amen of a town or tract. Who were the Companions of the Aiba? They are meltioned four times in the Qui-ân, viz, here, and in xxv. 176-19; xxxviii. '13; and i. 14. The only passage in which any details are given is xxv. 176-191. There we are told that their Prophet was Shu'aib, and other details given correspond to those of the Madyan, to whom Shu'aib was sent as Apostle; see vii. 85-93. In my notes to that passage I have discussed the question of Shu'aib, and the Madyan people. It is reasonable to suppose that the Companions of the Wood were either, the same as the Madyan, or a Group among them or in their neighbourhood.

79. So We exacted retribution
From them. They were both \*\*\*
On an open highway,
Plain to see.

#### SECTION 6.

- 80. Mahe Companions of the Rocky
  Tract
  Also rejected the apostles:
- 81. We sent them Our Signs, But they persisted In turning away from them.
- 82. Out of the mountains out Did they hew (their) edifices, (Feeling themselves) secure.
- 83. But the (mighty) Blast soil Seized them of a morning,
- 84. And of no avail to them
  Was all that they did
  (With such art and care)!

﴿ فَأَنْفَهُنَّا مِنْهُمْ قَالَهُمُنَّا لِإِمَّارِيمُ مِنْ

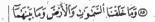
﴿ وَلَقَدُ كَ ذَّبَ أَضُكُ أَيْمِي الْمُسَلِينَ ﴿ وَوَالِّينَ لَمُ الْمِينَ الْمُصَالُولُوا عَنْهُ وَوَ اللّهَ اللّهُ اللّهِ 
@ وصف توا بجينون مِن المِبالِ بُيُوتًا أمين بن @ فَأَخَذَتُهُمُ الصَّيْحَةُ مُصْعِيدِينَ

> ٥ أَمَّا أَغْنَىٰ عَنْهُ مِنَا كَانُوا يَكُسِبُونَ

C. 122.—But God's Creation doth bear witness (xv. 85.99)

To God's Design and Mercy. His Plan Is sure. His gift of the glorious Quran Is more than any worldly goods can be. So, while we denounce Sin openly, Let us be gentle and kind, and adore And serve our Lord all our lives.

85. The earth, and all between them,



2001. Both : i.e., The Cities of the Plain and the Companions of the Aika.

2002. "The Rocky Tract" is undoubtedly a geographical name. On the maps of Arabia will be found a tract called the flift, north of Medina. Jaba Hijr is about 150 miles north of Medina. The tract would fall on the highway to Syria. This was the country of the Thamud. For them and the country see vii, 73, n 1043.

2003. Remains, of these tock edifices in the Hijr are still found, and the City of Petra is notmore than 380 miles from Jabal Hijr. See o. 1043 to vii. 73. "Petra" in Greek means "Rock". For the Inscriptions found there, and their significance, see Appendix [X to S. xxv...

2004. The mighty rumbling noise and wind accompanying an earthquake. See vii. 78, n. 1047,

· K. XV. 85-88.1

But for just ends. \*\*\*

And the Hour is surely

Coming (when this will be manifest).

So overlook (any human faults)

With gracious forgiveness. \*\*\*

With gracious forgiveness. \*\*\*

86. For verily it is thy Lord Who is the Master-Creator, 2007 Knowing all things.

87. And We have bestowed Upon thee the Seven Oft-repeated (Verses) \*\*\*\*
And the Grand Our-an.

 لِا يَأْخُونُ مَا آنَ السّاعَة الْآيَةُ أَمْ ضَعْمَ الْعَيْسَلَ ( اللَّهُ مُنْ أَعْلَمُ اللَّهُ عَمَا لَهُ مَا لَكُمُ الْفُالْمِيلِيرُ ( مِنْ مَا ذَا لَا مُعَالِمُهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

@لَا ثَمَدُّنَّ عَبْنَيْكَ اللَّ مَا مَتَّعْتَ ابِيدِهِ أَدْ وَكَا مَنْهُمُ وَلَا هَذِنْ عَلِيْهِمْهُ

2006 The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness".

2007. Khaliā; i the emphatic intensive form, as meaning the Creator, Who is perfect in His skill and knowledge, and Whose creation answers perfectly to His design. Therefore no one should think that anything has gone wrong in God's creation. What may seem out of joint is merely the result of our short-sighted standards. It often happens that what appears to us to be evil or imperfect or unjust is a reflection of our own imperfect much . See the next two vents and notes.

2008. The Seven Oft-repeated Verses are usually understood to be the Opening Stra. the Falibo. They sum up the whole teaching of the Quran. What can be a more precious gift to a Muslim than the glorious Quran or any Stra of 11? Worldly wealth, honour, possessions, or anything else, sinks into insignificance in compatison with it.

2009. It may be that other people have worldly goods which worldly men envy. Do they necessarily bring happiness? Even the temporary pleasure that they may give is not unmixed with sprittual poisons, and even so, will not list. The man of God looks with wistful eyes at other things,—the favour and countenance of God

2010. The man of God, in his human love and sympathy, may grieve over certain classes of people who are puffed up, with false notions and callous to the Message of God. But he should not make himself unhappy. There is no flaw in God's Plan, and it must prevail. This was addressed in the first instance to Missafa, but in a minor degree, it applies to all righteous men.

in gentleness) 2011

And say; "I am indeed he That warneth openly

And without ambiguity,"--

But lower thy wing

To the Believers:

- 90. (Of just such wrath) As We sent down On those who divided (Scripture into arbitrary parts) .-
- 91. (So also on such) As have made Qur-an Into shreds (as they please). 9014.
- 92. Therefore, by the Lord, We will, of a surety, Call them to account.
- 93. For all their deeds, 9018
- '94. Therefore expound openly What thou art commanded. And turn away from those Who join false gods with God.
  - 95. For sufficient are We Unto thee against those

2011. The metaphor is from a bird who lowers her wing in tender solicitude for her little ones. Cf. zvii, 24, where it is applied to "lowering the wing" to aged parents.

2012. In the ministry of Mustafa there was no mining of matters, no compromises with evil Evil was denounced in unambiguous terms. Mubin implies both openness and clearness, i.e., freedom from ambiguity,

2013. The Commentators differ as to the precise signification of verses 90 and 91. Are the persons referred to in the two verses the same, or different? And who were they? I adopt the view, for which there is good authority, that the two classes of persons were different but similar, Verse 90, I think, refers to the Jews and Christians, who took out of Scripture what suited them, and ignored or rejected the rest : ii, 85, 101. For verse 91 see next note,

2014. The Meccan Pagans, in the early days of Islam, in order to dishonour and ridicule the Qur-an, divided what was so far revealed, into bits, and apportioned them to people coming on pilgrimage to Mecca by different routes, slandering and abusing the Apostle of God.

2015. Those who ridicule Scripture in any form will all be called to account for their insolence. for they are all alike.

.99.}

Who scoff, - 3036

- 96. Those who adopt, with God, Another god: but soon Will they come to know.
- 97. We do indeed know

  How thy heart is distressed 6017

  At what they say,
- '98. But celebrate the praises
  Of thy Lord, and be of those
  Who prostrate themselves
  In adoration.

الشنكه يودات (() الْآَيْنَ تَجْعَلُونَ تَعَ اللّهِ إِلَهُا المَّرِّ (() وَلَقَدُ تَعَلَمُ اللّهَ يَضِيقُ سَدُرُكَ بِمَا (() فَتَتَجَعُ بِحَدْدِ رَبِّكَ وَكُن مِنَ (() وَاعْدُدُ رَبِّكَ عَدَّ اللّهُ عَلَيْهِ مَا أَنْهُ لِكَ الْقَدِرُ اللّهُ اللللّهُ اللّهُولِيلّهُ الللّهُ الللللّهُ اللللّهُ الللللّهُ اللّهُ الللّهُ اللّ



<sup>2016.</sup> If the whole world is ranged against the man of God, as was at one time the case with the Apostie, and scoffs at all that is sacred, the sense of God's presence and protection outweighs all. And after all, the scoffers are creatures of a day. Soon will they find their level, and be undeceived as to all their falsehoods. But the Truth of God endures for ever.

<sup>2017.</sup> Literally, 'that thy breast is constrained'.

<sup>2018.</sup> Yaqin : Certainty ; the Hour that is Certain ; death.

# INTRODUCTION TO SURA XVI (NaM)

Chronologically this Sūra, like the six which preceded it, belongs to the late Meccan period, except perhaps verse 110 and some of the verses that follow. But the chronology has no significance. In subject matter it sums up, from a new point of view, the arguments on the great questions of God's dealings with man, His Self-revelation to man, and how the Messengers and the Message are writ large in every phase of God's Creation and the life of Man. The new point of view is that Nature points to Nature's God.

Summary. — Everything in Creation proclaims the glory of God. To man is given dominion over Nature, that man may recognise God's Unity and God's Truth (xvi. 1-23, and C. 123).

Man should never lose sight of his goal, which is the Good, or dispute with the great Teachers, who are sent to all Peoples, to bring about Unity: all creatures serve God (xvi: 26-50, and C, 124).

God's favours and man's ingratitude recounted. His Signs in the rain bearing clouds, the cattle that give milk, the bee that produces honey, the wonderful relations of family and social life, and the refinements and comforts of civilization (xvi. 51.83, and C, 125).

The Messengers of Truth will bear witness against those who reject the Truth. God will judge us according to our faith and deeds (xvi. 84-100, and C. 126).

The Quran is true: it guides and gives glad tidings. Believe, and make the most of Life in all things good and lawful. Follow the example of Abraham: be true in Faith and righteous, and do good (xvi. 101-128; and C.-127).

C. 123.—God's Command must inevitably (avi 1-25.) Come to pass. But all His Creation

Come to pass. Dut all risk creation.

Froclaims His glory, and leads to His Truth.

In all things has He furnished man.

With favours innumerable,

To lead and guide him and bring him.

To Himself. Why then does man.

Refuse the Truth, except for arrogance?

Why does he run after false gods,

Thus acting against his own lights.

And misteading others less blest in knowledge?

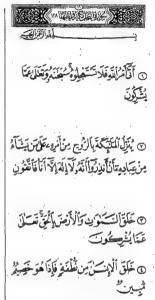
Sūra XVI.

Sora, AVI.

Nahl or The Bee.

In the name of God Most Gracious, Most Merciful.

- 1. (£nevitable) cometh (to pass)
  The Command of God; 2001
  Seek ye not then
  To hasten it: glory to Him,
  And far is He above
  Having the partners
  They ascribe unto Him!
- 2. He doth send down His angels
  With inspiration of His Command,
  To such of His servants
  As He pleaseth, (saying);
  "Warn (Man) that there is
  No god but I: so do
  Your duty unto Me." 5000
- 3. He has created the heavens And the earth for just ends: Mail Far is He above having The partners they ascribe to Him!
- 4. In e has created man
  From a sperm-drop;
  And behold this same (man)
  Becomes an open disputer!



2019. This is an answer to the taunt of the Pagans, who said: "It there is a god, the One True God, as you say, with unified control, why does He not punish the wrong-doers at once?" The answer is: "The decree of God will inevitably come to pass; it will come soon enough, when it comes, you will wish it were delayed; how foolish of you to wish even to cut off your last hope of forgiveness?"

2020. The Pagans, with their multiplicity of gods and goddesses, good and evil, could play one off against another. That is mere mockery of religion. With such conceptions, man cannot understand the Unity of Nesign in the Universe nor realise the Power and Glory of the One True God, to Whom alone worship and service are due.

2021. Not for sport, or fortuitously and without Design. Cf. xv. 85. Surely the Unity of Design in Creation also proves the Unity of God their Creator.

2022, Man's physical origin is lowly. Yet do men go back to material things, and neglector dispute about the highest things in Life,

- 5. And cattle He has created was
  For you (men): from them
  Ye derive warmth,
  And numerous benefits, was
  And of their (meat) ye eat.
- 6. And ye have a sense Of pride and beauty in them As ye drive them home In the evening, and as ye Lead them forth to pasture In the morning. <sup>9025</sup>
- And they carry your heavy loads
   To lands that ye could not
   (Otherwise) reach except with <sup>609</sup>
   Souls distressed: for your Lord
   Is indeed Most Kind, Most Merciful
- 8. And (He has created) horses, Mules, and donkeys, for you To ride and use for show; \*\*\* And He has created (other) things Of which ye have no knowledge. \*\*\*

وَالْأَشْكُو كُلُقِهِ أَلْكُهُ فَهِمَا وَفَّ وَمَنْفِعُ وَمِنْهَا لَأَكُونَ وَتَنْفِعُ وَمِنْهَا لَأَكُونَ وَحِينَ وَتَكُمُ فِهَا جَمَالًا حِينَ ثَيْمُونَ وَحِينَ شَرَحُونَ وَفَيْمُولَ أَنْفَالَكُمُ اللَّهِ اللَّهُ الْمُلِكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللْمُؤْمِنِ اللْمُنْ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنَ اللْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ اللْمُؤْمِنِ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُلِمُ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنُ الْمُؤْمِنِ اللْمُؤْمِنُ الْمُؤْمِنُ اللْمُؤْمِنُ اللْمُؤْمِنُ اللْمُؤْم

2023. Why will you go back to material things, considering that material things are made subservient to your use and enjoyment in various ways as suggested in the clauses that follow.

2024. From wool, and hair, and skins, and milk. Camel's hair makes warm robes and blankets, and certain kinds of goats yield hair which makes similar labrics. Sheep yield wool, and Llamas alpace for similar uses. The skins and furs of man animals yield warm raiment or make warm rugs or bedding. The females of many of these animals yield good warm milk, a nourishing and wholesome diet. Then the flesh of many of these animals is good to eat. There are other uses, which the animals serve; and which are referred to later.

2025. The good man is proud of his cattle and is good to them. As they go to, and return from, pasture, morning and evening, he has a sense of his power and wealth and their beauty and docility. Will not man turn from these material, facts to the great spiritual truths and purpose behind them?

2026. The cattle and animals also carry loads, and thus make inter-communication between different lands easy. But for them there would have been many difficulties, not only physical, but psychological. Weary men carrying loads are in no mood for social and spiritual intercourse. This intercourse is made possible by the kindness and mercy of God.

2027. Horses, mules, and donkeys as well as other animals may be beasts of burden, but they may also be pedigree animals bred for beauty and for all those more refined uses, such as processions, in which grace and elegance is the predominant feature.

2028. If we examine the history of transport, there have been vast changes through the ages, from rude pack animals to fine equipages, and then through mechanical contrivances, such means of transport as elegant coaches, transways and raijways, useful motor lorries and Rolls-Royce cars, and air-ships and aeropianes of all descriptions. At any given point of time, many of these were yet unknown to man. Nor car we suppose the limit to have been reached now or that it will ever be reached at any future time. Through the mind and ingenuity of man it is God that creates new things hitherpro unknown to man.

And unto God leads straight was
The Way, but there are ways
That turn aside: if God
Had willed, He could have
Guided all of you.

#### SECTION 2.

- 10. We is He Who sends down Rain from the sky: From it ye drink, And out of it (grows) The vegetation on which Ye feed your cattle.
- 11. With it He produces
  For you corn, olives,
  Date-palms, grapes,
  And every kind of fruit:
  Verily in this is a Sign
  For those who give thought.
- 12. Is he has made subject to you The Night and the Day; sout The Sun and the Moon; And the Stars are in subjection By His Command; verily In this are Signs
  For men who are wise.

وَعَلَاللَهُ فَعَسْدُالسَيهِ إِوْمِيّا عَآرِثُولُونَ
 إِنَّاء لَمَتُلُّفُ أَنْمَيْ إِنَّ

٥ مُوَالَّذِي أَنْ لِينَ السَّنَاءَ مَا مُلَّكُمُ وَاللَّهِ الْمِنْ السَّنَاءَ مَا مُلَّكُمُ اللَّهِ اللَّهِ مُولَكُ الْمِنْ اللَّهِ مُولِكُ اللَّهِ اللَّهِ مُولِكُ اللَّهِ مُولِكُ اللَّهِ اللَّهِ مُولِكُ اللَّهِ مُؤلِكُ اللَّهِ مُولِكُ اللَّهِ مُولِكُ اللَّهِ مُولِكُ اللَّهِ مُولِكُ اللَّهِ مُؤلِكُ اللَّهُ مُؤلِكُ اللَّهِ مُؤلِكُ اللَّهُ مُؤلِكُ اللْمُؤلِكُ اللْمُؤلِكُ اللْمُؤلِكُ اللْمُؤلِكُ اللْمُؤلِكُ اللَّهُ مُؤلِكُ اللْمُؤلِكُ اللَّهُ مُؤلِكُ اللَّهُ مُؤلِكُ اللَّهُ مُؤلِكُ اللْمُؤلِكُ اللَّهُ مُؤلِكُ اللْمُؤلِكُ اللْمُؤلِكُ اللْمُؤلِكُ اللْمُؤلِكُ اللَّهُ مُؤلِكُ اللْمُؤلِكُ اللْمُؤلِكُ اللَّهُ مُؤلِكُ اللْمُؤلِكُ اللَّهُ مُؤلِكُ اللْمُؤلِكُ اللْمُؤلِ

نَبْكَ أَتَّ مِهِ إِلاَّ رُعُ كَالْ مُوْنَ
 وَالْخَيْرِ وَالْأَعْنَاتِ وَمِن كُلِ الْفَكْرَاتُ وَالْفَيْرِينَا وَمِن كُلِ الْفَكْرَاتُ الله عَلَيْ الله عَلْ الله عَلَيْ اللهُ عَلَيْ الله عَلَيْ الله عَلَيْ اللّه عَلَيْ ا

2029. Through material things "the Way" does always lead to God. But some minds are so obsessed with material things that they miss the pointers to the spiritual. God could have forced all to the true Way, but in His Will and Plan is the training of man's will, and that is done by the Signs in nature and in Revelation.

2030. The least thought and study of nature will show you God's wise and benign Providence in making the processes of nature subserve man's use and refined life. A higher degree of intelligence and study is required, "men who are wise") to understand God's Signs to man in the processes connected with the heavenly bodies (verse 12). And a still higher spiritual understanding ("men who celebrate His praises" with gratitude) to realise the marvellous gradations, colours, and nuances in the creatures on this little globe of ours (verse 13). Reason this out carefully.

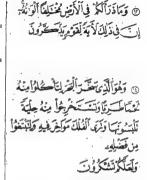
2031. The Night and the Day are caused by astronomical rotations. What is important for man to mote is how God has given intelligence to man to make use of this alternation for work and rest; how man can, as soon as he rises from the primitive stage, get over their inequalities by artificial illuminants, such as vegetable or mineral oils, coal, gas, or electricity, which ultimately are derived from the storred-tip energy of the sun; how the sun's heat can be tempered by various artificial means and can be storred up for use by man as required; how man can be independent of the tides caused by the moon and the sun, which formerly controlled navigation, but which no longer stand in man's way, with his artificial harbours and great sea-going ships; how navigation was formerly subject to direct observation of the Polar Star and other stars, but how the magnetic needle and charts have now completely altered the position, and man can calculate and to a certain extent control magnetic variations, etc. In such ways the sun, the moon, and the stars themselves become useful servants to him, all by God's gift and His Command, without which there would have been no laws governing them and no intelligence to make use of them.

13. And the things on this earth Which He has multiplied . In varying colours (and qualities) : 9032

Verily in this is a Sign For men who celebrate The praises of God (in gratitude). 9033

14. Wet is He Who has made some

The sea subject, that ve May eat thereof flesh That is fresh and tender. 2035 And that ye may extract Therefrom ornaments to wear : 0086 And thou seest the ships Therein that plough the waves, That ye may seek (thus) Of the bounty of God mon And that ye may be grateful.



2032. Whose heart has not been moved by the glorious gradation of colours in the sunset clouds? The gradations are infinite, and it is only the eye of an artist that can express their collective beauty. They are but a type of the infinite variety and gradation of qualities in the spiritual sphere even in the little space of our own globe. The big things that can be measured and defined have been spoken of before. Here we have mention of the subtle nuances in the spiritual world which can only be perceived by men who are so high in splittual insight that their only reaction is to "celebrate the praises of God" in gratitude for His infinite Mercies.

2033 Read again n. 2030 above, and see how subtly we are led up from the perception of the big to the perception of the subtle and delicate colours and qualities in the spiritual world.

2034. We have gone up in a climax of material things from the big to the subtle in the sky and the earth. Here we have another climax as regards the things of the sea. We get the delicate flash of fishes and marine creatures of all kinds; we get the treasures of the deep : pearls, coral, amber, and things of that kind; and we have the stately ships ploughing the wayes, for maritime commerce and intercourse, for unifying mankind, and for realising the spiritual bounty of God which can best be expressed by the boundless ocean.

2035, Connoisseurs know the delicate flavours of sea fish, such as the pomfret of the Indian Ocean, the herring of the North Atlantic, the mullet of Marseilles, and many another kind. Tari, translated "fresh and tender," also refers to the soft moist nature of fresh fish it is another wonder of God that salt water should produce flesh of such fresh, tender, and delicate flavour.

. 2036. Diving for pearls-in both the primitive and the more advanced form-is another instance of man's power over apparently inaccessible depths of the sea.

2037. After the material benefits which we get from the sea, we are asked to consider things of higher import to the spirit of man.' There is the beautiful ship which stands as the symbol of international commerce and intercourse, things that may be of material benefit, but which have a higher aspect in unifying man and making his civilisation more universal. These are first steps in seeking of the "bounty of God" through the sea. But there are higher aspects. Navigation and international intercourse increase knowledge, which in its higher aspects should clean the mind and make it fitter to approach God. The salt water, which covers nearly 72 per cent. of the surface of the Globe, is itself a purifying and sanitary agent, and is a good symbol of the higher bounties of God, which are as boundless as the Ocean.

15. And He has set up
On the earth mountains standing firm, lest it should
Shake with you; and rivers
And roads; that ye
May guide yourselves;

And marks and sign-posts;
 And by the stars
 (Men) guide themselves. 8040

17. Ys then He Who creates Like one that creates not? Will ye not receive admonition? \*\*\*\*

18. If ye would count up The favours of God, Never would ye be able To number them: for God Is Oft-Forgiving, Most Merciful. وَالْنَافِ الْأَضِ رُوَاسِمَانَ بَسَدَيْمُ وَالْنَافِ الْأَضِ رُوَاسِمَانَ بَسَدَيْمُ وَالْنَافِ وَمُنْ الْمُنْ الْمُنْفَالُونُ وَعَلَيْمُ الْمُنْ الْمُنْفَالُونُ وَعَلَيْمُ الْمُنْفَالُونُ وَعَلَيْمُ الْمُنْفَالُونُ وَعَلَيْمُ اللّهِ الْمُنْفَالُونُ وَعَلَيْمُ اللّهِ الْمُنْفَالُونُ وَعَلَيْمُ اللّهِ الْمُنْفَالُونُ وَعَلَيْمُ اللّهِ اللّهُ ال

2018. Cf. xii. 3 and xv. 19. It is a favourite figure of speech to speak of the earth as a spacious carpet spread beneath our feet and the eternal hills as a steadying agent to keep the carpet from rolling or shaking about. In lxxviii, 7 they are spoken of as pegs or stakes.

2039. In this passage (avi. 15-16) we have the metaphor of the fixed mountains further allegorised. In these verses the key-words are indicated by the symbols for man's Guidance (tahtadan). First, the physical symbols are indicated: the mountains that stand firm and do not change from day to day in the landscape, unlike, shifting sand-dunes, or the coast line of the sea, or rivers and streams, which frequently change their course; then we have fives and roads, which are more precise and therefore more useful. Though less permanent; then we have 'alkmāt (sign-posts), any kinds of signs erected by man, like direction posts, light-houses or beacons, or provided in nature, as tall trees, etc.; and finally, we have the pole-star, and now the magnetic needle, with its variations marked on navigation charts. All these are symbols for the higher Guidance which God provides for the spirit of man. See next note.

2040. See last note. Let us examine the completed allégory. As there are beacons, landmarks, and signs to show the way to men on the earth, so in the spiritual world. And it is ultimately God Who provides them, and this is His crowning Mercy. Like the mountains there are spiritual Landmarks in the missions of the Great Teachers: they should guide us, or teach us, to guide ourselves, and not shake hither and thinter like a ship without a rudder or people without Faith. As rivers and streams mark out their channels, smoothing out levels so we have wholesome Laws and Customs established, to help us in our lives. Then we have the examples of Great Men as further sign-posts: "Lives of great men all remind us, We can make out; lives sublime," In long-distance travel, the pole-star and the magnetic needle are our guides: so in our long-distance journey to the other world, we have ultimately to look to heavenly guidence or its reflection in God's Revelation.

2041 The supreme majesty of God having been set out in His favours of all kinds, it will be seen at once that the worship of any other than God is meaningless and ridiculous. Shall we not take the hint and understand?

2042. Of all God's favours innumerable, His Mercy and Forgiveness in the spiritual plane is the greatest, and of eternal value to us in our future Lives.

- And God doth know What ye conceal, And what ye reveal.
- 20. Those whom they invoke Besides God create nothing And are themselves created. 2043
- (They are things) dead,
   Lifeless: nor do they know
   When they will be raised up. 2014

## SECTION 3

- 22. Your God is One God: As to those who believe not In the Hereafter, their hearts Refuse to know, and they Are arrogant. \*\*\*
- 23. Undoubtedly God doth know What they conceal, And what they reveal: 8046 Verily He loveth not the arrogant.
- 24. When it is said to them,
  "What is it that your Lord \*\*\*\*

2043. God is the only Creator and the Ultimate Reality. Everything else is created by Him, and reflects His glory. How foolish then to worship any other than God!

2044. Idols are dead wood or stone. If men worship stars, or heroes, or prophets, or great men, they too have no life except that which was given by God. In themselves they are lifeless. If they worship figments of the imagination, they are reflections in a double degree, and have no life in themselves. All these things will be raised up on the Last Day, in order that Talse worshippers may be confronted with them. But they themselves cannot tell when that Day will be.

2045. Everything points to the One True Eternal God. If so, there is a Hereafter, for He has detarted it. In so far as people do not believe hits, the fault is in their Will: they do not wish to believe, and the motive behind is arrogance, the sin which brought about the fall of bils: it. 34.

2046. Cf. xvi. 19, where the same words refer to men generally. Whether he conceals or reveals what is in his heart, God knows it, and as God is Oft-Forgiving, Most Merciul, His grace is available as His highest favour if man will take it. Here the reference is to those who "refuse to knr.w", who reject God's guidance out of arrogance. God "loveth not the arrogant". Such men deprive themselves of God's grace.

2047. When the arrogant Unbelievers are referred to some definite argument or illustration from Scripture, they dismiss it contemptuously with the remark, "Tales of the ancients!" In this, they are not only playing with their own conscience, but misleading others, with perhaps less knowledge than themselves.

Has revealed?" they say, "Tales of the ancients!"

25. Let them bear, on the Day
Of Judgment, their own burdens
In full, and also (something)
Of the burdens of those
Without knowledge, whom they 1048
Misled. Alas, how grievous
The burdens they will bear l

عَالِنَّا أَسْطِيرُ الْأَقْلِينَ ﴿ لِيَحْمِلُواْ أَوْزَارَهُمْ كَامِلَةً بِوْمَ ٱلْفَنَهُٰ وَمِنْ أَوْزَارِ الَّذِينَ بَعِيلُونَهُم مِعْدِيغًا الْإِسَاءَ مَا يَرْدُونَ

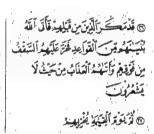
C. 124.—In all ages wicked men tried to plot
(avi. 26-50.) Against God's Way, but they never
Succeeded, and ware covered with shame
in ways unexpected. The righteous
See good in God's Word, and their goal
Is the Good. Great Teachers were sent
To all nations, to warn against Evil
And guide to the Right. The penalty
For evil comes in many unexpected
Ways, for Evil is against Nature.
And all Nature proclaims God's Glory
And humbly serves Him, the Lord Supreme.

# SECTION: 4.

26. Mehose before them did also Plot (against God's Way): But God took their structures From their foundations, and the

> Fell down on them from above; And the Wrath seized them From directions they did not perceive.<sup>2048</sup>

27. Then, on the Day of Judgment, He will cover them



2048: Their responsibility or crime is twofold: (1) that they rejected God's Message, and (2) that they misted others. Their Penalty will also be double. In vi. 164, we are told that "no bearer of burdens can bear the burden of another". This is against the doctrine of vicarious atomement. Every man is responsible for his own sins; but the sin of misleading others is a sin of the misleader himself, and he must suffer the penalty for that also, without relieving those misled, of their responsibility.

2049, Evil will always devise plots against the men of God. So was it with Mustafa, and so was it with the aposites before him. But the imposing structures which the ungody build up, (metaphorically) collapse at the Command of God, and they are often punished from quarters from which they least expected punishment. For example, the Quraish were confident in their numbers, their organisation, and their superior equipment. But on the field of Badr they collapsed where they expected victory.

With shame, and say:
"Where are My 'partners'
Concerning whom ye used
To dispute (with the godly)?"
Those endued with knowledge woo
Will say: "This Day, indeed,
Are the Unbelievers covered
With Shame and Misery.—

28. "(Namely) those whose lives the angels

Take in a state of wrong-doing To their own souls." \*\*\*
Then would they offer submission (With the pretence)," We did \*\*
No eyil (knowingly)." (The angels Will reply), "Nay, but verily .
God knoweth all that ye did;

- 29. "So enter the gates of Hell, To dwell therein. Thus evil indeed Is the abode of the arrogant.
- 30. Plo the righteous
  (When) it is said, "What
  Is it that your Lord \*\*\*\*
  Has revealed?" they say,
  "All that is good." To those
  Who do good, there is good
  In this world, and the Home
  Of the Hereafter is even better \*\*\*

<sup>2050</sup> The worshippers of false gods (the ungodly, the Unbelievers) will be unable to reply when brought before the Judgment Seat. The comment of those "endued with knowledge"—the Prophets and Teachers whom they had rejected—will be by way of indictment and explanation of the position of those before the Judgment Seat.

<sup>2051.</sup> That is, those who died in a state of kuir, or rebellion against God, which was really wrong-doing against their own souls.

<sup>203.</sup> The excuse is a mere pretence. At first they were too dazed to reply. When they reply, they cannot deny the facts, but resort to the sinner's excuse of raying that they sinned through ignorance, and that their motives were not wrong. Such a plea raises a question of hidden thoughts which are difficult to appraise before a human tribural, But here they are before their Divine Author, Who knows every secret of their souls, and before Whom ho false plea can be of any value. So they are condemned.

<sup>2053.</sup> The contrast and parallelism is with xvi. 24, where the tingodly in their levity and their deliberate rejection of guidance find no profit from God's revelation.

<sup>2054.</sup> Unlike the ungody, the good and good everywhere, in this world and in the Hereafter; because they understand and are in accord with the truths around them.

And excellent indeed is the Home Of the righteous,—

- 31. Gardens of Eternity which they Will enter: beneath them Flow (pleasant) rivers: they Will have therein all That they wish: thus doth God reward the righteous,—
- 32. (Namely) those whose lives
  The angels take in a state \*\*605
  Of purity, saying (to them),
  "Peace be on you; enter ye
  The Garden, because of (the good)
  Which ye did (in the world)."
- 33. Do the (ungodly) wait until.

  The angels come to them,

  Or there comes the Command

  Of thy Lord (for their doom)?

  So did those who went

  Before them, But God

  Wronged them not: nay,

  They wronged their own souls.
- 34. But the evil results
  Of their deeds overtook them,
  And that very (Wrath)
  At which they had scoffed
  Hemmed them in.

# SECTION 5.

35. The worshippers of false gods Say: "If God had so willed, We should not have worshipped Aught but Him—neither we keep

وَلَيْكُ وَالْ الْتَقِيدِ الْمُنْ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ

﴿ وَقَالَ الَّذِينَ أَشْرَكُ وَالْوَشَآةَ اللَّهُ مَا عَبَدْنَا مِن وَقِيلًا اللَّهِ مَا عَبْدُنَا مِن اللَّهِ مُنْ اللَّهُ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهُ مُنْ أَلَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ مُنْ اللَّهُ مُنْ اللّمُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ ال

<sup>2055.</sup> In a state of purity: from the evils of this world, from want of faith and want of grace. Purity from such evil is the mark of true Islam, and those who die in such purity will be received into Felicity with a salutation of Peace.

<sup>2056.</sup> That is, until death comes to them, or some Punishment in this life itself, which precludes them from repentance and the Mercy of God.

<sup>2037.</sup> The old, old argument: if God is All-Powerful, why did He not force all persons to His Will? This ignores the limited Free-will granted to man, which is the whole basis of Ethics. God gives man every opportunity of knowing and understanding things, but He does not force him, for that would be against the whole Plan on which our present Life is constituted.

Nor our fathers,—nor should We have prescribed prohibitions "" of Other than His." So did those Who went before them. But what is the mission Of apostles but to preach The Clear Message?

36. For We assuredly sent Amongst every People an apostle, so (With the Command), "Serve God, and eschew Evil":

Of the people were some whom God guided, and some On whom Error became sell Inevitably (established). So travel Through the earth, and see What was the end of those

37. If thou art anxious
For their guidance, yet
God guideth not such
As He leaves to stray, \*\*oon
And there is none
To help them.

Who denied (the Truth).

38. Phey swear their strongest
oaths \*\*\*
By God, that God will not

وَ اللَّهُ اللَّهُ مَثَالَ الْدَنَ مِن اللَّهُ اللَّلْمُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللّذِا اللَّهُ اللَّهُ الللَّهُ الللَّا اللَّهُ اللَّهُ اللَّهُ اللللَّا الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

@ ٳڹڠٚؽۣۻ؏ۜٙڵۼڎڵۿڂ؋ٳڹؖڶڷۜڎٙڵؠؙۜڋؽڡۜڹ ڛؙؽڷۣؖٚ ۊؘؠٵڵۮؿڹٚۼؘڡڔۑٮؘ

وَأَفْمَوُا إِللَّهِ جَهْدَاً يُمَنِهِ مُلا

2038. The Pagan Arabs prescribed various arbitrary prohibitions in the matter of meat; see vi. 1435. These, of course, are not recognised by Islam, which also temoved some of the returnions of the Jewish Law; vi. 146. The general meaning, however, is far wider. Men erect their own taboos and prohibitions, barriers and restrictions, and ascribe them to Religion. This is wrong, and more consonant with Pagan practice than with Islam.

2009. Citer Message. Mubin: in three senses: (1) a Message clear and unambiguous; (2) one that makes all things clear to those who try to understand, because it accords with their own nature as created by God; (3) one preached openly and to everyone.

2000. Bven though God's Signs are everywhere in Nature and in men's own conscience, yet in addition God has sent human Messengers to every People to call liher attention to the Good and turn their from Evil. So they cannot pretend that God has abandoned them or that He does not care what they do. His divine Grace always invites their will to choose the right.

2061. While some people accept the guidance of the divine Grace, others so surrender themselves to Evil that it must necessarily follow that Evil obtains a grip over them. They have only to travel through Tim, or Space to see the end of those who abandoned their lights and surrendered to Evil and Error. For apaged and the meaning of apage in this connection of xv. 6.

2062. When once God's Grace is rejected by any one, such a person loses all help and guidance. Such persons are then outside God's Grace, and therefore they are outside guidance.

2063. The strongest oath of the Pagan Arabs would be by the Supreme God: less strong oaths would be by their subordinate deities, or their ancestors, or other things they valued or held sacred.

Raise up those who die: Nay, but it is a promise (Binding) on Him in truth: But most among mankind Realise it not.

39. (They must be raised up),
In order that He may manifest
To them the truth of that
Wherein they differ, and; that
The rejecters of Truth
May realise that they had
Indeed (surrendered to)

Falschood.

40, For to anything which We Have willed, We but say The Word, "Be", and it is.

### SECTION 6.

41. We o those who leave
Their homes in the cause
Of God, after suffering
oppression,—
We will assuredly give

We will assuredly give A goodly home in this world; But truly the reward Of the Hereafter will be greater. If they only realised (this)!

42. (They are) those who persevere In patience, and put Their trust on their Lord. يَجَنَّا لَهُ مَن يَمُونَ بَالُ وَضَا تَعَلَيْهِ عَمَّا اللهِ عَلَيْهِ عَمَّا اللهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ وَ اللهِ اللهِ عَلَيْهِ وَ اللهِ اللهِ اللهِ اللهُ اللهِ عَلَيْهِ وَلَيْهِ اللهِ اللهِ اللهُ 
الذي مَبَرُها وَعَلَارِ مِهِ مُ بَنُو حَالُونَ اللهِ مُنْ وَحَالُونَ اللهِ مُنْ اللهِ مُنْ اللهِ مُنْ اللهِ اللهِ مُنْ اللهُ مُنْ اللهِ مُنْ اللّهِ اللّهِ مُنْ اللّهِ مُنْ اللّهُ مُنْ اللّهِ مُنْ اللّهِ مُنْ اللّهِ مُنْ اللّهِ مُنْ اللّهِ مُنْ اللّهُ اللّهِ مُنْ اللّهِ

2064. The usual Pagan creed is: If there is a God, it does not follow that He will raise us up: why should He? The answer is twofold: (I) God has promised it, and God's promise is true; (2) He must finally manifest the Truth to them, convict them of their falsehood, and enforce their personal responsibility (xvi, 199).

2065. See the last note.

2066, God's "Word" is in itself the Deed. God's Promise is in itself the Truth. There is no interposition of "time or Condition between His Will and its consequences, for He is the Ultimate Reality. He is independent of the proximate or material causes, for He Himself creates them and establishes their Laws as He pleases.

2007. There is no merit in suffering exile (Asiyra) in itself. To have any merit, it must be: (1) in the cause of God, and (2) after such an oppression as forces the sufferer to choose between God and man. When these conditions are fulfilled, the exiles are entitled to the highest honour, as having made a great searches in the cause of God. Such were the early Muslim exiles to Abyssinia; such were the later exiles to Medina, before the Apostle himself left his home in Mecca and went to Medina; and such were the exiles who went with the Prophet or followed him. At all these stages, his approval or advice was always obtained, either specifically or generally.

- 43. And before thee also
  The apostles We sent
  Were but men, was to whom
  We granted inspiration: if yo
  Realise this not, ask of those
  Who possess the Message, wo
  Who possess the Message, wo
- 44. (We sent them) with Clear Signs And Books of dark prophecies; who And We have sent down Unto thee (also) the Message; That thou mayest explain clearly To men what is sent For them, and that they May give thought.
- 45. Do then those who devise
  Evil (plots) feel secure
  That God will not cause
  The earth to swallow them up,
  Or that the Wrath will not
  Seize them from directions
  They little perceive?—601
- 46. Or that He may not Call them to account

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٢ أَوْ يَأْخُذُ هُرُ

2068. God's apostles were always men, not angels; and their distinction was the inspiration they received.

2009. If the Pagan Arabs, who were ignorant of religious and other history, wondered how a mind from among themselves could receive inspiration and bring a Message from God, let them ask the Jews, who had also received God's Message againet through Moses, whether Moses was a man, or an angel, or a god. They would learn that Moses was a man like themselves, but inspired by Glod. "Those who possess the Message" may also mean any men of Wisdom, who were qualified to have an opinion in such matters.

2070. For "Clear Signs" see n. 401 to iii. 62. For Zubur (Books of dark prophecies), see iii, 184, and n. 490. As the People of the Book had received "Clear Signs" and inspired Books before, so also God's Message came to the Prophet Muhammad through the Qur-an, which superseded the earlier revelations, already corrupted in the hands of their followers.

2071. Cf. xvl. 26. The wicked plot against men of God in secret, forgetting that every hidden thought of theirs is known to God, and that for every thought and action of theirs they will have to account to God. And God's punishment van seize them in various ways. Four are enumerated here. (I) They may be swallowed up in the earth like Qairin, whose story is told in xxvlit, 768.1 le was awailowed up in the earth while he was arrogantly exutting on the score of his wealth. (2) it may be that, like Haman, the prime minister of Pharaoh, they are plotting against God, when they are themselves overwhelmed by some dreadful calamity: xl. 358; xxx. 3340. The case of Pharaoh is also in point. He was drowned while he was arrogantly hoping to frustrate God's plans for Iranel x. 30,922. For (3) and 4) see the next two notes.

In the midst of their goings 2078 To and fro, without a chance Of their frustrating Him?—

- 47. Or that He may not
  Call them to account
  By a process of slow wastage—\*\*
  For thy Lord is indeed
  Full of kindness and mercy.
- 48. Po they not look
  At God's creation, (even)
  Among (inanimate) things,
  How their (very) shadows
  Turn round, from the right
  And the left, prostrating
  Themselves to God, and that
  In the humblest manner?
- 49. And to God doth obeisance All that is in the heavens And on earth, whether Moving (living) creatures who Or the angels: for none Are arrogant (before their Lord).

نِ تَعْلَيْهِهِ مُ فَكَاهُم يُعْجِينِ نَ

۞ أَوْيَا خُذُهُمْ عَلَىٰ تَغَوَّفٍ فَالِنَّ رُبَّكُمْ لَرَّهُ وَكُ رَبِّيكُمْ

 أوَلَدْ يَرَوْا لِلْ مَا حَكَلَ اللّهُ مِن شَيْء يَنْفَذَ وَاظِلَلُهُ مَنِ الْقِيدِينِ وَالشَّسَ آبِلِ سُجَدًا لِلْهَ وَهُمْ دَيْرُونَ

@ وَيَوْدِبَنِهُ وُمَا فِي السَّمَوَٰ لِا وَمَا فِي الْأَوْسِ مِن مَآبَةٍ وَالْكَلْهِسِيَّةُ وَمُسُعَلًا يَسْفَصِيرُونَ

2072. (3) Or the punishment may come to people away from their homes and humble them in their pride. It so happened to Abd Jahl, who came exulting in his pride to the Battle of Badr (A.H. 2). His army was three times the size of the Muslim army from Medina. But it suffered a crushing defeat, and he himself was ignominiously slain.

2073. (4) Or, as often happens, the punishment comes alowly and imperceptibly, the power of the enemies of God being wasted gradually, until it is extinguished. This happened to the Meccans during the eight years of the Prophet's exile. The re-unquest of Mecca was bloodless, because the power of the enemy had gradually vanished. The Prophet was thus able to show the unexampled generosity and elemency which he showed on that occasion, for two of God's attributes are expressed in the titles "Full of kindness" (Ro-#I) and "Full of mercy "Ratim".

2074. I take "things" here to be inanimate things, for the next verse speaks of living "moving creatures" and angels. By a metaphor even such inanimate things are spoken of as recognising God and humbly worshipping Him. Even their shadows turn round from right and left according to the light from above, and they humbly prostrate themselves on the ground to celebrate the praises of God. The "shadows" suggest how all things in this life are mere shadows of the true Reality in heaven; and they should turn and move in accordance with the divine light, as the shadows of trees and buildings move in ope direction or another, and lengthen or shorten according to the light from heaven.

2075. Moving creatures, i.e., living creatures. "All that is in the heavens or earth," includes every created thing. And created things are mentioned in three classes: inanimate things, ordinary living things, and angels. Even the highest angels are not arrogant: they bow down and serve their Lord, and so does all Creation.

[ S. xvi. 50-53. .

50. They all revere their Lord. 9076 High above them, and they do All that they are commanded.

C. 125,-There is but One God, He Who gives (mvl. 51-83.) All blessings to man and other creatures. His greatest gift is that He reveals Himself. But in many tangible ways He cares for man and provides for his growth And sustenance. In rain, in milk, In fruits and honey, and in Nature and the life Of man, with his opportunities Of social, moral, and spiritual growth, Are Signs for those who understand. Why then does man show ingratitude By going after false gods and forgetting God?

#### SECTION 7.

- 51. God has said: "Take not (For worship) two gods: 9077 For He is just One God: Then fear Me (and Me alone)."
- 52. To Him belongs whatever Is in the heavens and on earth, And to Him is duty due always: Then will ye fear other sons Than God?
- 53. And ye have no good thing But is from God: and moreover. When ye are touched by distress, Unto Him ye cry with groans; 907

2076. God is so high above the highest of His creatures, that they all look up to him in awe and reverence And they juyfully do their duty in serving Him. This is the meaning of the "fear of the Lord."

2077. The ancient Persians believed in two powers in the Universe, one good and the other evil. The Pagan Arabs also had pairs of deities; e.g., Jibt (Sorcery) and Tagut (Evil), referred to in iv. 51, n. 573, or the idols on Safa and Marwa referred to in n. 160 to ii. 158; their names were Isaf and

2078. The Pagana might have a glimmering of the One True God, but they had also a haunting . fear of malevolent Powers of Evil. They are told that such fears are groundless. Evil has no power over those who trust in God: xv, 42. The only fear they should have is that of the Wrath of God. To the righteous all good things come from God, and they have no fear in their hearts.

2079. Which shows that the natural tendency of man is to seek God, the only Power which can truly relieve distress.

54. Yet, when He removes

The distress from you, behold!

Some of you turn to other gods

To join with their Lord—

55. (As if) to show their ingratitude
For the favours We have
Bestowed on them! Then enjoy
(Your brief day); but soon
Will ye know (your folly)!

56. And they (even) assign,
To things they do not know, woo
A portion out of that
Which We have bestowed
For their sustenance! would
By God, ye shall certainly
Be called to account
For your false inventions.

57. And they assign daughters for God! - Glory be to Him!—
And for themselves (sons,—
The issue) they desire!

58. When news is brought
To one of them, of (the birth
Of) a female (child), his face
Darkens, and he is filled
With inward grief!

 With shame does he hide Himself from his people,

© وهَجْمُعُمُ لُونَ يَقِوالِكُنْتِ سُجِعَ نَتُو وَلَمُنْهُ مِنَا يَشْنَهُونَ ۞ وَإِذَا بُيْنِّرَأُ حَدُهُم بِٱلْأُنْتَىٰ طَلَلَ وَيَهْمُهُمُ مُشْدًا تَنَا مُعْدَكُمُ كِفَاهِ \*

@ يَتَوَرَّئُ مِنَ ٱلْعَوْدِ مِن سُوَّةِ

2080. Idols and fictitious gods are certainly things of which they have no knowledge, idols being liteless things of whose life or doings no knowledge is possible, and fictitious gods being but figments of their imagination.

2081. Cf. vi. 136—140, 142-144, and v. 106. The Pagans, in assigning and dedicating some of their cattle, or some of their cattle, or some of the produce of their fields, to their false gods as sharers with the true Supreme God, made themselves doubly ridiculous; first, because every good thing that they valued was given to them by God, and how could they patronisingly assign to Him a share of His own gifts?—and secondly, because they brought in other gods as sharers, who had no existence whatever! Besides, the cattle and produce was given for their physical sustenance and the children for their social and spiritual sustenance, and how can they, poor creatures, give sustenance to God?

2082. Some of the Pagan Arabs called angels the daughters of God. In their own life they hated to have daughters, as explained in the next two verses. They practised female infanticide. In their state of perpetual war sons were a source of strength to them; daughters only made them subject to humiliating raids 1

Because of the bad news He has had! Shall he retain it <sup>2006</sup> On (sufferance and) contempt, Or bury it in the dust? <sup>2008</sup> Ah! what an evil (choice) They decide on? <sup>2008</sup>

60. To those who believe not In the Hereafter, applies The similitude of evil: To God applies the highest similitude: for He is The Exalted in Power, Full of Wisdom.

## SECTION 8.

61. If God were to punish Men for their wrong-doing, He would not leave, on the (earth), A single living creature:
But He gives them respite For a stated Term:
When their Term expires,
They would not be able
To delay (the punishment)
For a single hour, just as
They would not be able
To a single to the same as they would not be able
To anticipate it (for a single

ٙ؆ٳؽٚڒؠڰؚٵٞڲؙڽڂۼؙۼ**ٙڴٷؽٲڎ**ڽڎؙڞۿؚڮ ٵڵڎؙٳڮ۠ٵڵڒٮۜٲڐ؆ۼڂڝؙٛۅۛٮ

لِلْذِينَ لَا يُؤْمِنُونَ وَالْأَخْرُوامَنَلُ
 البَنوَةُ وَلِيَوْلَلْمُثَالُ الْأَعْلَ وَهُوَ الْمَنْدِينُ
 المَسَيِّدُ
 المَسَيِّدُ

وَلَوْ يُوَاعِدُ اللّهِ النّاسَ بِطْلِهِ وَمَا
 وَلَوْ يُوَاعِدُ اللّهِ النّاسَ بِطْلِهِ وَمَا
 مُؤَمِّرُ مُنْ اللّهَ أَحِلْ أَسْسَكُمْ الإِنَّا جَاءًا أَحَالُهُ رُ
 لَا يَسْتَغُورُونَ سَاعَةً وَلَا يَسْلَقُومُونَ

2083, "It," in this and the following clause, refers grammatically to the "news" (ma bushshira bits). In meaning it refers to the "female child"—by the figure of speech known as metonymy.

2084. Cf. ixxxi. 8-9. The practice of female infanticide is condemned in scathing terms. Female children used to be buried alive by the Pagan Arabs

2085. It was an evil choice to decide on. Either alternative—to keep the poor girl as a thing of sufferance and contempt, bringing disgrace on the family, or to get rid of it by burying it alive—was cruel and indefensible.

2086, Cf. xxx. 27. God is above all comparison. But If, for our own understanding, we use any similtudes at all, the highest and noblest would be for God, and the vilest for the Unbelievera, for they deay their own nature. The Pagans reversed this process, and attributed daughters to God, when they considered daughters a sign of shame and ignominy to themselves!

2007. God's decree works without fail. If He were to pusish for every wrong or shortcoming, not a single living creature on earth would escape punishment. But in His infinite merry and forgiveness, He gives respite: He provides time for repentance. If the repentance is forthcoming, God's Mercy is forthcoming without fail. It hot, the punishment comes inevitably on the expiry of the Term. The sinner cannot anticipate it by an insolent challenge, nor can no delay it when the time arrives. Let him, not think that the respite given him may mean that he can do what he likes, and that he can scape sool-free froight the consequences.

62. They attribute to God What they hate (for themselves), 2008 And their tongues assert The falsehood that all good things som Are for themselves: without doubt For them is the Fire, and they

Will be the first to be Hastened on into it!

- 63. By God, We (also) sent (Our apostles) to Peoples Before thee: but Satan Made, (to the wicked), Their own acts seem alluring: He is also their patron to-day, But they shall have A most grievous penalty.
- 64. And We sent down the Book To thee for the express purpose, . That thou shouldst make clear To them those things in which 9001 They differ, and that it should be A guide and a mercy To those who believe.
- 65. And God sends down rain From the skies, and gives therewith Life to the earth after its death : Verily in this is a Sign

2088. See above, mvl 57-58 and notes.

2089. The philosophy of Pleasure (Hedonism) assumes that worldly enjoyment is good in litself and that there is nothing beyond. But it can be shown, even on its own ground, that every act has its inevitable consequences. No Good can spring out of Evil. For falsehood and wrong the agony of the Fire is waiting, and the boastful votaries of Falsehood will be the first to fall into it.

2090, in all ages and among all Peoples God sent His Messengers to teach the Truth and point the way to righteousness. But the allurements of Evil seemed always attractive, and many men preferred their own ways and the ways of their ancestors to the more difficult path of rectitude, This happened again in the time of Muetala, and will always happen as long as men succumb to

2091. But the path of duty before God's Messenger is clear. He is sent with the Revelation (the Qui-an) for three express purposes: (1) that he should bring about unity among the jarring sects, for the Gospet of Unity, while preaching the One True God, leads also to the unity of mankind; (2) that the revelation should be a guide to right conduct; and (3) that it should show the path of repentance and salvation, and thus be the highest mercy to erring sinners.

For those who listen 900

SECTION 9.

66. And verily in cattle (too)
Will ye find an instructive Sign. (2013)
From what is within their bodies. (2014)
Between excretions and blood, (2013)
We produce, for your drink,
Milk, pure and agreeable
To those who drink it.

67. And from the fruit
Of the date-palm and the vine,
Ye get out wholesome drink \*\*
And food: behold, in this
Also is a Sign
For those who are wise.

وَاذَافَكُمْ فِالْأَفْسَدِ لَيْنَرَةً
 وَاذَافِكُمْ فِينَا فِي نُطُودِهِ مِنْ يَنْ فَرَثِرْ
 وَدَهِ لِنَبَا خَالِصًا سَآبِفًا لِلْفَلْدِ بِينَ

۞ۯڡ۬ڽ۬ؿٙڒڽٳڵێٙڽڸۯڷڵؙۼؾ۪ڹؾٚۼؖڹڎؙۅؘ۬ٮٛ ؠڽۿؙڛڝػٷڗؽ۫ڰٵڝڹۜٵٳٮٛٚڣ ۮڵؚڬڵٳٙڽڎؙێڡٞٷڔؠڡؿ۠ٷڽؘ

2002. When the earth with all its vegetation is well-night dead, parched and shrivelled up, a wirlying shower of rain from above gives it new life. This is a Sign or Emblem of spiritual life. When sin well-nigh kills the soul, the fertilising shower of God's Revelation from above puts new beauting.

2093. The spiritual sustenance which God gives is typified by the wonderful ways of sustenance in the physical world, which figure forth God's providence and loving care for His creation. And the wonderful transformations in the physical world, which all tend to the benefit of man, are also Signs of His supreme wisdom. In the previous verse rain was mentioned, which gives new life to dead nature. In this and the following two verses cur attention is drawn to milk, the products of the date and the vine, and honey.

2004. Their: in the Arabic, it is "its", in the singular number, for two reasons: (1) cattle is the generic plural, and may be treated as a singular noun; (2) the instructive Sign is in cattle collectively, but the milk is the product of each single individual.

2005. Milk is a secretion in the female body, like other secretions, but more specialised. Is it not wonderful that the same food, eaten by males and females, produces in the latter, when they have young, the wholesome and complete food, known as milk? Then, when cattle are tamed and specially bred for milk, the supply of milk is vastly greater than is necessary for their young and lasts for a longer time than during the period they give suck to their young. And it is a wholesome and agrecable diet for man. It is pure, as typified by its whiteness. Yet'lt is a secretion the when the excretions which the body rejects as worthless and the precious blood-stream which circulates within the body and is the symbol of life itself to the animal which produces it.

2096. There are wholesome drinks and foods that can be got out of the date-palm and the vine:

expensive form-alcoholo drinks from the date and the grape, vinegar, date-sugar, grape-sugar, and dates
and grapes themselves for eating. If saker must be taken in the sense of fermented wine, it refers
to the time before intoxicants were prohibited: this is a Meccan SPra and the prohibition came in
Mediua.

- 68. And thy Lord taught the Bee 2007
  To build its cells in hills,
  On trees, and in (men's) habitations;
- 69. Then to eat of all
  The produce (of the earth), we had find with skill the spacious can paths of its Lord: there issues
  From within their bodies
  A drink of varying colours,
  Wherein is healing for men:
  Verily in this is a Sign
  For those who give thought.
- 70. It is God Who creates you And takes your souls at death; And of you there are Some who are sent back To a feeble age, so that "" They know nothing after Having known (much): For God is All-Knowing, " All-Puerful.

2097. Auhā: ucakyun ordinarily means inspiration, the Message put into the mind or heart by God. Here the Bee's instinct is referred to God's teaching, which it undoubtedly is. In xcix, 5, it is applied to the earth: we shall discuss the precise meaning when we come to that passage. The honey-comb, itself, with its hexagonal cells, geometrically perfect, is a wonderful structure, and is well called buyst, homes. And the way the bee finds out inaccessible places, in the hills, in the trees, and even among the habitations of men, is one of the marvels of nature, ie, of God's working in His Creation.

2008. The bee assimilates the juice of various kinds of flowers and fruit, and forms within its body the honey which it stores in its cells of wax. The different kinds of food from which it makes its honey give different colours to the honey; e.g., the stark-brown, light-brown, yellow, white, and so on. The taste and flavour also varies, as in the case of heather honey, the honey formed from scented flowers, and so on. As food it is sweet and wholesome, and it is used in medicine. Note that while the instinctive individual acts are described in the singular number, the produce of "their bodies" is described in the junual, as the result of their collective effort.

2009. §ululus: two meanings are possible: (1) ways easy and spacious, referring to the unering way in which bees find their way from long distances to their combs; and (2) the idea of humility and obedience in them. From both we can derive a metaphorical and spiritual meaning.

2100. Besides the mystery and beauty of the many processes going on in the working of God's Creation, there is the wonderful life of man himself on this earth: how he is created as a child; how he grows in intelligence. and knowledge; and how his soul, is taken back and his body suffers dissolution. In some cases he lives so long that he falls into a feeble old age like a second child-hood: he forgets what he learnt and seems almost to go back in Time. Is not all this wonderful, and evidence of the Knowledge and Power of God?

2101. Our attention having been called to the remarkable transformations in life and nature, by which the Knowledge and Power of God work our His beneficent Plan for His creatures, we are reminded that man at best is but a feeble creature, but for the grace of God. We then pass on in the next Section to the differences in the gifts which men themselves enjoy, distinguishing them into so many categories. How much greater is the difference between the created things and their Creator?

#### SECTION 10

- 71. Sod has bestowed His gifts
  Of sustenance more freely on some
  Of you than on others: those
  More favoured are not going
  To throw back their gifts
  To those whom their right hands
  Possess, so as to be equal
  In that respect. Will they then
  Deny the favours of God? MAN
- 72. And God has made for you Mates (and Companions) of your own nature. And made for you, out of them. Sons and daughters and grandchildren, 2001. And provided for you sustenance Of the best: will they Then believe in vain things, And be ungrateful for God's favours?—
- And worship others than God,— Such as have no power Of providing them, for sustenance. \*\*God

۞ وَاللَّهُ فَضَلَ الْمِصْتَكُمْ عَلَىٰ بَعْضِ فِي الزِزْقِ فَمَا الْذِيرَ فَضِلْوا بِرَاْقِي رِذْفِرْمُ عَلَامًا مَلَكَثْ أَيْنَهُ مُنْفُوْفِهِ بِسَوَاةً أَفْهِيْفَمَةُ اللَّهِ يَجْمُدُونَ

﴿ وَاللّهُ بَعَكُ لَكُمُ مِنْ أَنْسُلِكُمْ اَزُوْجًا وَبَعَمَالُكُمْ مِنْ أَزْوَلِهِكُمْ بَينِينَ وَحَفَدَةً وَدَرَفَكُمُ مِنَّا لِطَيْبَكِّ اَفَيَالْبُطِلِ لُوْمُنُونَ وَمِنْعَتِ اللّهُ مُمْ يَكُرُونَ

۞وَيَمْبُدُونَ مِن دُونِ اللّهِ مَا لَا يَمَلِكُ لَمَـُمْ رِنْدَةًا

2102. Even in the little differences in gifts, which men enjoy from God, men with superior gifts are not going to abandon them so as to be equal with men of inferior gifts, whom, perhaps, they hold in subjection. They will never deay then own supernority. How then (as the argument is pursued in the two following verses), can they ignore the immense difference between the Creator and created things, and make the latter, in their thoughts, partners with God!

2100. Of your nature; or of yourselves. Cf, iv. 1 and n. 504. Self, or Personality, or Soul, all imply a bundle of attributes, capacities, predicticitions, and dispositions, which we may sum up in the word Nofs, or nature. Woman was made to be [1] a mate or companion for man; (2) except for sex, of the same nature as man, and therefore, with the same moral and religious rights and utiles; and (3) she is not to be considered a source of all evil or sin, as the Christian monks characerised her but rather as a blessing, one of the favours (Xi mat) of God.

2104. Hafadat: collective, plural, daughters, grandchildren, and descendants. The root hafada also implies obedient service and ministration. Just as the sons (first mentioned) should be a source of strength, so daughters and grandchildren should serve and contribute to the happiness of fathers and grandparents, and are to be looked upon as further blessings.

2105. "Sustenance" (freq) in all this passage (xvi. 65-44), as elsewhere, implies all that is necessary for man's file and growth, physical, mental, moral, and spiritual. Milk, fruit, and honey are examples of physical grits, with a metaphonical reference to mental and moral health; family life is an example of moral and social and fullimately) spiritual opportunities in the life of man; and in xvi 65 is an example of fram in the physical world as a type of God's revelation in the spiritual world.

With anything in heavens or earth, And cannot possibly have Such power?

- Trivent not similitudes 2108
   For God: for God knoweth,
   And ye know not.
- 75. God sets forth the Parable (Of two men : one) a slave Under the dominion of

another; \*\*\*

He has no power of any sort;

And (the other) a man

On whom We have bestowed

Goodly favours from Ourselves,

And he spends thereof (freely),

Privately and publicly;

Are the two enual?

(By no means;)
Praise be to God. But
Most of them understand not.

76. God sets forth (another) Parable
Of two men: one of them
Dumb, with no power
Of any sort; a wearisome burden
Is he to his master;
Whichever way he directs him,
He brings no good: \*\*\*
Is such a man equal
With one who commands

مِنَ اَلْسَتَوْكِ وَأَلْأَرْضَ نَكَا وَلَا يَسْتَطِيفُونَ ﴿ فَلَا تَضْرِيوا لِلْمَالَا أَمْنَالًا إِنَ اللّهَ يَمْنَمُ وَأَنْتُهُ لَا تَشْلُونَ ﴿ مَنْمَرِ اللّهُ مَشْلًا عَبُدُا فَمَلُوكَ لَا يَقْدِدُ مُعَلِّمَا فَمُعْدِدُ مِنْ وَمَن زَوْقَهُ مِنَا وِنْفَا مِسْنَا فَهُو يُسْفِقُ مِنْهُ مِيرًا وَجَهْرًا هُمُلُ يَسْنُونَ اللّهُ مَنْ لَهُمْ اللّهُ مَنْهُمُ اللّهُ مَنْفُونَهُمْ اللّهُ مَنْفُونَ اللّهُ مِنْفُونَهُمُ اللّهُ مِنْفُونَهُمُ اللّهُ مِنْفُونَهُمُ اللّهُ مَنْفُونَهُمُ اللّهُ مِنْفُونَهُمُ اللّهُ وَلَا اللّهُ مِنْفُونَهُمُ اللّهُ اللّهُ مِنْفُونَهُمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُو

۞ وَمَنْهَدُ اللهُ مَشْادُ رُجُائِنِ أَحَدُهُمَا أَنْهُ وَمَنْهُ اللهُ مُشَادُ وَكُلُمِنْ أَحَدُهُمَا أَنْهُ وَمُحَمَّكُمَا أَنْهُ وَمُحَمَّكُمَا وَهُوَكُمْ مَثَلُ مَلَى أَنْهُ وَمُحَمَّلُمَا أَنْهُ وَمُحَمَّلُمَا أَنْهُ وَمُعْمَلُهُمُ أَنْهُ وَمُعْمَلُهُمُ أَنْهُ وَمُعْمَلُهُمُ اللّهُ وَمُعْمَلُهُمُ اللّهُ وَمُعْمَلُهُمُ اللّهُ وَمُعْمَلُهُمُ اللّهُ وَمُعْمَلُهُمُ اللّهُ وَمُعْمَلُهُمُ اللّهُ الللّهُ اللّهُ الل

2106. Cf. xvi 60 above, and n 2086. One instance of false similitudes is where Pagans say their gods are mere types or symbols, or where men pray to men as Intercessors.

2107. The first parable is of two men, one of whom is a slave completely under the dominion of another, with no powers of any sort, and another a free man, who is gitted in every way, and is most generous in bestowing out of his opulent wealth (material as well as intangible), privately and publicly, without let or hindrance; for he is his own master and owes no account to any one. The first is like the imaginary good which men set up,—whether powers of nature, which have no independent existence but are manifestations of God, or defield heroes or men, who can do nothing of their own authority but are subject to the Will and Power of God; the second describes in a faint way the position of God, the Self-Subsistent, to Whom belongs the dominion of all hat is in heaven and earth, and Who bestows freely of His gifts on all His creatures.

2108. In the second Parable, one man is dumb; he can explain nothing, and he can certainly do nothing; he is only a wearisome burden to his master, no matter what his master asks him to do; or perhaps he is really harmfull instead of bringing any good; such are dolis (literal and netaphorical) when taken as false gods. The other man is in a position to command, and he commands what is just and righteous; not only his commands but his doings also are on the path of righteousness Such are the qualities of God,

(١٦) سورة النحل

Justice, and is on A Straight Way? 5109

#### SECTION 11.

77. Neo God belongeth the
Mystery 2110

Of the heavens and the earth.
And the Decision of the Hour am
(Of Judgment) is as
The twinkling of an eye,
Or even quicker:
For God hath power
Over all things.

78. It is He Who brought you
Forth from the wombs
Of your mothers when
Ye knew nothing; and He
Gave you hearing and sight
And intelligence and affections: an
That ye may give thanks
(To God).

79. Do they not look at
The birds, held poised
In the midst of (the air
And) the sky? Nothing.
Holds them up but (the power siss
Of) God. Verily in this
Are Signs for those who believe.

إلْمَ ذَلِّ وَهُوَكُلُّ صِرَاطٍ مُسْكَفِيهِ

وَلِيَهِ عَنِبُ السَّكَنَوْبِ وَٱلْأَرْضِ وَمَلَ .
 أَشْرُ النَّكَ عَلَمْ الْمَسَلَقُ فِي الْمَسْرَأَ وْهُوَ أَفْرَبُ .
 إنَّ اللّهَ عَلَى كُولِ بَنْ وَقَدِيرٌ

۞وَانَتُهُ آخَرِيَكُمُ ثِنْ لِمُلُونِالْ مُسَكِّكُمُ كَانَتُلُونَ تَنْنِيَّا وَبَسْمَالَكُمُّ النَّهُمُ وَالْأَبْصَدَ وَالْأَفِيدَةُ لِمُسْلَمِّهُمْ الشَّكُمُ وَلَا

۞ َٱلْرَمَّوْا لِلَّالطَّـنْ يُسْخَرُّ هِ فِي جَوِالسَّمَّاء مَا يْسِكُمُنَّ لِلَّاللَّهُ لِلصَّـفِ ذَلِكَ لَا يَتْ لِفَوْمِيُّ فُومِيْوُنَ

2109. The gist of the argument is that those who deviate from the worship of the true God commit twofold treason. (1) They do not recognise the immense difference between the Creator and created things, although, in their own little selfsh lives, they are tenacious of any little differences there may be between themselves and other fellow-creatures not so gifted. (2) They are guilty of gross ingratitude in forgetting that the source of all goodness and power is God, to Whom alone they owe all the glifts they enjoy in life.

2110. The key to all things—not only those which we see and understand, but those which we do not see or of which we have no idea—is with God, Whose knowledge and power are supreme.

2111. We must not imagine the Day (or Hour or Moment) of Judgment like a prolonged trial in an open court. It is independent of Time. Even "the twinkling of an eye" is not an adequate figure of speech.

2112. Literally, 'hearts,' which are considered the centres of the affections, and in Arabic idiom, of intelligence also We should therefore give thanks to God, not to imaginary detites or powers or forces.

2113. All the wonderful things in creation are due to the artistry, power, and wisdom of God. Such is the flight of birds in mid-sir. So also are the inventions and discoveries, due to man's intelligence, in the next verse; for man's intelligence is a gril direct from God. 80. It is God Who made your

habitations
Homes of rest and quiet and quiet and For you; and made for you, Out of the skins of animals, (Tents for) dwellings, which Ye find so light (and handy) When ye travel and when Ye stop (in your travels); \*\*Ins\* And out of their wool, And their soft fibres \*\*Ins\* (Between wool and hair), And their hair, rich stuff And articles of convenience (To serve you) for a time.\*\*Ins\* (To serve

81 It is God Who made

Out of the things He created,
Some things to give you shade; and
Of the hills He made some
For your shelter; He made you
Garments to protect you
From heat, and coats of mail
To protect you from
Your (mutual) violence. and
Thus does He complete
His favours on you, that
Ye may bow to His Will and
(In Islam).

الله تحكى إلى من أينو كأست المستحدث المنظمة المنطقة المن

وَاللَّهُ جُسُكُ لَكُ مِنْا خَلَقَ طِلَلْهُ
 وَتَحْمَالُهُ مِنْ الْحِيْلِ الْحَيْدَاتُ الْحَجَمَالُهُمْ
 سَرُبِ لِلْقِيْدِكُمُ الْحَرْرَةِ مِنْكَ مِن اللَّهِ مِنْ الْحَجْمَةُ مَنْكُمْ
 الْمَحْمُ كُذَلِكَ يُتُمْ فِعْنَهُ مَلِيَكُمْ
 المَحْمُ الْمُنْلِونَ
 المَلَّحُ وْشَلُونَ

- 2114. Man's social, intellectual, and spiritual gifts make, of his permanent dwellings, homes of rest and quiet, of refinement and the purer affections, which are the types, in this earthly life, of the highest spiritual Good, the love of God. The pure Home thus becomes the type of the highest sorticual Destiny of man. And these canacities in man are the gifts of God.
- 2115. When man travels, he wants temporary dwellings, tents, which he can make of the skins of animals, or of the fabrics of vegetable fibres, similar to the skins of animals. These tents are easy to carry when moving, and easy to pitch during halts.

2116. Sūf, wool, is what we get from sheep. Sha'r, hair, is what we get from goats or similar animals, for weaving into fabrics. Wabar is the soft camel's hair of which, also, fabrics are woven; they may be considered intermediate between the other two: by extension and analogy the term may be apolied to furs and such things, by way of illustration.

- 2117. All such articles of refined luxury, and useful articles of comfort and convenience only last for a while, but they must be considered as God's gifts.
- 2118. For example, trees, gardens, the roofs of houses; also from another point of view, the fact that sun's rays at various times and in various parts of the earth, come obliquely, thus causing shadow along with sunshime. In the hills there are caves and grottoes.
- 2119. Our clothes protect us from heat and cold, just as our armour protects us from the hust which we might otherwise receive in battle.
- 2120. All these blessings, which have both a physical and (by promoting the good of man) a spiritual purpose, should teach us to rally to God and tune our will with His Universal Will, which is another name for Islam.

- 82. But if they turn away. Thy duty is only to preach The Clear Message.
- 83. They recognise the favours sist Of God; then they deny them; And most of them Are (creatures) ungrateful.

C. 126 .- God's apostles, if rejected, will be witnesses (xvi. 84-100.) Against those who reject God's Truthl And all false gods will disappear. A life of justice and righteousness is enjoined By God, and the strictest fidelity, in intent And action. For God will judge us By our faith and deeds, and no evil Shall have power over those who believe And put their trust in God their Lord.

## SECTION 12.

- 84. One Day We shall raise From all Peoples a Witness: 8188 Then will no excuse be accepted From Unbelievers, nor will they Receive any favours.
- 85. When the wrong-doers (Actually) see the Penalty, 9125 Then will it in no way Be mitigated, nor will they Then receive respite.
- 86. When those who gave partners To God will see their "partners".



2121. 'Arafa is distinguished from 'alima in implying a specific discernment (or recognition) of various qualities and uses. All mankind recognises the value of the blessings they enjoy, but in forgetting or disobeying their Author, the wicked show gross ingratitude; for in practice they deny their obligation to Him for those blessings,

2122. To each People is sent God's Messenger or Teacher, to point out the right way. There may be one, or there may be many. Such a Messenger (Rasul) will be a witness that God's Truth was preached to all peoples in express terms, in addition to the Signs of God everywhere in nature. There will then be no room for excuses of any kind. Those who rejected God after repeated warnings cannot reasonably ask for more respite, as they have had every kind of respite during their life of probation; nor can they now take refuge behind God's Grace, which they had repeatedly

2123. When the terriple Penalty is actually on them, it is too late for repentance and for asking for Mercy. Justice must take its course

They will say: "Our Lord!
These are our 'partners,' those
Whom we used to invoke sai
Besides Thee." But they will
Throw back their word at them
(And say): "Indeed ye are liars!"

87. That day shall they (openly)
show <sup>2125</sup>
(Their) submission to God; and all
Their inventions shall leave
Them in the lurch.

88. Those who reject God And hinder (men) from the Path Of God—for them Will We add Penalty. To Penalty; for that they Used to spread mischief.

89. One day We shall raise
From all Peoples a witness
Against them, from amongst
themselves:

And We shall bring thee
As a witness against these
(Thy people): and We have sent

To thee the Book explaining All things, a Guide, a Mercy, And Glad Tidings to Muslims.

# SECTION 13.

90. God commands justice, the doing Of good, and liberality to kith

قَالُوا رَبِّنَا كَمُوْلَآهِ شَرِكَا أُوْنَا الدِّينِ كُنَانَدْعُولِينِ دُولِكُ فَأَلْقُواْ إِلِيَهِ الْفُولَ الْكُوْلِكُذِيُونَ هِ مَالَةً الدَّلَةُ رَدُّهُ مِنَا السِّلْخِيمَةِ مَا

۞ وَٱلْقَوْلِ اَلَىٰ لَقَدِيْوُمَ بِيذِ ٱلسَّكِمِ ۗ وَصَلَّ عَنْهُ دِمَّا كَانُواْ بَغْنَزُوْنَ

۞ اَلَٰذِينَ كَفَرُواْ وَصَدَّواُ عَنْ سَيْبِيلِ اللّهِ زِدْ نَـنُهُرُعَنَا؟ فَوَقَ الْعَنَابِ بِمَاكَا لَوْا غُسْدُونَ

﴿ وَمُورَ نَبْتُ فِ كُلِ أَمْدُ شِيمًا عَلَيْهِ
 مِنْ أَنفُ مِهِ ثَنْ إِنَّهُ شِيمًا عَلَى مَنْ اللهِ
 مُنَّزَلُتُ اعْلَيْكَ أَلْهِ عَلَيْهِ اللهِ
 مُنَّزَلُتُ اعْلَيْكَ أَلْهِ عَلَيْهِ اللهِ
 مُنْ مُؤْمِدُ مُنْ وَرَحْمَةً وَنَشْرَكَ اللهُ عَلِينَ اللهِ

٠ \* إِنَّا لِلَّهُ مَا أُمُرُ إِلْمَ ذَٰلِ وَٱلْإِحْسَانِ

2124. The worshippers of false gods will try to shift the responsibility from their own shoulders to that of the false gods. They will suggest (though they will not have the courage for such a bare-faced liet that they were misled by the false gods. But their fying suggestion will be contradicted and thrown back at them as explained in the next note.

2125. In so far as the false gods were real things, such as desfied then or forces of nature, they will openly disclaim them and then (as always) show their submission to God. In so far as the false gods were the inventions of the fancy of the idolaters, they will be shown as non-existent.

2126. To the thought expressed in xvi 84 above, is added another detail here. Not only will there be witnesses from Peoples, but the witnesses will be men from amongst the Peoples themselves, men of their own kith and kin, who understood them and explained God's Message in their own language. The Apositle Muhammad will be witness against the Araba who rejected him. For those who believe in him (of all races and peoples), the Book which he brought will be an Explanation, a Guide, a Mercy and a Gospel.

And kin, and He forbids All shameful deeds, and injustice And rebellion: He instructs you, That ye may receive admonition.

- 91. Fulfil the Covenant of God When ye have entered into it. And break not your oaths After ve have confirmed them; Indeed ve have made 1138 God your surety; for God Knoweth all that ve do.
- 92. And be not like a woman Who breaks into untwisted strands The varn which she has spun, After it has become strong. 2120 Nor \$180 take your oaths to practise Deception between yourselves, Lest one party should be More numerous than another : 451 For God will test you by this; And on the Day of Judgment

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2127. Justice is a comprehensive term, and may include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obliging those who in worldly language "have no claim" on you; and of course à fortions the fulfilling of the claims of those whose claims are recognised in social life. Similarly the opposites are to be avoided everything that is recognised as shameful, and everything that is really unjust, and any inward rebellion against God's Law or our own conscience in its most sensitive form

2128. The immediate reference may or may not be to the oath of fidelity to the Prophet taken at 'Aqaba fourteen months before the Hijra and repeated a little later; see v 8, and n. 705. But the general meaning is much wider. And this may be viewed in two aspects (1) Every oath taken, or covenant made, is a Covenant before God, and should be faithfully observed. In this it approaches in meaning to v. 1. (2) In particular, every Muslim makes, by the profession, of his Faith, a Covenant with God, and he confirms that Covenant every time he repeats that profession. He should therefore faithfully observe the duties taught to him by Islam.

2129. The Covenant which binds us in the spiritual world makes us strong, like strands of fluffy cotton spun into a strong thread. It also gives us a sense of security against much evil in this world, It costs a woman much labour and skill to spin good strong yarn. She would be foolish indeed, after she has spun such yarn, to untwist its constituent strands and break them into filmsy

2130. Nor: I construe tattabhizana with la takana in the previous clause.

2131. Do not make your religion merely a game of making your own party numerically strong by alliances cemented by oaths, which you readily break when a more numerous party offers you its alliance. The Quraish were addicted to this vice, and in international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations. A Covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of carrying it out; and it is binding even if large numbers are ranged against it.

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(١٦) سورة النحل

He will certainly make clear To you (the truth of) that Wherein ye disagree. 2134

93. If God so willed, He
Could make you all one People:
But He leaves straying ass
Whom He pleases, and He guides
Whom He pleases: but ye
Shall certainly be called to account
For all your actions.

94. And take not your oaths,
To practise deception between
yourselves, \*194
With the result that someone's foot
May slip after it was
Firmly planted, and ye may
Have to taste the evil

(consequences)
Of having hindered (men)
From the Path of God,
And a mighty Wrath
Descend on you.

95. Por sell the Covenant of God For a miserable price: 9138 For with God is (a prize) Far better for you, If ye only knew. يوبهو ما ڪٽ ويو ڪيليون هه سازه په آسائيه کرسر سرع دارن اُن انگراک

۞ وَلَوْشَاءًا لَلَهُ لَجَعَى كُمُ أُمَّهُ وَكِيدَةً وَلَكِن لِمُعِنْ لُمُن لَيْشَاهُ وَيَهْدِع مَن يَشَاهُ وَلَهُ عُلُنَ عَهَا كُنشُة تَعْمَالُونَ وَلَهُ عُلُنَ عَهَا كُنشُة تَعْمَالُونَ

۞ وَلا نَعْيِدُوا الْمُسْتَكُمُّ وَخَلَا بَيْنَكُمُّ فَتَوْلَ فَدَمُ بُعِبُدَ تُنُومِهَا وَلَدُونُوا الشُّومَ يَا صَدَدتُهُ عَنْ سَيِيلِ اللَّهِ وَكُمْ عَذَانُ عَظِيمُهُ

<sup>2132.</sup> Disagreements need not necessarily cause conflict where the parties are sincere and honest and do not wish to take advantage of one another. In such cases they do not go by numbers, groupings, and alliances, but by just conduct as in the sight of God. Honest differences will be removed when all things are made clear in the Hereafter.

<sup>2133.</sup> Cf xiv.4 and n. 1875. God's Will and Plan, in allowing limited free-will to man, is, not to force man's will, but to give all guidance, and leave alone those who reject that guidance, in case they should repent and come back into Grace. But in all cases, in so far as we are given the choice, we shall be called to acrount for all our actions. "Leaving to stray" does not mean that we can do what we please. Our personal responsibility remains.

<sup>2134.</sup> In xvi. 92 above, the motive for false and fraudulent covenants was pointed out with reposition. Now are pointed out the consequences, viz., [1] to others; if they had not been deceived, they might have walked firmly on the Path, but now they look faith and perhaps commit like frauds for which you will be responsible; (2) to yourselves; you have not only gone wrong yourselves; but have set others on the wrong path; and you deserve a double Penalty. Perhaps the "evil consequences" refer to this world, and the "Wralh" to the Hereafter.

<sup>2135.</sup> Any possible gain that you can make by breaking your Covenant and thus breaking God's Law must necessarily be miserable; while your own benefit is far greater in obeying God's Will and doing right.

- 683
- 96. What is with you must vanish:
  What is with God will endure.
  And We will certainly bestow,
  On those who patiently persevere,
  Their reward according tos
  The best of their actions.
- 97. Whoever works righteousness,
  Man or woman, and has Faith,
  Verily, to him will We give
  A new Life, a life sur
  That is good and pure, and We
  Will bestow on such their reward
  According to the best
  Of their actions.<sup>138</sup>
- 98. When thou dost read \*\*100 The Qur-an, seek God's protection From Satan the Rejected One.
- 99. No authority has he over those Who believe and put their trust In their Lord.
- 100, His authority is over those Only, who take him as patron And who join partners with God.

مَاعِندَكُ مُن يَعَدُّ وَمَاعِندَا لَدَبَاقِ 
 وَلَجْزِرَتَ الْدِينَ صَبْرَوْلَ أَجْرَهُم
 وَاَجْزِرَتَ الْدِينَ صَبْرَوْلَ أَجْرَهُم

 هُ مَنْ عَيلَ صَلْعِكَ مِن دَكَرِاً وَانْتُ 
 وَهُوْ مُؤْمِنُ لَلْفُيلِنَا فَي حَدُوهُ مَانِيَةً 
 وَهُو مُؤْمِنُ لَلْفُيلِنَا فَي حَدَوَةً مَانِيةً 
 مَنْ عَيلَ صَلْعِكَ مِن الْخَيدِ الله 
 هُ اَلْمُ الْمُنْ الْفَيْرِانَ فَا اللّهِ مَنْ السَكِيدَ اللّهِ 
 هُ إِنْ النَّهُ عَلَى الْمَنْ الذَّي عَلَى اللّهِ مَنْ السَكِيدَ اللهِ 
 هُ إِنْ اللّهُ عَلَى اللّهِ مِنْ الشَكِيدَ اللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ الللللّهُ الللّهُ الللللللللّهُ اللللللّهُ اللللللّهُ الللّهُ اللّهُ الللللللّهُ الللللّهُ الللللللّهُ اللللّهُ الل

C. 127.—God's Truth may come in stages, but it gives
(xvi. 101-128.) Strength, guidance, and glad tidings, and should
Be held fast when once received. Be not
Like those who get puffed up with pride

2136. What comparison can there possibly be between spiritual Good, which will endure for ever, and any temporal advantage which you may snatch in this world, which will fade and vanish in no time? And then, God's generosity is unbounded. He rewards you, not according to the very best of your actions.

2137. Faith, if sincere, means right conduct. When these two confirm each other, God's grace transforms our life. Instead of being troubled and worried, we have peace and contentment: instead of being assailed at every turn by false alarms and the assaults of evil, we enjoy calm and attain purity. The transformation is visible in this life itself, but the "reward' in terms of the Hercafter will be far beyond our deserts.

2138. The same ending as in the previous verse has the same effect as rhyme or a refrain in poetry, or the repetition of a leading motif in music. The argument is completed and rounded off.

2139. Evil has no authority or influence on those who put their trust in God. It is good to express that trust in outward actions, and a formal expression of it—as in the formula, "I seek God's protection from Evil"—helps us. Redailing or recting the Qurean should be understood both literally and figuratively, as the symbol of the earnest desire of the soul to know and understand God's Will and act in accordance therewith. Man is weak at best, and he should seek strength for his will in God's help and protection.

In worldly good, and scorn the Truth.
Enjoy the good things of life, but rerder
Tharks to God and obey His Law.
Be true in faith, and proclaim His Word
With gentle, patient wisdom: for God
Is with those who live in self-restraint
A pure, good, and righteous Life.

### SECTION 14.

- 101. We hen We substitute one revelation was For another,—and God knows best What He reveals (in stages),—They say, "Thou art but a forger":

  But most of them understand not.
- 102. Say, the Holy Spirit 244 has brought
  The revelation from thy Lord
  In Truth, in order to strengthen
  Those who believe, 248 and as a Guide
  And Glad Tidings to Muslims.
- 103. We know indeed that they Say, "It is a man that Teaches him." The tongue Of him they wickedly point to Is notably foreign, while this Is Arabic, pure and clear.

وبسرى مسيوير ۞ وَلَقَدْ مَسَّمُ أَنَهُمْ يَقُولُونَ إِنِّسَا يُسِلُهُ بَسَرُ يُسَانُ الَّذِى لِمُدُونَ إِلَيْهِ أَغَينُ وَهُذَا لِسَانُ عَلَى \* ثُنُّ مُنُ مِنْ

2140. See ii, 106, and n. 107. The doctrine of progressive revelation from age to age and time to time does not mean that God's fundamental Law changes. It is not fair to charge a man of God with forgery because the Message as revealed to him is in a different form from that revenled before, when the core of the Truth is the same, for it comes from God.

2141. The title of the Angel Gabriel, through whom the revelations came down.

214. The People of the Book, if they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Muşafa'; and all-whether People of the Book or not-who came within the fold of Islam, found the Quran a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been corrupted.

2143. The wicked attribute to men of God just such motives and springs of action as they themselves would be guilty of in such circumstances. The Pagais and those who were hostile to the revealation of God in Islam could not and cannot understand how such wonderful words could flow from the tongue of the Holy Prophet. They must needs postulate some human teacher, Unfortunately for their postulate, any possible human teacher they could think of would be poor in Arabic speech if he had all the knowledge that the Quran reveals of previous revelations. Apart from that, even the most eloquent Arab could not, and cannot, produce anything of the eloquence, width, and depth of Quranic teaching, as is evident from every verse of the Book.

- 104. Those who believe not In the Signs of God,— God will not guide them, And theirs will be A grievous Penalty.
- 105. It is those who believe not In the Signs of God, That forge falsehood: It is they who lie! 844
- 106. Any one who, after accepting Faith in God, utters Unbelief,— as Except under compulsion, His heart remaining hrm In Faith—but such as Open their breast to Unbelief,—On them is Wrath from God, And theirs will be A dreadful Penalty.
- 107. This because they love
  The life of this world
  Better than the Hereafter:
  And God will not guide
  Those who reject Faith.
- 108. Those are they whose hearts, Ears, and eyes God has sealed up, sue And they take no heed.
- 109. Without doubt, in the Hereafter They will perish.

۞ ذَٰلِكَ بِأَنْهُمُ أَسْتَعَبُّوا أَكْبَيَّوا ۚ الدُّنْيَا عَلَىٰ لَاَيْتِرُواۤ أَنَّا لِلَهُ لِيَهِ لِمَا لَفَوْمِ ٱلكَيْمِ بِنَ

۞ أُوْلَيْكَ ٱلْذِينَ طَلِيَعَ اللَّهُ عَلَّا فُلُونِهِهُ مَّ وَسَمْمِهِهُ وَٱلْبَصَرِّ وَرَّوْلُولَئِكَ مُمُ ٱلْمَنْفِلُونَ ۞ لَاجَرُوَا أَنْهُمُ فِي ٱلْأَحْرُو مُمُ ٱلْخَسِرُونَ ا

<sup>2144.</sup> It is clearly those who raise the cry of forgery that are guilty of falsehood, as there is not the least basis or even plausibility in their suggestion.

<sup>2145.</sup> The exception refers to a case like that of "Ammār, whose father Yāsir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam, but never recanted. "Ammār himself and his mind acted on by the suffering under tortures himself and his mind acted on by the sufferings of his parents, uttered a word construed as recentration, though his heart never wavered and he came back at once to the Prophet, who consoled him for his pain and confirmed his faith. There is no permission in this for weakness or dissembling under torture or persecution.

<sup>2146.</sup> Cf. ii. 7. On account of their iniquities and their want of Faith their hearts and their senses become impervious to God's grace, and they run headlong to perdition.

110. But verily thy Lord,—
To those who leave their homes
After trials and persecutions,—sar
And who thereafter strive
And fight for the Faith
And patiently persevere,—
Thy Lord, after all this
Is Oft-Forgybing. Most Merciful.

#### SECTION 15.

- 111. One Day gvery soul
  Will come up struggling us
  For itself, and every soul
  Will be recompensed (fully)
  For all its actions, and none
  Will be unjustly dealt with.
- 112. God sets forth a Parable:
  A city enjoying security sup
  And quiet, abundantly supplied
  With sustenance from every
  place:

Yet was it ungrateful
For the favours of God:
So God made it taste
Of hunger and terror (in extremes)
(Closing in on it) like a garment was
(From every side), because

۞ نُزُاكِ رَجَكَ لِلَاِنَ حَاجَرُوا مِنْ تَجْدِمَا فَيْنُواْ تُرْجَهَكُ وَا وَصَبَرُهَا اِتَ رَبِّكَ مِنْ بَعْدِمَا لَغَنْهُ وُلِّ تَكِيدٌ

٥ . يُعَوَّمَ تَالِي كُلْ اللهِ الْمَعْلِينَ الْمَعْلِينَ اللهِ 
2147. I take this verse to refer to such men as were originally with the Pagans but afterwards joined islam, suffered hardships and exile, and fought and struggled in the Cause, with patience and constancy. Their past would be blotted out and forgiven. Men his 'Baild in Walif werenumbered with the foremost heroes of Islam. In that case this verse would be a Medina verse, though the Sura as a whole is Meccan. Perhaps it would he better to read, with some Commentators, fatans in the active voice rather than futins in the passive voice, and translate "after inflicting trials and persecutions (on Muslims)." Notice the parallelism in construction between this verse and verse 19 below.

2148. When the Reckoning comes, each soul will stand on its own personal responsibility. No one else can help it. Full justice will be done, and all the seeming inequalities of this world will be redressed.

2149. The reference may be to any of the cities or populations in ancient or modern times, which were favoured with security and other blessings from God, but which rebelled from God's Law and tasted the inevitable penalty, even in the midst of their iniquities. Some Commentators see here a reference to the city or Meccia under Pagan control. See next note.

2150. There is a double metaphor: (1) the tasting of hunger and terror after the abundant supplies and the full security which it had enjoyed; and (2) the complete enfedding of the City as with a garment, by these two sourges, hunger and a state of subjective alarm. If the reference is to Mecca shortly before its fall to the Muslims, the "hunger" was the seven years' severe famine which afflicted it, and the alarm was the constant fear in the minds of the Pagans that their day was done. Peace and prosperity were restored after the re-entry of the Apostle.

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Of the (evil) which (Its people) wrought.

- 113. And there came to them
  An Apostle from among
  themselves,
  But they falsely rejected him;
  So the Wrath seized them
  Even in the midst
  Of their iniquities.
- 114. So eat of the sustenance Which God has provided For you, lawful and good; And be grateful for the favours and Of God, if it is He Whom we serve.
- 115. He has only forbidden you sue Dead meat, and blood, And the flesh of swine, And any (food) over which The name of other than God Has been invoked.

  But if one is forced by necessity, Without wilful disobedience, Nor transgressing due limits,—Then God is Oft-Forgiving, Most Merciful.
- 116. But say not—for any false thing ass
  That your tongues may put forth,—
  "This is lawful, and this Is forbidden," so as to ascribe False things to God. For those Who ascribe false things

To God, will never prosper.

ياك من المستعول على المنظمة والمستعول المنظمة والمنظمة المنظمة المنظمة المنظمة والمنظمة المنظمة المنظ

وَلَقَدُجَاءَهُمْ رَسُولُ مِنْهُمْ وَصَكَذَافُهُ
 فَأَخَذَ هُدُالْمَ ذَابُ وَهُمْ ظَالِمُونَ

® فَكُلُواْ مِنَا رَزَقَكُمْ اللّهُ حَلَاكُو طَيِبًا وَٱشْكُرُواْ يَعْمَنَا لِلّهِ إِنْكُنْدُ لِيَآهُ تَعْهُدُونَ

@ إِنَّا مَّرَّمَ عَلَيْكُمُ الْمُيْنَة وَالدَّمَ وَكُوْ اَنْخِيزِير وَمَا اُمِّـلَ لِفِي اللَّهِ بِيْهُ فَيْ إِنْسُطُلْ فَيَتَهِمُ الْغِ وَلَا عَادٍ فَإِنْ اللَّهُ مَنْ فُورٌ يُتَحِيثُهُ

وَلَانَاتُولُوالِيَا لَقِيضًا لَلْسِنَدُكُمُهُ
 الكذب مناحك ومناحراتُ المنشؤا
 على القيالكذب المنشرون
 على القيالكذب المنظرون

<sup>2151.</sup> Ingratitude for God's sustenance (in the literal and figurative senses) may be shown in God. (2) by missing or refusing to acknowledge the true source of the bounty, viz., God. (2) by missing or missipplying the bounty, as by committing excesses in things lawful, or refusing to share them with others of God's creatures when the need arises, or (3) by falsely ascribing to God any prohibitions we may set up for ourselves for special reasons or because of our special-idiosyntrasies.

<sup>2152,</sup> Cf. ii. 173 and notes, v. 4-5, and vi. 121 and 138-146.

v2155. Men are apt to create taboos for themselves, out of superstition, and often for selfish ends, and enforce them in the name of religion. Nothing can be more reprehensible.

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(١٦) سورة النحل

117. (In such falsehood)
Is but a paltry profit;
But they will have
A most grievous Penalty.

٣ مَتَنعُ قَلِيلٌ وَكَمُنْهُ عَلَا جُأَلِيهُ

118. Mero the Jews We prohibited Such things as We have Mentioned to thee before: \*\*ms4\* We did them no wrong, But they were used to Doing wrong to themselves. ۞ وَعَلَىٰ الْذِينَ مَا دُولَ جِرَمَتَنَا مَا قَصَصْنَا عَلِنْكَ مِن فَبْلُ وَمَا ظَلَنَـُهُمْر وَلَاكِن كَافِنًا أَنْفُسُهُمْ يَظْلِولُونَ

119. But verily thy Lord,—
To those who do wrong
In ignorance, but who
Thereafter repent and make
amends.

رهام مِن بَعَدِ ذَلِكَ وَأَصْلُواۤ إِنَّ تَبَّكَ مِنْ تَابُواْمِنْ بَعَدِ ذَلِكَ وَأَصْلُواۤ إِنَّ تَبَّكَ مِنْ بَعْدِهَا لَغَنُولُ نَتَجِيْهُ

Thy Lord, after all this, Is Oft-Forgiving, Most

Merciful \*\*\*

N 16.

SECTION 16.

Devoutly obedient to God, (And) true in faith, and he Joined not gods with God: 9167

121. He showed his gratitude
For the favours of God,
Who chose him, and guided him
To a Straight Way.

122. And We gave him Good In this world, and he will be, @ إِلَّهُ اَرِّهُ مِيمَكَانَ أَنَّهُ فَايَكَ يَقِوَحَنِهَا وَلَمْ بَكُ مِنَ ٱلْمُنْسُرِكِينَ

شَاكِراً لِأَنْهِيَّةِ أَجْنَيَاهُ وَهَدَنْهُ وَلَىٰ
 مِتَرَاطٍ مُنْسَلَقِيمِ

@وَاتَيْنَهُ فِالدُّنْيَا حَسَنَةً وَإِنَّهُ

2134. See vi. 146 and n. The further prohibitions to them were a punishment for their hardness of hearts, and not a favour.

2155. See above, xvi, 110, and n. 2147. The parallelism in construction confirms the suggestion of the alternative reading which is made in that note. The similarity of expressions also rounds off the argument, as by a refrain in poetry. What follows now in this S0ra is an exhortation to right conduct.

2156. Ummat: a model, pattern, example for imitation: but the idea that be was an Ummat in blosself, standing alone against his world, should not be lost sight of. See next note.

2157. The Gospel of Unity has been the corner-stone of spiritual Truth for all time. In this recrete Abraham is the model and fountain-head for the world of western Asia and its spiritual descendants all over the world. Abraham was among a people (the Chaldmans) who worshipped stars and had forsaken the Gospel of Unity. He was among them but not of them. He suffered persecution, and left his home and his people, and settled in the land of Cansan.

In the Hereafter, in the ranks Of the Righteous, 2108

- 123. So We have taught thee
  The inspired (message),
  "Follow the ways of Abraham
  The True in Faith, and he
  Joined not gods with God."
- 124. The Sabbath was only made \*\*\*\*o (Strict) for those who disagreed (As to its observance);
  But God will judge between them On the Day of Judgment,
  As to their differences, \*\*\*io\*\*o
- 125. ¶nvite (all) to the Way
  Of thy Lord with wisdom
  And beautiful preaching;
  And argue with them
  In ways that are best
  And most gracious: and
  For thy Lord knoweth best,
  Who have strayed from His Path,

فِ الْآخِرُو لِيَ اَلْسَالِعِينَ

هُ اُوْآ وَعَيْنَا اِلْتِكَ أَنِ النَّعْ مِلَةَ إِجْرَاهِيهَ

هُ اُوْآ وَعَيْنَا اِلْتِكَ أَنِ الْمُشْرِكِينَ

هُ إِنِّمَا جُعِلَ السَّبُ عُلَالِينَ الْمُشْرِكِينَ

هُ إِنِّمَا جُعِلَ السَّبُ عُلَالِينَ الْمُشْرَكِينَ الْمُنْكِينَةِ الْمُؤْمِنَةُ مِوْمَ الْمِنْكِينَةُ فَيْمَ الْمُؤْمِنَةُ مِنْ الْمُؤْمِنَةُ مِنْ الْمُؤْمِنَةُ وَالْمَعْلَةُ وَالْمَعْلَةُ وَالْمُعْلَةُ وَالْمُعْلِقُونَ وَالْمُعْلَةُ وَالْمُعْلَةُ وَالْمُعْلِقُونَ وَالْمُعْلِقُونَا وَمِنْ الْمُعْلِقُونَا وَالْمُعْلَةُ وَالْمُعْلِقُونَا وَالْمُعْلَةُ وَالْمُعْلِقُونَا وَالْمُؤْمِنَا وَالْمُعْلِقُونَا وَالْمُعْلَقِينَا فِي الْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلَقِلْمُ وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعِلَّةُ وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعِلِقُونَا وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعِلِقُونَا وَالْمُلْعِلَةُ وَالْمُعْلِقُونَا وَالْمُعْلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعْلِقُونَا وَالْمُعِلْمُ وَالْمُعِلَةُ وَالْمُعِلْمُ وَالْمُعِلْمُ وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلَّذِي وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلْمُ وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلِقُونَا وَالْمُعُلِقُونَا وَالْمُعِلِقُونَا وَالْمُعِلَةُ وَلِمُعِلِمُ

٥ أدْعُ لِلْأَسْيِيلِ وَإِنَّا يَالْمُحْسَدُو وَالْوَعِظَةِ لَمُسْتَنَا وَالْوَعِظَةِ الْمُحْسَدُ وَالْوَعِظَة مُسَنَةً وَعَادِ لِمُمْ اللّهِ مِن أَحْسَنُ إِنَّ مَنْ اللّهِ مِن أَحْسَنُ إِنْ مَنْ اللّهِ مِنْ اللّهِ مِنْ ف مُواَعْلَمْ بِمَنْ صَلّا فَهِنْ سَبِيلِيّّةٍ م

2158 Cl. il. 130,

213. If Abraham's Way was the right way, the Jaws were ready with the faunt, "Why don't you then observe the Sabbath?" The answer is twofold. (J The Sabbath has nothing to do with Abraham. It was instituted with the Law of Moses because of Israel's hardness of heart (ii. 74); for they constantly disputed with their Prophet Moses (ii. 108), and there were constantly among them afterwards men who broke the Sabbath (ii. 65, and n. 79). (2) Which was the true Sabbath 10x)? The Jews observe Saturday. The Christians, who include the Old Testament in their inspired Scripture, observe Saturday and a sect among them (the Seventh Day Adventisty) disagree, and observe Saturday. So there is disagreement among the People of the Book. Let them dispute among themselves. Their dispute will not be settled till the Day of Judgment. Meanwhile, Muslims are emancipated from such stringent restrictions. For them there is certainly the Day of United Prayer on Friday, but it is in no sense like the Jewish or the Soctoh Sabbath!

2160, Ct. ii, 143.

2151. In this wonderful passage are laid down principles of religious teaching, which are good of all time. But where are the Teachers with such qualifications? We must invite all to the Way of God. and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic not self-regarding; not-offensive, but gentle, cosniderate and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, "This man is not dealing merely with dialectics: he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love of God.

And who receive guidance. 2100

126. And if ye do catch them out,
Catch them out no worse
Than they catch you out:
But if ye, show patience,
That is indeed the best (course) \*\*\*
For those who are patient.

127. And do thou be patient, size
For thy patience is but
From God; nor grieve over them:
And distress not thyself
Because of their plots.

128. For God is with those \*156

14 Who restrain themselves,

30 And those who do good.

ٷۿۅٙٲۼٞٳؙڸٲڟٛۮؚڹ ۞ۅٚٳڹ۫ٵڣۧڹؙۮٚڣػٳڣٷٳؽؿؙٳۿٵۼۄؿؠؙؠؠ۠ڎۣ؞ ٷٙڽڹڞۜڹۯ۠ڒڴۅؘۼؙۯڵۣڞڸڔؽڹ

﴿ وَأَصْدُوْهَمَا صَبْرُكَ لِآكِ اللَّهِ وَلَا فَرَنَّ عَلَيْهِ وَلَآلَكُ فِي هَيْنِ يُمَّا يَمْ حُدُونَ

۞ٳڷؙڶؿۘڎؘڡۜۼٲڵڐۣؠڗؘٲڞٙۼۧۅٲٷٲڵڐۣؠڹۿؠ ؿؙ

2162. It may be that the Preacher sometimes says to himself "What ic the use of teaching these people? they have made up their minds, or they are obstinate, or they are only trying to catch me out." Let him not yield to such a thought. Who knows how the seed of the Word of God may germinate in people's minds? It is not for man to look for results. Man's inner thoughts are known best to God.

2163. In the context this passage refers to controversies and discussions, but the words are wide enough to cover all human struggles, disputes, and fights. In strictest equity you are not entitled to give a worse blow than is given to you. But those who have reached a higher spiritual standard do not even do that. They restrain themselves, and are patient. Lest you should think that such patience only gives an advantage to the adversary, you are told that the contrary is the rase; the advantage is with the patient, the self-possessed, those who do not lose their temper or forget their own principles of conduct.

21.64. In the previous verse are laid down the principles of conduct in controversy for all Muslims: if you catch them out, you are not entitled to strike a heavier blow than you received, but it is better to restrain yourself and be patient. There patience was recremented. In this verse a command is directly addressed to the Prophet, 'Do thou be patient.' It is a command: it is standard as the Great Teacher is much higher: and he carried it out in his life. His patience and self-restraint were under circumstances of extraordinary provocation. In his human wisdom it may sometimes have seemed questionable whether forbearance and self-restraint might not be human weaknesses; he had to defend his people as well as himself against the enemy's persecutions. He is told here that he need not entertain any such fears. Patience (with constancy) in these circumstances was in accordance with God's own command. Nor was he to grieve if they rejected God's Message; the Prophet had done his duty when he boldly and openly proclaimed it. Nor was his heart to be troubled if they hatched severe joils a grainst himself and his people. God would protect them.

2165. And the Süra ends with the highest consolation which the righteous can receive: the assurance that God is with them. A double qualification is indicated for so high an honour,—(1) that they should not yield to human passion or anger or impatience, and (2) that they should go on with constancy doing good all around them. To attain to the Presence of God in the sense of "I am with you" is the cultination of the righteous man's aspiration.

# INTRODUCTION TO SURA XVII (Bant Isra-W).

In the gradation of spiritual teaching (see Introduction to Sūra viii), we saw that the first seven Sūras sketched the early spiritual history of man, and led up to the formation of the new Ummat of Islam. Sūras viii to xvi formed another series dealing with the formation of the new Ummat and its consolidation, and God's dealing with man taken as an Ummat and considered in his social relations in organised communities (see Introduction to Sūras viii, x, and xvi). We now come to a fresh series, (Sūras xvii-xxix), which may be considered in three parts. Sūras xvii-xxi begin with an allusion to the Hi'rāj (of which more later), and proceed to spiritual history as touching individuals rather than nations. The old prophets and stories of the past are now referred to from this point of view. Sūras xxii-xxv refer to Hajj (pilgrimage), worship and prayer, chastity, privacy, etc., as related to a man's individual spiritual growth. Sūras xxvii-xxis go back to the old prophets and stories of the past, as illustrating the growth of the individual soul in its reactions against the lives of the communities and the reactions of the communities to the lives of its great individual souls.

Let us now consider S. xvii. by itself. It opens with the mystic Vision of the Ascension of the Holy Prophet: he was transported from the Sacred Mosque (of Mecca) to the Farthest Mosque (of Jerusalem) in a night and shown some of the Signs of God. The majority of Commentators take this Night Journey literally, but allow that there were other occasions on which a spiritual Journey or Vision occurred. Even on the supposition of a miraculous bodily Journey, it is conceded that the body was almost transformed into a spiritual fineness. The Hadith literature gives details of this Journey and its study helps to elucidate its mystic meaning. The holy Prophet was first transported to the seat of the earlier evelations in Jerusalem, and then taken through the seven heavens, even to the Sublime Throne, and initiated into the spiritual mysteries of the human soul struggling in Space and Time. The Spaniard, Miguel Asin, Arabic Professor in the University of Madrid, has shown that this Miraj literatue had a great influence on the Mediæval literature of Europe, and especially on the great Italian poem, the Divine Comedy (or Drama) of Dante, which towers like a landmark in mediæval European literature.

The reference to this great mystic story of the Mi'rāj is a fitting prelude to the journey of the human soul in its spiritual growth in life. The first steps in such growth must be through moral conduct—the reciprocal rights of parents and children, kindness to our fellow-men, courage and firmness in the hour of danger, a sense of personal responsibility, and a sense of God's Presence through prayer and praise.

The Mi'raj is usually dated to the 27th night of the month of Rajab (though other dates, e.g., 17th of Rabi' I, are also given) in the year before the Hijra. This fixes the date of the opening verse of the Sūra, though portions of the Sūra may have been a little earlier.

Summary.—The spiritual experiences of the men of God are given in order that God's Signs may be made clear to men: man is misted into evil, and must be guided to a sense of personal responsibility (xvii. 1-22, and C. 128).

Our service to God is shown also in our human relations, goodness to parents and kinsmen and strangers in want, as well as kindness to children, purity in sex relations, justice and respect for human life, protection of orphans, probity in all dealines, and avoidance of arrogance (xvii. 23:40, and C. 129).

God's glory is above all comparison, and the reception of His revelation marks
off the man of faith from those who do not believe. But the Believers should speak
fair and avoid dissensions, for God doth encompass all men (xvii 41-60, and C. 130).

Pride caused the fall of Iblis, but the children of Adam have been raised in excellence above other Creation. They will be judged by their deeds. Prayer is good at stated times and at night, and the Qur-an is offered as healing and mercy (xvii. 61-84, and C. 131).

Inspiration (the Qur-an) is a Sign of God's grace, and men should accept it without making carping excuses. Be humble in prayer and praise (xvii. 85-111, and C. 132).

C. 128.—It is the privilege of the men of God
(xvii. 1-22.) To see the sublimest mysteries
Of the spiritual world and instruct men
In Righteousness; they warn and shield men
Against Evil. But nothing can lessen
Each soul's personal responsibility
For its own deeds. It carries its fate
Round its own neck. God's gifts
Are for all, but not all receive
The'same gifts, nor are all gifts
Of equal dignity or excellence.

1 S. xvir. 1-2.

Stira XVII.

Bani Isrā-il, or the Children of Israel.

In the name of God, Most Gracious, Most Merciful.

- 1. Slory to (God)
  Who did take His Servant
  For a Journey by night and
  From the Sacred Mosque the
  To the Farthest Mosque the
  Whose precincts We did
  Bless,—in order that We
  Might show him some
  Of Our Signs: for He
  Is the One Who heareth
  And seeth (all things).\*\*
- We gave Moses the Book, 8173 And made it a Guide



2166. The reference is to the Mira, for which see the Introduction to this Sura.

2167, Mesjid is a place of prayer: here it refers to the Ka'ba at Mecca. It had not yet been cleared of its idols and rededicated exclusively to the One True God. It was symbolical of the new Message which was being given to mankind.

2168. The Farthest Magner must refer to the site of the Temple of Solomon in Jerusalem on the University of Mortain, at or near which stands the Dome of the Rock, called also the Mosque of Badhest Ulmar. This and the Mosque known as the Farthest Mosque (Masgida-14-49g) were completed, by the Amir 'Abd-ul-Mailk' in A.H. 68 Farthest, because it was the place of worship farthest west which was known to the Arabs in the time of the holy Prophet; it was a sacced place to both Jews and Christians, but the Christians then had the upper hand, as it was included in the Byzantine (Roman) Empire. which maintained a Patiench at Jerusalem. The chief dates in connection with the Temple are: it was finished by Solomon about B.C. (004; destroyed by the Babylonians under Nebuchadrezzar about 386 B.C.; rebuilt under Ezra and Nehemiah about 515 B.C.; treatored by Herod, B.C. 17 of A.D. 79; and completely razed to the ground by the Emperor Titus in A.D. 70. These ups and downs are among the greater Signs in religious history.

2169. God's knowledge comprehends all things, without any curtain of Time or any separation of Space. He can therefore see and hear all things, and the Mtraj was a reflection of this knowledge without Time or Space.

In this and the subsequent verses, the reference to God is generally in the first person and plural. But in the first and the last clause of this verse it is in the third person singular: "Glory to God Who did take His Servant..."; "He is the One......" In each of these two instances, the clause expresses the point of view of God's creatures, who glorify Him, and whose hearing and seeing are ordinarily so limited that they can do nothing but glorify Him when one of His creatures is raised up to hear and see the Mysteries. It is fixey who glorify Him.

2170. The Bibb: the revelation that was given to Moses. It was there clearly laid down that those who followed Moses must consider God as Alin-iall. "Thou shall not not but on other gods before me it thus shall not make unto thee any graven image.....; thou shall not how down thyself to them nor serve them: for I the Lord thy God am a jealous God....;"etc. (Exod. xx. 3-5). These are the words of the English Bible. As a matter of fact the spirit of the Mosauc teaching went further. It referred all things to the Providence of God: God is the Disperer of all affairs, and we are to look to none but Him. This is Islam, and the Mi'rīj showed that it was the teaching of God from most ancient times, and yet it was violated by the very people who claumed to be its custodians.

## S. xvn. 3-5.1

To the Children of Israel; (Commanding): "Take not Other than Me sun As Disposer of (your) affairs,"

- O ye that are sprung From those whom We carried (In the Ark) with Noah 1<sup>208</sup> Verily he was a devotee Most grateful.
- 4. And We gave (clear) warning
  To the Children of Israel and
  In the Book, that twice and
  Would they do mischief
  On the earth and be elated
  With mighty arrogance
  (And twice would they be punished)!
- 5. When the first of the warnings Came to pass, We sent Against you Our servants. Given to terrible warfare: 4186 They entered the very inmost Parts of your homes; And it was a warning (Completely) fulfilled.

لِبَنِي إِنْسَرَةِ مِلَ أَلَا تَعْيَدُ وُأَمِن دُونِي وَكِيرَ

(١٧) سبورة الإسراء (بني أسم أنَّ

۞ ذُرِّيَةٍ مَنْ مَلْنَا مَعَ فَيْحٌ لِنَّهُ كُونَكُ أَنَّ مُوكَانَ عَبْدًا شَهِكُورًا

@ وَفَضَيْنَا لِلَهِ بَيْنَا شَرِّعُ لِلَهِ الْهِصَلَيِ لَتُفْيسُدُنَ فِي الْأَرْضِ مِّنْ الْهِ وَلَكُمْ الشَّاعُلُورُ الْمُعِلِّدِ اللَّهِ اللَّهِ الْمُعَالَّمِ الْمُعَالِّمِ الْمُعَالِّمِ الْمُعَالِمِ الْ

قَالِذَا جَآءَ وَعُدُ أَوْلَائُهُمَا مَعَثَنَا
 عَلَيْكُ رُعِبَادًا لَكَآ أَوْلِ بَأْسِ تَدِيدِ فِجَاسُوا
 خِلَالُ الذِيارِ وَكِانَ وَعُكَامَهُ مُولًا

2171. Note the transition from "We" in the first clause to "Me" in the second clause. The first clause refers to the majesty of God as the Heavenly King; the second clause refers to His personal interest in all our affairs.

2172. After the Deluge of the time of Noah the only descendants of Noah were those who were saved in the Ark with him. They had special reason to celebrate the praises of God. But they relapsed into idolatry, sin, and abominations. They are reminded of the true and sincere devotion of Noah himself, as contrasted with the unworthiness of Noah's descendants, especially the Children of Israel.

2173. The Book is the revelation given to the Children of Israel. Here it seems to refer to the burning words of Prophets like Isaiah. For example, see Isaiah, chap. xxiv. or Isaiah v. 20.30, or Isaiah v. 2

2174. What are the two occasions referred to? It may be that "twice" is a figure of speech for "more than once", "often". Or it may be that the two occasions refer to (1) the destruction of the Temple by the Babylonian Nebuchadnezari 1868 B.C., when the Jews were carried off into captivity, and (2) the destruction of Jerusalem by Titus in A.D. 70, after which the Temple was never re-built. See n. 2168 above. On both occasions it was a judgment of God for the sins of the Jews, their back-slidings, and their arrogance.

4715. A good description of the war-like Nebuchadnezzar and his Babylonians. They were servants of God in the sease that they were instruments through which the wrath of God was poured out on the Jews, for they penetrated through their lands, their Temple, and their homes, and carried away the Jews, men and women, into captivity. As regards "the daughters of Zion" see the scathing condemnation in Isaish, hij 16-26.

1 S. xvii. 6-8.

- 6. Then did We grant you
  The Return as against them:
  We gave you increase
  In resources and sons,
  And made you
  The more numerous
  In man-power.
- 7. If ye did well,
  Ye did well for yourselves;
  If ye did evil,
  (Ye did it) against yourselves.
  So when the second
  Of the warnings came to pass,
  (We permitted your enemies)
  To disfigure your faces.
  And to enter your Temple ans
  As they had entered it before,
  And to visit with destruction
  All that fell into their power.
- 8. It may be that your Lord May (yet) show Mercy \*181

﴿ وَدَوَدُوا لَكُوْالُكِوْ وَمَنْ عَلَيْهِ مُو
 وَالْمَدُونَ كُولُ الْمُحَالِّوْ وَمَنْ الْمَدُونَ فِي الْمَالُونَ مِنْ اللّهِ مَا اللّهِ مَا اللّهِ اللّهِ مَا اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللللللللّهُ الللّهُ الللّهُ ال

٨ عَسَمْ رَبُّ عُكُمْ أَن يَرْحَكُمُ

2176. The return of the Jews from the Captivity was about 50 B.C. They started life afresh. They retwit their Temple. They carried out various reforms and built up a new Judaismi coannection with Ezra. See appendix II foliowing S. v. For a time they prospered. Meanwhile their old oppressors the Babytonians had been absorbed by Persia. Subsequently Persia was absorbed in Alexander's Empire. The whole of western Asia was Hellenized, and the nex school of Jews was Hellenized along the nex school of Jews was Hellenized along the properties of the Asmonizen Dynasty (B.C. 167-63), they had a national revival, and the names of the Maccabees are remembered as those of heros. Another dynasty, that of the Idumeans, (B.C. 63 to B.C. 4), to which Herod belonged, also enjoyed some semi-independent power. The sceptre of Syria (including Palestine) passed to the Romans in B.C. 65, and Jewish feeddatory Kings held power under them. But the Jews-again showed a stiff-necked resistance to God's Messenger in the time of Jesus, and the inevitable doorn followed in the complete and final destruction of the Temple under Titus in 70 A,D.

2177. This is a parenthetical sentence. If anyone follows God's Law, the benefit goes to himself: he does not bestow a favour on anyone else. Similarly evil brings its own recompense on the doer of evil.

2178. The second doom was due to the rejection of the Message of Jesus. "To disfigure your laces" means to destroy any credit or power you may have got: the face shows the personality of the man.

219. Titus's destruction of Jerusalem in 70 A.D. was complete. He was a son of the Roman Emperor Vespasian, and at the date of the destruction of Jerusalem, had the little of Cæsar as heir to throne. He ruled as Roman Emperor from 79 to 81 A.D.

2180. Merivale in his Romast Under the Empire gives a graphic account of the siege and final destruction (ed. 1890, vii. 221-255). The population of Jerusalem was then 200,000. According to the Latin historian Tacitus it was as much as 600,000. There was a famine and there were massacres. There was much fanatteism. The judgment of Merivale is: "They" (the Jews) "were judicially abandoned to their own passions and the punishment which naturally awaited them" (vii. 221).

2181. Now wecome to the time of our holy Prophet. In spite of all the past, the Jews could still have obtained God's forgiveness if they had not obstinately rejected the greatest of the Prophets also. If they were to continue in their sins, God's punishment would also continue to visit them.

### S. XVII. 8-12.)

Unto you; but if ye Revert (to your sins), We shall revert (To Our punishments): And We have made Hell A prison for those who Reject (all Faith). Sins

- 9. Verily this Qur-an
  Doth guide to that
  Which is most right (or stable), and
  And giveth the glad tidings
  To the Believers who work
  Deeds of righteousness,
  That they shall have
  A magnificent reward:
- And to those who believe not In the Hereafter, (it announceth) That We have prepared For them a Penalty Grievous (indeed).

#### SECTION 2.

- Pelhe prayer that man Should make for good, He maketh for evil; siles For man is given to Hasty (deeds).
- We have made the Night And the Day as two <sup>2185</sup>

وَإِنْ عُلِثُمْ عُدْنَا وَيَجَعَلْنَا جَهَنَّدَ

١٧١) سبورة الإسراء (بني أسرائيل) 696

۞ إِنَّ مَنْا الْفُتُرَّاكِ بَهْدِي الَّخِرِهِ كَافَّوْرُ وَيُبَشِّ رَالْوُمِنِ بِرَالْاَيْنَ بَيْسَاوُنَ الصَّالِحِنْياً ذَهُ لَمُعْرَابِكُ فِي بِيرًا

۞ وَأَنَّ الْذِينَ لَا يُؤْمِنُونَ إِالْأَيْرَوْ ٱعْتَدْنَا لَمَنْهُ عَنَابًا الِيكًا

وَبَدْعُ الْإِنسَانُ النَّرِدُعَاءُو إِلَّا لَكُورًا
 وَكَالَ الْإِنسَانُ عَمُولًا

@ وَجَعَلْنَا ٱلْخِلَ وَٱلنَّهَارَ مَا يَتَايِّنُ

2182. There is such a thing as disgrace in this life, but the final disgrace is in the Hereafter, and that will be irretrievable.

Notice that the allegorical reference to Jewish history, when brought into relation with the myster meaning of Miris), refers to the constant struggle of the individual soul against evil. It has its setbacks and its punishments. But if it is true to itself and is true to the Faith in God. God will give it strength and make it successful in its fight against evil. For God's Merry is unbounded and comes to suffering humanity again and again.

2183. The instability and crookedness of the Jewish soul having been mentioned, the healing balm which should have cured it is now pointed out. The Alessage of the Qui-an is for all. Those who have Faith and show that Faith in their conduct must reap their spiritual reward. But those who reject Faith cannot escape punishment. Apart from what is past, apart from questions of national or racial history, there is a spiritual Hope—and a spiritual Dange—for every soul.

2184. Man in his ignorance or haste mistakes evil for good, and desires what he should not have. The wise and instructed soul has patience and does not put its own desires above the wisdom of God. He receives with contentment the favours of God, and prays to be rightly guided in his desires and petitions.

2185. If we were to cry when it is night, we shall look foolish when it is day; for the night is but a preparation for the day; perhaps, as the last verse says, we pray for the day when we want rest for the night. Both are Signs from God. Darknes and light stand for ignorance and knowledge. "Where ingnorance is bliss, 'tis folly to be wise." Darkness and light may also stand for shadow and sushine, sorrow and joy; both may be necessary for our development.

(١٧) سبورة الاسراء ابني اسرائيل) 697

(Of Our) Signs: the Sign
Of the Night have We obscured,
While the Sign of the Day
We have made to enlighten
You; that ye may seek
Bounty from your Lord, elsi
And that ye may know
The number and count
Of the years: all things
Have We explained in detail.

- 13. Every man's fate \*\*\*
  We have fastened
  On his own neck:
  On the Day of Judgment
  We shall bring out
  For him a scroll,
  Which he will see
  Spread open \*\*\*
- 14. (It will be said to him:)

  "Read thine (own) record:
  Sufficient is thy soul
  This day to make out
  An account against thee," \*\*\*

فَحَوْنَا ءَايَة الَيْلِ وَجَعَلْنَا اَيَة النَّهَا لِهِ مُمُونَا ءَايَة النَّهَا لِهِ مُمُونَا اللَّهِ اللَّهُ اللْلَّةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْلِهُ اللَّهُ اللَّهُ اللَّهُ اللْلِهُ اللْلِهُ اللْلِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنَالِمُ اللَّهُ اللْلِهُ اللَّهُ اللْمُنَالِمُ اللَّهُ اللْمُنْ اللْمُنَالِمُ ا

۞ افزأ كِتَبْدَكَ كَنْ يَغْسُلُ الْبُوْرَ عَلَيْكَ حَسِبُنَا

2186. By the physical light we see physical facts. And this physical gift of God is good for us in ways: (1) we can arrange for our livelihood, or we can attain the knowledge of the physical sciences and gain some control over the physical forces of nature; and (2) the duly issuing and setting of the sun gives us the computation of days and years, for the physical natural year is the solar year. But there is a spiritual light even more precious; by it we can similarly attain two objects, nes: (1) our spiritual livelihood and knowledge, and (2) our computation of the stages we reach in our spiritual livelihood and knowledge, and (2) our computation of the stages we reach in our spiritual years. Let us be patient and seek everything as from God,—in gy and in sorrow, in knowledge and in want of knowledge of those things which are above us. Let us reporce in what God has given us, and not be impatent about those things which He in His windom has thought fit to withhold from us. But all things should be sought and striven for under the guidance of the All-Knowledge God thought and striven for under the guidance of the All-Knowledge God thought god the All-Knowledge God the G

2187. Fair: Târ, literally a bird, hence an omen, an evil omen, fate. C/, xxxvi. 19 The Araba, and the ancient Romans, sought to read the mysteries of human fate from the flight of birds. And many of us in our own day seek to read our future fortunes by similar supersitions. We read in the previous verse that there are Signs of God, but they are not meant to subserve the vulgar purpose of disclosing our future destiny in a worldly sense. They are meant to quite other purposes, as we have explained. Our real fate does not depend upon birds or omens or stars. It depends on our deeds, good or evil, and they hang round our necks. Man is the maker of his own fortune.

2188. These deeds, good or evil, will be embodied in a scroll which will be quite open to us in the light of the Day of Judgment, however much we may affect to be ignorant of it now or waste our energies in prying into mysteries that do not concern us.

2189. Our true accusers are our own deeds. Why not look to them instead of vainty prying into something superstitious which we call a book of fortune or a book of omens?

(١٧) سهرة الاسراء (بني اسرائيل) 698

- 15. Who receiveth guidance, Receiveth it for his own Benefit: who goeth astray Doth so to his own loss: Who bearer of burdens Can bear the burden West of another: nor would We Visit with Our Wrath Until We had sent An apostle (to give warning).
- 16. When We decide to destroy A population, We (first) send A definite order to those Among them who are given The good things of this life the And yet transgress; so that The word is proved true \$1000 Against them: then (it is) We destroy them utterly.
- 17. How many generations
  Have We destroyed after Noah? alsa
  And enough is thy Lord
  To note and see
  The sins of His servants, sits

قَرْنَا هَٰكَذَىٰ فَا إِنْمَا بَهْ لَكِ عَالَهُمْ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ وَالِدَرَّةُ وَالْمَالَةُ اللهُ عَلَيْهِ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ ال

﴿ وَكُمْ أَهْلَكُنَا مِنَ الْفُرُونِ مِنْ بَعْدُ نُوجٌ وَكُنَّ بِرِيْكِ بِذُنُونِ عِبَادِهِ عَجِيزًا بَصِيرًا

2190 The doctrine of personal responsibility is insisted on, and the basis of ethics is shown to be our own good or evil as furthering or obstructing our highest development,

2191. The doctrine of vicarious atonement is condemned. Salvation for the wicked cannot be attained by the punishment of the innocent. One man cannot bear the burden of another: that would be unjust. Every man must bear his own personal responsibility. Cf. vi. 164. But God never visits His wrath on anyone until due warning is conveyed to him through an accredited apostle.

219. God's Mercy gives every chance to the wicked to repent. When wickedness gets so rampant that punishment becomes inevitable, even then God's Mercy and Justice act together. Those who are highly gifted from God—it may be with tacht to position, or it may be with talents and opportunities—are expected to understand and obey. They are given a definite order and warning. It they still transgress there is no further room for argument. They cannot plead that they ware ignorant. The command of the Lord is proved against them, and its application is called for beyond doubt. Then it is that their ounsiment is combeted.

2193, Qaul here has the sense of word, order, law, charge framed against one under a definite law.

2194. Noah's Flood is taken as a new starting point in history. . But even after that hundreds of empires, towns, and generations have perished for their wickedness.

2195. Let not the wicked think, because they are given a lease of life and luxury for a time, that their wickedness has escaped notice. God notes and sees all things, both open and secret. He knows the hidden motives and thoughts of men, and He has no need of any other evidence. His knowledge and sight are all-sufficient.

(١٧) سورة الاسراء (بني اسرائيل) ووو

18. If any do wish
For the transitory things
(Of this life), We readily 1978
Grant them—such things
As We will, to such persons
As We will : in the end
Have We provided Hell
For them: they will burn
Therein, disgraced and rejected. 1979

منكان بُرِيدُ الْعَاجِلَة تَجْلَنَالَهُ
 فيهاما لَسْنَا اللّهُ نُرِيدُ لُهُ مُحْمَلُنَا اللهُ
 مَعْلَمُنَا مَدْمُومًا مَدْمُولًا

19. Those who do wish
For the (things of) the

Hereafter, one And strive therefor With all due striving, And have Faith,—1899
They are the ones Whose striving is acceptable (To God).

20. Of the bounties of thy Lord We bestow freely on all— These as well as those: The bounties of thy Lord Are not closed (to anyone).

21. See how We have bestowed
More on some than on others;
But verily the Hereafter
Is more in rank and gradation

خَلَّا نَيْ ذُهُ مَنْ أَلَةٍ وَقَاوُلَا وَمِنْ عَطَآء
 رَبِلِنَّ وَمَا كَانَ عَطَآءُ رَبِّلَ تَخْفُورًا
 انظر حَكِيدً فَضَّلْنَا بَخْضَهُ مُثَلَّلًا بَخْضَهُ مُثَلًا

2196. An explanation is now given of how it is that prospenty sometimes seems to aftend the wicked. The explanation is threefold: (1) the transitory things of this life are worth little in the eternal scheme of things; (2) even they are provided, not just because their recipients wish for them, but according to a definite Plan of God; and (3) in the end there is for the wicked the eternal Misery and deprivation of grace,—the Hell which is worse than destruction in the terms of this world.

2197. All the pride and insolence will then be brought low. The disgrace and the exclusion from the "sight of the Face of God" will by themselves be punishments of which the magnitude cannot be measured in the terms of our present material life.

2198: This is in contrast to the last verse. Those who wish for mere earthly good sometimes get it and misuse it. Those whose eyes are fixed on the Hercafter, they too share in their Lord's bounty provided they fulfil the conditions explained in the next note; but their wishes and endeavours are more acceptable in the sight of God.

2199. A mere wish for moral and spiritual good is not enough. It must be backed up by hard endeavour and supported by a lively Faith. On those conditions the wishes are accepted by God.

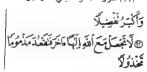
2200. God's favours are showered on all,—the just and the unjust, the deserving and the undeserving. But there is a difference as explained in the last two verses. S. XVII. 22-23.]

IC. 129.

(١٧) سيورة الاسم أء (بني أسرائيل) 700

And more in excellence. 3001

22. Take not with God
Another object of worship; 2001
Or thou (O man!) wilt sit
In disgrace and destitution, 2009



C. 129.—To be worthy of the service of the One True God, (xvii 23 40.) We must love and serve His Creatures.

The parents who cherished us in childhood Deserve our humble reverence and service: next Come the rights of kinsmen, those in want, And wayfaring strangers: to each According to his need, not in spendthrift show. And gentleness is needed to those whom we Cannot help. God will provide. He has made Life sacred and pure. Fulfit your trusts For orphans and deal with all in strictest Probity. Pry not into evil from curiosity, And shun insolence: for God hates evil,—The One; the Good, the Universal Lord I

SECTION 3.

23. The hy Lord hath decreed
That ye worship none but Him,
And that ye be kind
To parents. Whether one
Or both of them attain
Old age in thy life, The
Say not to them a word
Of contempt, nor repel them,
But address them
In terms of honour.



2201. Nor should man suppose that all gifts are of equal value. The spiritual ones rank far higher in dignity and real worth than the transitory ones. Therefore it is altogether wrong to compare the worldly prosperity of a wicked man with the apparent want of it to a man of spiritual worth. There is no comparison between them when measured by right standards.

2202 The seeming inequality of gifts to men might make short-sighted men impugn the impartiality of God. But the fault lies with such men's own want of knowledge and want of Faith. There is no excuse for them to seek other objects of worship than God. For there is none worthy of worship except God.

2203 If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their falents and their works will be of no avail.

2204. The spiritual and moral duties are now brought into juxtaposition. We are to worship none but God, because none but God is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod, xx. S).

Note that the act of worship may be collective as well as individual; hence the plural fabudu. The kindness to parents is an individual act of piety; hence the singular taqui, qui, etc.

( S. XVII. 24-26.

(۱۷) سورة الاسراء (بني اسرائيل) 201

25. Your Lord knoweth best
What is in your hearts:
If ye do deeds of righteousness,
Verily He is Most Forgiving
To those who turn to Him
Again and again
(in true penitence). \*\*\*

16. And render to the kindred
Their due rights, as (also)
To those in want,
And to the wayfarer: \*\*\*
But squander not (your wealth)

In the manner of a spendthrift. 8200

۞ زَبُّكُ مُ أَعْلَمُ عِلَا فِي نُعُوْمِكُمٌ إِن ۚ كُوْنُواْ سُلِحِينَ فَانَكُ كَانَ لِلْأَوْمِنَ عَنْهُ رَا

> ۞ وَاتِ دَاالْفُرْتِي حَقَّهُ, وَٱلْمِيْكِينَ وَاتْزَالْسَيْسِلِ وَلَاشْبَذِ دُمَّتْ ذِيرًا

2205. Cf. xv. 88 and n. 2011. The metaphor is that of a high-fixing bird which lowers her a high out of tenderness to her offspring. There is a divible apiness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child; when the child grows up and is strong, and the parent its helpless, can be do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humbity: for does not parental love remind him of the great love with which Good cherishes His creatures? There is something here more than simple human gratitude: it goes up into the highest spiritual region.

2206 Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth.thee "(Exod, xx. 12), but upon much higher and more universal grounds, such as befor a perfected reverlation. In the first place, not merely respect, but cherishing kindness, and humility to parents, are commanded. In the second place, this command is bracketed with the command to worship the One True God: parental love should be to us a type of divine love: nothing that we can do can ever really compensate for that which we have received. In the third place (see next verse) our spiritual advancement is tested by this: we cannot expect God's forgiveness if we are rude or unkind to those who unselfably brought us up.

2207. It is the heart, and its hidden and secret motives, by which we are judged : for God knows them all.

2208. In the Jewish Decalogue, which was given to a primitive and hard-hearted people, this remement of kindness,—to those in want and to wayfarers life, total strangers whom you come across) finds no place. Now vas there much danger of their wasting their substance out of exuberance. Even the command "to honour thy father and mother "comes after the ceremonial observance of the Sabbath. With us, the worship of God is linked up with kindness—to parentle, kindred, those-lawant, those who are far from their homes though they may be total strangers to us. It is not mere verbalk kindness. They have certain rights which must be fulfilled.

2209. All charity, kindness, and help are conditioned by our own resources. There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by extravagant expenses at weddings, funerals, etc., or (as they may call it) to "oblige friends or relatives," or to give to able-bodied beggars? To no one was this command more pecessary than it is to Muslims of the present day.

S. XVII. 27-30.1

(۱۷) سوزة الاسراء (بني اسرائيل) 208

27. Verily spendthrifts are brothers Of the Evil Ones; And the Evil One Is to his Lord (Himself) Ungrateful.<sup>200</sup>

28. And even if thou hast
To turn away from them
In pursuit of the Mercy
From thy Lord which thou
Dost expect, yet speak
To them a word
Of easy kindness. East

29. Make not thy hand tied \*\*\*\*
(Like à nigard's) to thy neck,
Nor stretch it forth
To its utmost reach,
So that thou become
Blameworthy and destitute.

30. Verily thy Lord doth provide Sustenance in abundance For whom He pleaseth, and He Provideth in a just measure. 2015 For He doth know And regard all His servants. إِنَّ الْنَدْ وَيِنَ كَافُوْ إِخْرُنَ الْفَدِّ عِلِينَّ الْمَدِّ عِلِينَّ الْمَدِّ عِلْمِنْ الْمَدِّ عِلْمَ الْمُدَّ عِلْمُ الْمِدِّ الْمَدْرِ مِنْ الْمَدْرِ مِنْ الْمُدْرِ مِنْ الْمَدْرِ مِنْ الْمَدْرِ مِنْ الْمَدْرِ مِنْ الْمَدْرِ مِنْ الْمَدْرِ مِنْ الْمَدْرِ مِنْ الْمُدْرِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللللّهُ اللللّهُ الللللّهُ الللّهُ الللللّهُ

۞ إِذْ دَبَانَ يَبْسُطُ الرِّزْقَ لِمِنْ آءُ وَيَقْدِ رَثَّالِيَّةُ كان بِيبَادِهِ مِخِيدًا بِعِيدًا

2210. Spendthrifts are not merely fools. They are of the same family as the Evil Ones. And the chief of the Evil Ones (notice the transition from the plural to the singular)—Satan himséif—fell by his ingratitude to God. So those who misuse or squander God's gifts are also ungrateful to God.

2211, You may have to "turn away" from people for two reasons (I) You may not have the wherewithal with which to entertain them and give them their rights; or (2) you may have to give them a wide berth because their thoughts are not as your thoughts. In either case there is no need to speak harshly to them. Your words should be those of "easy kindness", i.e., the sort of kindness (not merely frigid politeness) which flows from pity and understanding and smooths over unnecessary difficulties in human intercourse.

2212. Cf, the phrase for niggardliness in v. 67. We are not to be so lavish as to make ourselves destitute and incur the just censure of wise men, nor is it becoming to keep back our resources from the just needs of those who have a right to our help Even strangers have such a right, as we saw in xvii. 26 above. But we must keep a just measure between our capacity and other people's needs.

2213. If a foolish spendthrift pretends that his generosity, even if it rules himself, is good for other people, he is reminded that God will take care of alt. He knows every one's true needs and cares for them. He gives in abundance to some, but in all cases He gives in just measure. Who are we to pretend to greater generosity? A foolish Hindi saying was current in Oudh: pis No nā de Maulā, itis No de Āspi-sud-daula: "To those to whom the Lord gives not, hasū-ud-daula gives." It was extravagance that ruined his family and wipbed his kingdom of Oudh off the map.

#### SECTION 4.

- 31. IK ill not your children \*\*set For fear of want: We shall Provide sustenance for them As well as for you. Verily the killing of them Is a great sin.
- 32. Nor come nigh to adultery: For it is a shameful (deed) And an evil, opening the road <sup>2018</sup> (To other evils).
- 33. Nor take life—which God Has made sacred—except For just cause. And if Anyone is slain wrongfully, We have given his heir Authority (to demand Qisas wife Or to forgive): but let him Not exceed bounds in the matter Of taking life; for he Is helped (by the Law).
- Come not night
   To the orphan's property
   Except to improve it, sair

وَالاَقْتُنْ الْوَالْدَكُ مُنْخَنْ الْمَالُونَّ الْمَالُونَ اللهُ الْمَالُونَ اللهُ الْمَالُونَ اللهُ الْمَالُونَ اللهُ الْمَالُونَ اللهُ 
2214 The Arabs were addicted to female infanticide. In a society perpetually at war a son was a source of strength whereas a daughter was a source of weakness. Even now infanticide is not unknown in other countries for economic reasons. This crime against children's lives is here characterised as one of the greatest of sins.

2215. Literally, "it is evil as a road (or a way)". Adultery is not only shameful in itself and inconsistent with any self-respect or respect for others, but it opens the mad to many evils. It destroys the basis of the family; it works against the interests of children born or to be born; it may cause murders and feuda and loss of reputation and properly, and also loosen permanently the bonds of society. Not only should it be avoided as a sin, but any approach or temptation to it should be avoided.

216. On the subject of Qisas see ii, 178 and the notes thereto. Under the strict limitations there laid down, a life may be taken for a life. The heir is given the right to demand the life; but he must not exceed due bounds, because he is helped by the Law. Some Commentators understand "he "in "he is helped by the Law)" to refer to the heir of the person against whom Qisas is sought. He too will be helped by the Law, if the heir of the first slain exceeds the bounds of Law.

Zh7, C, vi. 152, and other passages relating to orphans, s.g., ii. 220. If an orphan's property is touched at all, it should be to improve it, or to give him something better than he had before,—never to take a personal advantage for the benefit of the guardian. A bargain that may be quite fair as between two undependent persons would be, under this verse, unfair as between a guardian and his orphan ward until the latter attains the full age of understanding.

# S. xvii. 34-37.1

Until he attains the age \*218 Of full strength; and fulfil (Every) \*218 engagement, For (every) engagement Will be enquired into (On the Day of Reckoning). \*220

- 35. Give full measure when ye Measure, and weigh With a balance that is straight: That is the most fitting And the most advantageous In the final determination. Mal
- 36. And pursue not that
  Of which thou hast was
  No knowledge; for
  Every act of hearing,
  Or of seeing
  Or of (feeling in) the heart
  Will be enquired into
  (On the Day of Reckoning),
- Nor walk on the earth was With insolence: for thou

(١٧) سود و الاسراء (بني اسرائيل) مه المنها من المرائيل مه تختي المنه ال

2218. Ashuddur means the age when the orphan reaches his full maturity of strength and understanding, say between the ages of 18 and 30. The age of legal majority may be 18 (as for certain purposes in India) or 21 (as in England). For certain purposes in Muslim law it may be less than 18. In the orphan's interest a much stricter standard is required in his case.

2219 The definite article of has here a generic meaning, and is best translated by "every".

2220. From the context the engagements referred to would relate to beneficial contracts connected with the orphan's property or promises or undertakings given by the guardian or implied in the terms of his appointment. But the words are general and may be interpreted in the general sense. Note that this sentence does not occur in the similar passage in vi. 152, where there was a discussion of social laws: it is appropriate here, where the discussion is about the guardian's personal and individual responsibility in a spiritual sense.

2221 Giving just measure and weight is not only right in itself but is ultimately to the best spiritual and material advantage of the person who gives it.

2222. Idie currosity may lead us to nose into evil, through our "gnorance that it is evil. We must guard against every such danger. We must only hear the things that are known to us to be of good report, and see things that are good and instructive, and entertian in our hearts feelings or in our minds ideas that we have reason to expect will be spritually profitable to us. We shall be called to account for the exercise of every faculty that has been given to us. This goes a little farther than a famous sculpture on a Japaness temple in which three monkeys are shown as putting their hands to their ears, eyes, and mouths, respectively, to show that they were not prepared to hear any evil, or speak any evil. Here idle curiosity is condemned. Futility is to be avoided even if it does not reach the degree of positive evil.

2223. Insolence, or arrogance, or undue elation at our powers or capacities, is the first step to many evils. Besides, it is unjustified. All our gifts are from God.

[S. XVII. 37-40, C. 130.]

Carist not rend the earth Asunder, nor reach The mountains in height.

- 38. Of all such things
  The evil is hateful
  In the sight of thy Lord.
- 39. These are among the (precepts Of) wisdom, which thy Lord Has revealed to thee. \*\*

  Take not, with God, Another object of worship, Lest thou shouldst be thrown Into Hell, blameworthy and rejected. \*\*

  \*\*

  Telected \*\*

  Telec

40. Take as then your Lord,

(O Pagans!) preferred for you
Sons, and taken for Himself
Daughters among the angels?

Truly ye utter
A most dreadful saying!

(١٧) سودة الاسراء (بني اسرائيل) مدرة الاسراء الني اسرائيل المتحقيق الأرض وَلَن تَبْلُغَ الْجِهَالَ طَنُولًا

ه حُلُّ ذَٰلِكَ حَمَانٌ سَيْمُهُ عِندَ رَبِكَ مَتَّ رُوهًا

ه ذَٰلِكَ عَمَا أَوْحَى الْبُعْلَ رَبُلَا مِن الْمُحَلِّ الْمُحَلِّلُ الْمُحَلِّ ُ الْمُحَلِّ الْمُحَلِّ الْمُحَلِّ الْمُحَلِّ الْمُحَلِّ الْمُحَلِّ الْمُحَلِّ الْمُحَلِّ الْمُحَلِّلُ الْمُحَلِّ الْمُحَلِّلُ الْمُحَلِّ الْمُحَلِّ الْمُحَلِّلُ اللَّهِ الْمُحَلِّلُ الْمُحَلِّلُ الْمُحْرِيلُ الْمُحْرِيلُ اللَّهِ الْمُحَلِّلُ الْمُحْرِيلُ 
C. 130.—There is none like unto God. Exalted
(avii. 41-50.) Beyond measure is He. All Creation
Declares His glory. His revelation
Is Truth, but is beyond comprehension
To those who believe not in the Hereafter.
Those who serve Him should beware
Lest words unseemly should escape them,
Whether to friend or foe. Avoid
Dissensions, and know that God's Wrath
When kindled is a terrible thing,
But we rejoice that He forbears and forgives,

2234. The moral law, as expounded in xvii. 23-91 is far in advance of the bare Decalogue in that it searches out motives, and draws pointed attention to the weak and helpless if we are to reach any spiritual understanding of God. It begins with a mention of the worship of the One True God and ends with a similar mention to close the argument, thus emphasizing the fact that the love of God embraces the love of man and practical help to our fellow-creatures.

2225, "Blamsworthy" carries us back by reminiscence to xvii 29, between which and this verse there is mention of crimes committed out of covetousness and a selfsh disregard of other people's rights. "Rejected" carries back our reminiscence to xvii. 18, from which to here we have a reference to crimes that lead to deprivation of God's grace. The latter is of course wider than the former. Note how subly the two streams of thought are beer conjoined.

2226. Cf. xvi. 57-99. Insistence on true worship means also excrusion of false worship or worship does not consider the control of the con

SECTION 5.

41. We have explained (things)
In various (ways) in this Qur-an,
In order that they may receive the Admonition, but it only increases
Their flight (from the Truth)!

42. Say: if there had been
(Other) gods with Him,—
As they say,—behold,
They would certainly have
Sought out a way
To the Lord of the Throne!

43. Glory to Him! He is high Above all that they say!— Exalted and Great (beyond measure)!

44. The seven heavens and the earth, And all beings therein, Declare His glory:
There is not a thing
But celebrates His praise;
And yet ye understand not
How they declare His glory!
Verily He is Oft-Forbearing;
Most Forgiving!

45. When thou dost recite
The Our-an. We put,

@وَلَقَدْ مَنَرُفْنَا فِي هَـٰ لِمَا ٱلفُرُّ ۚ إِن لِيَدْ حَجَّرُواْ وَمَا يَزِيدُهُمْ لِلَّا نُفُولًا

اَن مَعَهُوءَ الْهَدُّكُمَا
 اَن مَعَهُوءَ الْهَدُّكُمَا
 اَن الْمَعْنَا إِلَا ذِي الْمَعْنَا إِلَى إِنْهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ الللَّهُ

۞سُخَنَهُ وُرَقَعَلَاعَتَا يَعُولُونَ عُلُوًا كَجَبِيرًا

شيخ أذا التمكن أن التلبغ وَالأرض وَهَنَ فَيهِ فَا الله الله وَالْأَرْضُ وَهَنَ فَيهُ وَالله الله وَالله وَالله وَالله الله وَالله وَاله وَالله وَلّه وَالله وَلّه وَالله وَالله وَالله وَالله وَالله وَالله وَالله و

@ وَإِذَا فَسَرَأْتَ الْقُرُونَ لِيَعَلَىٰنَا

2227. Things are explained in the Qur-an from all points of view, individual and national, by means of stories, parables, and figures of speech, and by way of categorical commands. But those who are evil, instead of profitting by such instruction, often go farther and farther away from the Truth.

2228. There is only One True God. But if, as polytheists say, there had been subsidiary gods, they would yet have had to go to the Throne of the Supreme God, for they could have done nothing without Him. Thus the Islamic idea of the unity of the Godhead is quite different, from polytheistic ideas of a supreme god, as in the Greek Pantheon, where Jupiter was often defied by the minor delites I But such ideas are absurd, as stated in the next verse.

2229. All Creation, animate and inanimate, sings God's praises and celebrates His glory,—animate, with consciousness, and inanimate, in the evidence which it furnishes of the unity and glory of God. The mystics believe that there is a soul in inanimate things also, which declares forth the glory of God. For all Nature bears witness to His power, wisdom, and goodness. It is only "ye", is, those who reject the whole trend of your nature and deep Faith simply because ye have been given a limited amount of choice and free-will,—it is only such as "ye" that understand not what every other creature understands and proclaims with joy and pride. What must be your degradation 1 And yet God bears with you and forgive you! Such is His goodness!

(١٧) سورة الاسراء (بني اسرائيل) 707

Between thee and those who Believe not in the Hereafter, A veil invisible: 2000

- 46. And We put coverings
  Over their hearts (and minds)
  Lest they should understand
  The Qur-an, and deafness that
  Into their ears: when thou
  Dost commemorate thy Lord—
  And Him alone—in the Qur-an,
  They turn on their backs,
  Fleeing (from the Truth).
- 47. We know best why it is
  They listen, when they listen some
  To thee; and when they
  Meet in private conference,
  Behold, the wicked say,
  "Ye follow none other than
  A man bewitched!"
- 48. See what similes they strike
  For thee: but they have gone
  Astray, and never can they
  Find a way. 9000
- 49. Mehey say: "What! When we are reduced

بَيْنَكَ وَيَّابُ الْدِينَ لَا يُؤْمِنُونَ

﴿ الْأَخِرُو حِجَابًا مَسْتُورًا

﴿ وَجَمَلُنَا عَلَى مَلْ وَمِيمِ آكِنَةً أَن 
مِنْفَهُوهُ وَفِي الْمَالِيمِ وَفَرَّ

وَإِذَا ذَكِرَهُ وَلِمَا أَيْنَا فَوْدُ فَرَكُونَ وَمُدَّاهُ وَلَوَّا

﴿ ثَمْنَ أَعْلَمُ إِلَيْنَ وَإِذْ مُرْجَعُونَ إِنْ وَمُدَّاهُ وَلَوَّا

الطّالِيمُونَ إِلَيْنَ وَإِذْ مُرْجَعُونَ إِنْ وَمُدَّا مُولًا

الطّالِيمُونَ إِلَيْنَ وَإِذْ مُرْجَعُونَ إِلَا يَعْوَلُ

الطّالِيمُونَ إِن تَنْيَعُونَ إِلاَ يَعْوَلُ

الطّالِيمُونَ إِن تَنْيَعُونَ إِلاَ يَعْوَلُ

الطّالِيمُونَ إِنْ تَنْيَعُونَ إِلاَ يَعْوَلُ

الطّالِيمُونَ إِنْ تَنْيَعُونَ إِلاَ يَعْلَى مُنْ اللّهُ مُنْكَالًا

الطّالِيمُونَ إِنْ تَنْيَعُونَ اللّهُ اللّهُ مَنْكُولًا

الطّالِيمُونَ إِنْ تَنْيَعُونَ اللّهُ اللّهُ مَنْكُولًا اللّهُ اللّهُ مُنْكُولًا اللّهُ اللّهُ مِنْكُولًا اللّهُ اللّهُ اللّهُ مِنْ اللّهُ الللّهُ اللّهُ ا

٥٥ وَوَالْمَا أَنْ فَا كُذَا

2230, Vell invisible; Some Commentators understand mastar here as equivalent to satir; a veil that makes invisible, a thick or dark veil. But I think that the meaning of mastar (in the passive voice) as "hidden or invisible" is more consonant with the mystic meaning of the whole passage. If all nature, external and within ourselves, declares God's glory, those unfortunates who cut themselves off from their better nature are isolated from the men of God and the revelation of God, because (I) they are unfit for being in their company, and (2) because the men of God and the revelation of God must be protected from the pain which blasphemy or rebellion must cause to their unsullide nature. The veil is none the less real because it is invisible.

2231. The invisible veil being put against the ungodly on account of their deliberate rejection of Truth, the result is that their minds are fogged so that they cannot understand and their ears are clogged so that they cannot hear. In other words the effects of Evil become cumulative in shutting out God's grace.

223. See last note. That being so, the only motive for the ungodly to listen to God's Truth is to sood at it instead of to be instructed by it. They may make a show of listening, but when they meet together in private, they show themselves in their true colours. Cf. in. 13. They cannot help seeing that there is singular charm and attractiveness in God's Word, and that it consoles, helps, and elevates many people who receive it in the right spirit. So they pretend that they are superior to such people and lawph at them for listening to some one who is only under the influence of something which they call magic!

2233. Note that the word used is "Sabilan" "a way", not "fix way". In going astray they have lost the way; but never can they find any means of getting back to that way, or of justifying themselves or making good their wicked similes.

S. XVII. 49-52.]

To bones and dust, Should we really be raised up (To be) a new creation?" ANDLE

- 50. Say: "(Nay!) be ye Stones or iron,
- 51. "Or created matter
  Which, in your minds,
  Is hardest (to be raised up),—
  (Yet shall ye be raised up)!"
  Then will they say:
  "Who will cause us
  To return?" Say: "He
  Who created you first!"
  Then will they wag
  Their heads towards thee, "Sos
  And say, "When will
  That be?" Say, "May be
  It will be quite soon!
- 52. "It will be on a Day
  When He will call you,
  And ye will answer
  (!lis call) with (words
  Of) His praise, and ye
  Will think that ye tarried
  But a little while!" "2887"

عِظْمُ وَرُفُتَ الْهَ ثَا لَبَعُونُونَ خَلْقَ الْمَعْنُونَ خَلْقًا الْهَ ثَا لَبَعُونُونَ خَلْقًا الْهَ ثَمَا اللّهُ عَلَيْهِ اللّهُ اللللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ الل

2234. They do not realise that God Who created them once out of nothing can create them again and again, with memories of their past, and in order to render to Him an account of how they used or missed the talgents and opportunities which they were given. If it is to be a new Greation, what then? Bones and dust or ashes may yet retain something of the personality which was enshritted in them. But even if they were reduced to stones or iron or anything which their minds can conceive of as being most unlike them, yet there is nothing impossible to God! He has clearly sent a Message that we shall have to render an account of outselves, and His Message is necessarily true.

2235 The sceptic shifts his ground when he is cornered in argument. It is no longer tenable for him to say that it cannot happen or that there is no one who can bring him back to life and memory. He now gets shaky, and says, "Well, when is that going to happen?" The actual time no man can tell. Indeed that event will be on a plane in which there will be no Time. Our relative ideas of time and place will have been completely overthrown, and it will appear to us then, not that it has been postponed too long, but that it has come too soon! See the next verse and note.

2236. It may be that this verse should not be in the inverted commas governed by the verb "say", in the last clause of the last verse. In that case, the answer to the sceptio would be finished in the last verse, and this verse would be a general statement applying also to the righteous, who will rise up celebrating the praises of God. But on the whole. I think it is better to take this verse as part of the answer to the sceptic referred to in the last verse.

2237. Whatever may have been your spiritual blindness in this life, the "new creation" will have opened your eyes to the Truth. No one will any longer be in any delusion as regards the Reality of God, and all will be forced, by their new circumstances, to recognise the Truth and sing God's praises. And all will be surprised at the seemingly short flight of time since they had their blittle enhemeral life on this earth. They will now apportase its true worth.

#### SECTION 6.

- 53. Say to My servants
  That they should (only) say
  Those things that are best:
  For Satan doth sow
  Dissensions among them:
  For Satan is to man
  An avowed enemy.
- 54. It is your Lord
  That knoweth you best:
  If He please, He granteth \*\*\*
  You mercy, or if He please,
  Punishment: We have not sent
  Thee to be a disposer
  Of their affairs for them.
- 55. And it is your Lord
  That knoweth best all beings
  That are in the heavens \*\*\*
  And on earth: We
  Did bestow on some Prophets
  More (and other) gifts
  Than on others: and We gave
  To David (the gift
  Of) the Paalms.\*\*

وَهُل لَعِبَادِى يَعُولُوا الْمِي مِن أَحْسَنَ 
 اَلَهُ يَعِلَا يَسَنَعُ بَيْهُمُ اللّهِ مِن أَحْسَنَ 
 اللّهُ يَعَلَىٰ كَالْ اللّهِ اللّهِ عَلَىٰ بَيْهُمُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ اللللّهُ الللّهُ اللّهُ اللللللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ ا

2238. This command refers to two situations. (1) Even to your enemies and the enemies of you should speak fair: who are you to judge others? Judgment belongs to God alone, for He knows you lie, all mankind) best, and your personal knowledge is at best imperfect. And Satan is always it yin, g to divide mankind. (2) Amongst yourselves, also, you should not entertain suspicions, but speak politiely according to the hest standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more nimerous than the forces of unity.

2239. Man should never for a single moment entertain a thought that would imply that he was waser than God. God's knowledge is all-embracing. If He grants mercy to spine that you consider wicked or punishment to some that you consider in ghteous, it is your knowledge or your deductions that are at fault, not God's righteous Plain. Even men of God are not sent to arrange or dispose of men's affairs but only to teach God's Riessage. How much less can ordinary men presume to judge other men? The Maskiyat-Williand Plain of God-is above all human wisdom.

220. Not only are we not to judge other ordinary linen and carp at them. We are not to set plate standards for judging the men of God. If one was horn of the unlearned Arab race, he yet was a merry to all the worlds. If one spoke to God as Kolfswalah or another's life as Rêga-Rlah began with a spiritual miracle; it does not imply superiority. It only means that God's wisdom is more profound than we can fathom.

221. The spiritual gifts with which the prophets came may themselves take different forms, according to the needs of the world and the times in which they lived, as judged by the wisdom of God. A striking example here given is the gift of song and music as given to David, but it implies no superiority of David over others. David was given the Zabūr, the Psalter or Psalms, intended to be sung for the worship of God and the celebration of God's praise. For the Book of Psalms, see the last part of n 609 to iv. 163, where exactly the same words are used about David.

- 56. Say: "Call on those—
  Besides Him—whom ye fancy:
  They have neither the power
  To remove your troubles
  From you nor to change them," San
- 57. Those whom they call upon
  Do desire (for themselves) means
  Of access to their Lord,—
  Even those who are nearest: 2415
  They hope for His Mercy
  And fear His Wrath:
  For the Wrath of thy Lord
  Is something to take heed of
- 58. Not a population But We shall destroy it Before the Day of Judgment Or punish it with A dreadful Penalty: 1944 That is written In the (eternal) Record.
- 59. And We refrain from sending The Signs, only because The men of former generations Treated them as false: 2045

قُلِأَدْعُوا الذِينَ نَعَمْدُهُ مِنْ دُونِهِ عَلَمُ مَنْ دُونِهِ عَلَمَ مَنْ دُونِهِ عَلَمَ مَنْ الْفَرَعَ حَمْدُ الْفَرَعَ حَمْدُ الْفَرَعَ حَمْدُ الْفَرَعَ حَمْدُ الْفَرَعَ حَمْدُ الْفَرَعَ الْفَرْدَ الْفَرْدُ الْفَرْدُ الْفَرْدُ الْفَرْدُ الْفَرْدُ الْفَرْدُ الْفَرْدُ الْفَرْدُ الْفَرْدُ اللَّهِ اللَّهِ الْفَرْدُ اللَّهِ اللَّهِ الْفَرْدُ الْفَرْدُ اللَّهُ الْفَرْدُ اللَّهِ اللَّهُ الْفَرْدُ اللَّهُ اللَّهِ اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنَالِ اللْمُنْ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ اللْمُل

2242. Men's suspicions of each other or of the prophets have been condemned in the previous verses. We now have the strongest condemnation of all, that of imagining any other being as being equal or in the same cas, gory with the One True tiod. God has all power: they have no power. They cannot remove men's troubles. They cannot even mitigate or change them so as to afford the least relief. Why indulge in false worship?

2243. Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and boly, and ever so near to God, yet the nearest of them have need to seek means of access to God, and they do seek such means, rut.: the hope of God's Graces (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of God, yet they are but creatures and are subject to the law of personal responsibility.

2244. These verses are a commentary on the last clause of the last verse. "The Wrath of thy Lord is something to take heed of." The goddess thoughtesty challenge God's Wrath, but do they realise its nature? Even-the best of us must be moved with terror when we think of its consequences, were it not for His unbounded Mercy. Those who deny the Hereafter fail to realise its terrible Portents. They ask for Portents and Miracles now, but do they realise that their coming means destruction and misery to those who reject faith? They will come soon enough. The whole world will be convigied before the Day of Judgment. The part of the wise is to prepare for its prepare fo

2245. Past generations treated Signs and Portents with contempt or rebellion, and brought about their own undoing. It is only Uod's Mercy that gives them Grace for a time and prevents the coming of those Portents and Punishments which would overwhelm them if they were put to their trial at once,

15. xvii. 59-60.

We sent the She-camel \*\*ME To the \*Tham of to open Their eyes, but they Treated her wrongfully: We only send the Signs By way of terror (And warning from evil).\*\*\*

60. Behold! We told thee
That thy Lord doth encompass
Mankind round about: Mail
We granted the Vision
Which We showed thee, Mail
But as a trial for men,—
As also the Cursed Tree
(Mentioned) in the Qur-an:
We put terror (and warning)
Into them, but it only
Increases their inordinate
transgression!

وَ اَنَيْنَا مُؤُودُ النَّافَةَ مُنْصِرَةً فَطَلَمُوا بِهِ الْفَوْدِيَّا وَمَا نُرْسِلُ إِلْاَ بِنَتِ لِيَهْ فَعَيْفًا ﴿ وَإِذْ فُلْنَا لِكَ إِنْ مَنْلَاكَ إِنْ مَنْلَاكًا مِلْ اِلنَّاسُ وَمَا يَعْمَلُنَا الْوَءِ يَا الْمِعْمَلُونَاكَ لِلْإِفْلَادَ الْمَالِلَالَانَ مَا الْمِعْلَالَةِ اللَّهِ فَلْنَاهُ

(١٧) سبورة الاسراء (بني اسم اثبا

2246. An example is cited from the story of the Thamüd. A wonderful She-camel was sent among them as a Portent and a Symbol. In their wickedness they ham-strung her. So instead of their reclaiming them she was a cause of their destruction, as their sin and rebellion were laid bare. For the story of the She-camel and the references to the passages in which she is mentioned, see n. 1044 to vii.

2247. Signs, Miracles, and Portents are sent by God as a warning, to strike terror into the hearts of evil-doers and reclaim them to the right path. I have discussed Fear as a motive for reclaiming certain kinds of hard hearts, in my note 82 to it. 74. But some hearts are so hard that even this motive does not work. As they have a limited free-will given by God, they are to that extent free to choose. But when they actually choose even!, God in His infinite Mercy delays their punishment and removes the occasion for their immediate self-destruction by withholding the Signs which might make them transgress all the more and compass their total destruiction.

2248. The reference may be to laxii 28, probably an earlier Meccan revelation. But the argument is followed by the results of time. This verse falls naturally into three divisions. Warnings and Portents and Signs are sent or not sent according to God's All-Wise Plan of Mercy and Justice: this is in no wise inconsistent with the apparent freedom given to the wicked: because (1) in any case God is all round all His creatures, and His delay as a Sign of Mercy in no way diminishes His power; (2) the Visions of Truth vouchsafed to men of God are themselves Signs by which they can warn the ungodly; and (3) sometimes it is more merciful to give them time by not immediately bringing the matter to judgment.

2249, Some Commentators take this as referring to the Mi'rāj (xvii. I) and others to other spiritual visions. Such visions are miracles, and become a stumbling block to unbelievers. They are an encouragement to men of fatih. Thus they are "a trial for men".

2230. The tree Zaqqim, a bitter and pungent tree described as growing at the bottom of Hell, a type of all that is disagreeable. See xxxvii 62-65; xiiv, 43-46; and Ivi, 52. All these are Suras chronologically earlier than this Sura. The application of the name to a tree of the myrobalan kind in the region of Jericho is, I think, of post-Quranic date.

It is a trial for wrong-doers. See xxxvii, 63 and n, 4073,

C. 131.—Arrogance, jealousy, spite, and hatred (xvii. 61-84.) Were the cause of the fall of Iblis. Man

were the cause of the fall of Iblis. Man Was given pre-eminence above Much of God's Creation, and owes Higher responsibilities. He should give thanks For God's mercies, and remember The Day of Account. Not all the scheming Of Evil will deflect God's righteous Plan To protect His chosen ones. They should pray Without ceasing, and seek His true Guidance; For Truth will last, but Falsehood will perish.

# SECTION 7.

"Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down To one whom Thou didst create From clay?"

- 62. He said, "Seest Thou? This is
  The one whom Thou hast honoured
  Above me! If Thou wilt but
  Respite me to the Day
  Of Judgment, I will surely
  Bring his descendants
  Under my sway—
  All but a few!" 2004
- 63. (God) said: "Go thy way; \*\*ss If any of them follow thee, Verily Hell will be The recompense of you (all)—An ample recompense.

﴿ وَاللَّهُ اللَّهُ اللَّاللَّا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

﴿ قَالَأَنَّ بِنَالَ مِّلْمَا الْأَيْ مِكَرَّمْتَ لَهِنَا ۚ خَرْنِ الْاَيْوَمُوالْفِيتِكُمْ لَاَخْذَيْكِ كَنَّ ذُرْيَتُكُمُ الْاَقْلِيدُكُ

﴿ قَالَانُ مُثِ فَنَ نَيْعِكَ مِنْهُمْ فَالِكَ جَهَنَهُ جَنَاؤُكُمْ جَنَاآَةً تَوْفُورًا

231. Cf. vii. 11-18, which deals, as is the case here, with the temptation of the individual human soul, while ii. 30-38 deals with the collective race of man through Adam. Arrogance, jealousy, spire, and hatred are the ingredients in the story of Ibils.

225. The power of Evil over man is due to man's limited free-will. In other words man hands himself to Evil. As to those who loyally worship and serve God, Evil has no power over them. This is expressly mentioned in verse 65 below, and in other places.

2233. The power of Evil is summarily dismissed, but not without a clear warning. "Do thy was if any of them misuse their bimited free-will and deliberately follow thee, they must take the consequences with thee; all of you must answer according to your personal responsibility."

- 64. "Lead to destruction those Whom thou canst among them, esset With thy (seductive) voice; sees Make assaults on them esset With thy cavalry and thy Infantry; mutually share With them wealth and children; and And make promises to them."
  But Satan promises them. Nothing but deceit esset when the sees we will be seen as the sees when the sees we will be seen the sees which we will be seen the sees with the sees when the sees we will be seen the sees when the sees we will be seen the sees which will be seen the sees when the sees we will be seen the sees when the sees we will be seen the sees which we will be seen the sees when the sees we will be seen the sees when the sees we will be seen the sees which we will be seen the sees
- 65. "As for My servants,"

  No authority shalt thou

  Have over them:"

  Enough is thy Lord

  For a Disposer of affairs."
- 66. Your Lord is He
  That maketh the Ship
  Go smoothly for you
  Through the sea, in order that
  Ye may seek of His Bounty.

  Most Merciful
  Most Merciful
- 67. When distress seizes you
  At sea, those that ye
  Call upon—besides Himself—
  Leave you in the lurch!
  But when He brings you back
  Safe to land, ve turn

2254, "Do thy worst: but we are both warned that that path leads to destruction."

2255. Evil has many snares for mankind. The one that is put in the foreground is the voice.—
the seductive personal appeal, that "makes the worse appear the better part".

2256. The forcible assault of Evil is next mentioned under the metaphor of ravalry and infantry, It within capolery and tempting fair-seeming seem to fail that an attack is made in force with wagons of violence, of all Kinds, like the different arms in an organised army.

2257 If the first assaults are resisted. Evil has other weapons in its armoury. Tangible fruits are dangled before the eyes, ill-gotten gains and children of sin, that follow from certain very alluring methods of indulgence in passions. Or it may be children dedicated to sin or worldly gains, etc. And then there are all kinds of promises for the future

2258. This is a parenthetical clause inserted to show up what the promises of the Evil One are worth

2259 This verse should be read along with the two preceding ones to complete their meaning. Evil has no power except over those who yield to its solicitations,

2280. As Evil has no authority over the sincere servants of God, they should put their trust completely in Him. For He is All-Sufficient to carry out their affairs, and by His grace, to save them from all harm and danger.

2261. This illustration of the sea, and the skill with which, by God's grace, men pass through it with case in order to earn material gains by commerce, social gains by human intercourse, and spiritual gains by knowledge, it frequently used to enforce God's goodness to man Cf. in 164

(١٧) سورة الاسراء (بني اسرائيل) 714

Away (from Him). Most ungrateful ungrateful وكان ألايسن كفورا

68. Do ye then feel secure
That He will not cause you
To be swallowed up
Beneath the earth
When ye are on land,
Or that He will not send
Against you a violent tornado
(With showers of stones)
So that ye shall find
No one to carry out
Your afairs for you?

۞ ٱفاَمِنتُ أَن يَخْسِفَ بِكُمْ جَانِ ٱلْبِرِّ ٱوْرُسِلَ عَلَيْكُ مُعَالِمِهَا أَرْزُلَا تَجِدُوا لَكُمْ وَكِيدًا

69. Or do ye feel secure
That He will not send you
Back a second time
To sea and send against you
A heavy gale to drown you
Because of your ingratitude, so
So that ye find no helper
Therein against U2?

امرا مندان بغيد كرمية الده
 المراح قار ميل علي كرمة فاصفاً من الزيج
 فيغر في مجمع المستحدة المستحددة المستحدة المستحدة المستحدة المستحدة المستحدة

70. We have honoured the sons
Of Adam; provided them
With transport on land and sea;
Given them for sustenance things
Good and pure; and conferred
On them special favours,
Above a great part
Of Our Creation.

2262. Against God's gracious gifts and mercies is contrasted man's ingratitude. In danger he remembers the One True God, but relapses into his own fancies when the danger is past. Cf. also x. 22-23.

2263. Man is safe neither on land nor at sea except by the grace and mercy of God. Howforcibly this is brought home to us by the Quetta earthquake of 31st May 1935, when tens of thousands of men. women, and children, perished in a lew moments, by night, buried in debris! The stories of violent destructive tornadoes in such areas as the southern United States are equally impressive. The destruction is so sudden that the victims have no time to arrange anything. They are simply wined out.

2264. If a man flees from the Wrath of God, there is no place secure for him. He may flee from set to land, and back again from land to sea. But his life depends on the Disposer of all affairs. He may go again and again to sea, and perhaps finally end by being drowned.

2865. The distinction and honour conferred by God on man are recounted in order to enforce the corresponding duties and responsibilities of man. He is raised to a position of honour above the brute creation; he has been granted talents by which he can transport himself from place to place by land, sea, and now by air; all the means for the sustenance and growth of every part of his nature are provided by God, and his spiritual faculties (the greatest gift of God) raise him above the greater part of God's Creation. Should he not then realise his noble destiny and prepare for his real life in the Hereafter?

#### SECTION 8

- 71. One day We shall call
  Together all human beings
  With their (respective) Imams:
  Those who are given their record
  In their right hand
  - Will read it (with pleasure), And they will not be Dealt with unjustly In the least.
- 72. But those who were blind
  In this world, will be
  Blind in the Hercafter 2208
  And most astray
  From the Path
- 73. And their purpose was
  To tempt thee away
  From that which We
  Had revealed unto thee,
  To substitute in Our name
  Something quite different:
  (In that case), behold!
  They would certainly have
  Made thee (their) friend!
- 74. And had We not Given thee strength,

( ) بِوْمَ لَهُ عُواكُلُّ أَنْ إِلَّمَا الْمِعِدُّ فَنَ الْوَلِيَّ لِلْمَا الْمِعِدُّ فَنَ الْوَلِيَّ لِلْمَا الْمُعَلِّدُ اللَّهِ الْمُلَالُونَ فَلَيْكَ الْمُسْرَوْنَ فَلَيْكَ الْمُلَالُونَ فَلَيْكَ اللَّهُ اللْمُؤْمِنِ اللْمُؤْمِنِ الللْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللْمُؤْمِنِي اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِ اللْمُؤْمِ اللْمُؤْمِ اللَّهُ اللْمُؤْمِ اللْمُؤْمِ اللْمُؤْمِ اللْمُؤْمِ اللْمُؤْمِ اللْم

۞ قادكَا دُوا لَيْنَيْوَنُولَا عَنِ الْذِي اَوْحَنِياً إِلَيْكَ لِنَدْمِيَّ عَلَيْنَا غَبْرُهُ, وَإِذَا لَاَغْتَدْدُولَا خِلِياً؟

@ وَلُولِّا أَن ثَبَتَنَاكَ

226. I have discussed the various meanings of I mām in ii. 124, n. 124. What is the meaning here? The Commentators are divided. Some understand the meaning to be that each Peopler or Group will appear with its Leader, who will bear witness to its virtues or sins: Cf. xvi. 84. Another view is that the Imām is their revelation, their Book. A third is that the Imām is the record of deeds spoken of in the next clause. I prefer the first.

2267. Literally, by the value of a fatil, a small skin in the cleft of a date-stone : this has no value.

2266. On the Judgment Day the children of light will receive and peruse their record, and will render joyful thanks to God for His Mercies. What of the children of darkness? They had already been blind in this world's ble, and they will not receive the light of God's Countenancethen. On the contrary they will find that the longer the time they have travelled, the farther away they have gone from the Path. Notice the association of ideas—blindness, not seeing the light, going farther and farther away from the true Path.

2289 It happens with men of God, and it happened with the holy Prophet, that they are tempted by the world with many things which appeal to the world generally, if they would make some small concession in their favour. The "small concession" may hold the key of the position, and neutralise the whole teaching sent by God. 'If the Prophet had accepted wealth and position among the Quraish and "only respected" their idols I The Quraish would have taken him into their inner circle! A dishonest liar like Musaliama would have jumped at the opportunity and been hailed as a frend and associate and made much of. But men of God are made of sterner stuff. They are given special strength to resist all plausible deception.

## S. XVII. 74-78.1

Thou wouldst nearly Have inclined to them <sup>9200</sup> A little.

- 75. In that case We should
  Have made thee taste
  An equal portion (of punishment)
  In this life, and an equal portion
  In death: and moreover
  Thou wouldst have found
  None to help thee against Us! \*\*\*
  \*\*Index of the content of the cont
- 76. Their purpose was to scare
  Thee off the land, sent
  In order to expel thee;
  But in that case they
  Would not have stayed
  (Therein) after thee,
  Except for a little while.
- 77. (This was Our) way With the apostles We sent Before thee: thou wilt find No change in Our ways.<sup>8371</sup>

SECTION 9.

# 78. Establish regular prayers—sets

(١٧) مسورة الاسراء ابني اسرائيل) 716

لَتَدُّكِ دُنَّ أَرْكَنُ إِلَيْهِ مُنْنَا قِلِ الْأَ

إِذَا لَا ذَفْتَاكَ ضِعْمَتَ أَكْتَوْوْ
 وَضِعْمَنَ أَلْمَانِ أَزُلا تَجِدُ لَكَ عَلَيْنَا نَضِيرًا

٥ وَإِن كَا دُواْ لَيْسْنَفِزُ وَلَكَ بِنَ
 الْأَرْضِ لِخْيِجُولَا يَنْهَا وَإِذَالَا بَلْبَوْن
 خِلْفَكَ لَا فَلِهِ لَكَ

شننة مَن قَدْ أَنْ سُلْنَا فَبْلَكَ مِن ثُرُسُلْنَا فَبْلَكَ مِن ثُرُسُلْنَا فَخَلُو بِلَا ثُرُسُلْنَا فَخُلُو بِلَا ثُرُسُلِنَا فَخُلُو بِلَا ثَرُسُ فَلَا نَا فَعُلُو بِلَا

@ أَقِرَالْضَاكُونَ لِدُلُولِهِ ٱلنَّهُيْنِ

2270. From a purely human point of view it may seem policy to make a small "concession" to men's weakness in order to fulfil a divine mission. But the divine Messenger is given special strength to resist such templations.

2271. If such a thing was possible for a true Apostle of God, viz.: a compromise with evil and a deterlection of his mission, he would be no exception to the law of personal responsibility. Indeed, as the power and the responsibility were greater, the punishment would have been greater too. It would have been double,—an exposure in this life and the usual punishment in or after death for a desertion of the Truth

2272. The motive held out by the world for a compromise with Truth is itself fallacious. The motive is that the compromise may bring influence, position, and opportunity, if not wealth and the other good things of life. But ness themselves (if attained) would be of no use or help if pitted against the command of God.

2273. As happened in the case of the holy Prophet, the enemies try to frighten the man of God away from their midst, so that, once away, they could expel him and keep him out. But they are counting without the Plan of God. If they persecute the righteous, they dig their own graves!

2274 This was no new thing in history. God protects His own, and the ungodly cannot long enjoy the fruits of their unrighteousness even if their punishment be delayed a little white.

2275. The Commentators understand here the command for the five daily canonical pravers, viz: the four from the declination of the sun from the zenith to the fullest darkness of the night, and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur-ān. The four afternoon prayers are: Zwhr, immediately after the sun begins to decline in the afternoon; 'Aarr, in the late afternoon; Magrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrase, but none as to the general effect of the passage.

# IS. xvii. 78-80.

Till the darkness of the night, And the morning prayer And reading: for the prayer And reading in the morning Carry their testimony.<sup>200</sup>

79. And pray in the small watches earl
Of the morning: (it would be)
An additional prayer
(Or spiritual profit)
For thee: soon will thy Lord
Raise thee to a Station
Of Praise and Glory!

80. Say: "O my Lord!
Let my entry be amp
By the Gate of Truth
And Honour, and likewise
My exit by the Gate
Of Truth and Honour;
And grant me
From Thy Presence
An authority to aid (me)." 238

ٳڵۼؘۺڣٳڷؽڸ ۅٙؿ۬ٷٲٮٛٲڵۼؿؖؗ؞ٳڹ ؙڡؙۏؙٲٮٛٲڵۼؘۣۯڮٵڗٚمٙشْهُۅڲۧ

﴿ وَمِنَ لَئِكِلِ فَلَتَجَذَّ بِهِ مِنَ الْفِلَةُ لَكَ
 مَسَى آن يَبْعَثَلَ رَبُّلَ مَفَا مَا تَحْمُورًا

۞ وَقُلْ زَبْ أَمْخِلُنِى مُدْخَلُصِدُ فِي وَأَخْرِخُونِيُ مُحْرَجَ صِدْقِ وَاجْعَل لِي مِنْ أَدُلُكُ سُلْطَنًا تَصِيدًا

2276. The morning prayer is specially singled out for separate mention, because the morning is a "holy hour" and special spiritual millioneces are on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host.

2277 This is held to be addressed specially to the holy Prophet who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midmight, in the small watches of the morning.

2278 To the Prophet was to be assigned in the Hereafter the highest Post of Honour and Glory —the Magām Maḥmād. There is much mystic meaning in this, implying his excellence above all other Prophets. The immediate reference may be to the hope that the Mercan persecution will soon be over and the glorious work in Medina will begin.

2279 The entry and exit here referred to may be interpreted in four senses: (1) entry into death and exit at the resurrection: for the righteous, who have purified their souls by prayer (last verse) and spiritual teaching from the Qur an (next verse), there is on each occasion a fuller and fuller realisation and enjoyment of truth and honour; for those who are estranged from God, the effect is the opposite; the truth becomes bitter and there is ignominy and exposure instead of honour; (2) entry for the holy Prophet into the new life at Medina, which was still in the womb of futurity, and exit from the life of persecution and the mileu of falsehood, which surrounded him in his native city of Mecca still given up to idolatry: (3) referring to the impending Hijnat again, the prayer may mean, "Let it be from pure motives of truth and spiritual honour, and not from motives of anger against the city of Mecca or its presecutors, or of ambition or worldly power from the city of Medina; which was ready to lay everything at the Apostle's feet": (4) generally, entry and exit at every stage of ble. \*

2280. All prayer must be for God's aid and authority. However much we may plan, our success must depend on His aid. However nobler our motives, we have no right to imperal any lives unless there is authority in the Word of God. The Apostle only acts on God's commission and inspiration.

- 81. And say: "Truth has (now)
  Arrived, and Falsehood perished:
  For Falsehood is (by its nature)
  Bound to perish." "\*\*\*
- 82. We send down (stage by stage)
  In the Qur-an that which
  Is a healing and a mercy
  To those who believe:
  To the unjust it causes
  Nothing but loss after loss.\*\*\*
- 83. Yet when We bestow
  Our favours on man,
  He turns away and becomes
  Remote on his side (instead
  Of coming to Us), and when
  Evil seizes him he
  Gives himself up to despair!

۞ **ڤَاڑُڪُٱُيُّمُـُكُوَّ** شَاكِلَتِ هِ فَرَيَّكُمْ ٱغۡمُ<sub>ك</sub>ِيۡنَهُوَٱَمۡدَىٰ سَبِيكَ

C. 132.—Who can define the Spirit of Inspiration?

(xvii. 85-111.) Its gift is the highest of God's Mercies

To man. The Qur-an is divine, and no carpings

Can affect its greatness or the greatness

Of the Messenger who brought it to men.

Those who reject it will be called

To account on the Day of Judgment. Let not Pride and Ignorance rush, like Pharaoh,

To the Punishment of the Hereafter.

The Qur-an as revealed by stages teaches

The Truth: learn it and chant it, and praise

The Beautigin Names of God for ever!

<sup>2281.</sup> From its nature falsehood must perish, for it is the opposite of Truth, and Truth must ever prevail,

<sup>2282,</sup> In God's revelation there is healing for our broken spirits, hope for our spiritual future, and joy in the forgiveness of our sins. \*All who work in faith will share in these privileges. It is only the rebels against God's Law who will suffer loss. The more they will oppose Truth, the deeper down will they go into the mire—the state of sin and Wrath, which is worse than destruction.

<sup>2283.</sup> Truth saves us from two extremes: when we are happy, we are saved from being puffed up, for we realise that everything comes from God; and when we suffer misfortunes, we are not in despair, for we know that God is our sure refuge and help.

<sup>2284.</sup> If the wicked go their own ways, there is noting to discourage us. It is their nature. We must seek and hold fast to true guidance.

(۱۷) سبورة الاسراء (بئي أسرائيل) - 719.

# SECTION 10.

- 85. Me hey ask thee concerning The Spirit (of inspiration).\*\*
  Say: "The Spirit (cometh)
  By command of my Lord:
  Of knowledge it is only
  A little that is communicated
  To you, (O men!)"
- 86 If it were Our Will,
  We could take away
  That which We have
  Sent thee by inspiration: 2005
  Then wouldst thou find
  None to plead thy affair
  In that matter as against Us,—
- 87. Except for Mercy from thy

  Lord: 2007

  For His Bounty is

  To thee (indeed) great.
- 88. Say: "If the whole
  Of mankind and Jinns "
  Were to gather together
  To produce the like
  Of this Qur-an, they
  Could not produce
  The like thereof, even if
  They backed up each other

ق وَيَنْ لَوْنَكُ عِنَ الْوَحْ فَلِ الرَّوْخِ مِنْ أَفْرِ رَدِّ وَمَنَّ الْرِيشُ مِنْ الْمِيلِ إِنَّ فِلِيدُدُ ق وَلَمِن شِيمُنَا لَنَذْ مَرَبُ إِلَّهِ لِللهِ مَنْ أَفِيدَ مَنَّ إِلَيْكَ لَهُ لَا فِهِ لَلْنَهِ مِنْ عَلَيْنًا وَسِيحِ الْكَ

﴿ لِأَرْضَهُ مِن رَبِاللَّهِ إِن فَضْلَهُ كَانَ عَلَيْكَ
 ﴿ لِلْإِن مَعْمَعُ الْإِسْنُ وَالْحِنْ مَلَيْكَ مَا اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُلِي الْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُلِمُ اللْمُلْمُ ا

2285. What is the nature of inspiration? Who brings it? Can it ask its Bringer questions? Can we ask anything which we wish? These are the sort of questions always asked when inspiration is called in question. The answer is given here. Inspiration is one of those high spiritual mysteries which cannot be explained in the terms of our every-day human experience. It is spiritual. The Spirit (Qabriel) does not come of his own will. He gomes by the command of God, and reveals what God commands him to reveal. Of the, sum-total of true spiritual knowledge what a small part it is that ordinary mortals can understand! They can be only given that which they can understand, however dimly. We are not in a position to ask anything that we wish. If we did so, it would only make us look foolish, for the guidance comes from God's Wisdom, not from our worldly knowledge.

2286. Even the spiritual knowledge that comes to us comes because of the favour and mercy of God. If He were to withhold it, who can call Him in question?

2287. In that case the only one who can plead for us is the Mercy of God. We can interpret the phrase in its widest abstract sense, as well as in the concrete sense of the title which is applied to the holy Prophet Muhammad, the Mercy of God. Thus we come from the abstract question to the concrete question of the Qur-an, which is referred to by name in the verses that follow.

S win 88-92.1

With help and support, \*\*\*

- 90. They say: "We shall not Believe in thee, until thou Cause a spring to gush Forth for us from the earth," 2022
- 91. " Or (until) thou have
  A garden of date trees
  And vines, and cause rivers
  To gush forth in their midst,
  Carrying abundant water; \*\*\*\*
- 92. "Or thou cause the sky
  To fall in pieces, as thou
  Sayest (will happen), against
  us;

عَلِيدِرَ (الله تَلَقَدُ مَنَ فَنَا لِلنَّا يَسِ فَي مَا ذَا الْفُرْ وَانِ مِن مَا الْفُرْ وَانِ مِن مَا الْفُرْ وَانِ مِن مَا الْفُرْ وَانْ مِنْ اللَّهِ مَنْ وَمَا الْوَالْ الْوُمْ مَنَ لَكَ سَتَّى تَعْمِرَ إِنَّا الْمِن مِنْ وَقَا الْوَالْ الْوُمْ مِنَ لَكَ سَتَى تَعْمِرَ إِنَّا اللهِ مَن اللَّهُ وَمَن اللهِ مَن اللهِ مَن اللهِ مَن اللهِ مِن اللهِ مَن اللهِ مِن اللهِ مَن اللهُ مَن اللهِ مَن اللهِ مَن اللهِ مَنْ اللهُ مَن اللهُ مِن اللهِ مَن اللهُ مَن اللهُ مِن اللهُ مِن اللهُ مَن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مَن اللهُ مِن اللّهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِن اللّهُ مِن اللّهُ

١٧١) سورة الاسراء الني أسرائمل

2289. The proof of the Qur-an is in its own beauty and nature, and the circumstances in which it was promulgated. The world is challenged to produce a Book like it and has not produced one. It is the only revealed Book whose text stands pure and uncorrupted to-day. Cf., for a similar challenge, if 23, x 38, and xi. 13.

2290. In the Qur-an everything is explained in detail from various points of view, by commands, situitudes, examples, stories, parables, etc. It does not merely narrate stories or lay down vague abstract propositions. It gives-every detailed help in outward and inner life.

2291. One form in which it can be received with ingratitude is to pay verbal tributes to it but not study it as it ought to be studied (ii. 121, haqqa lilāwalihi), or to disobey its precepts or standards.

2292. Cf. ii. 60.

2293. This ill-assorted and crude jumble of the sort of miracles which the Unbelievers wanted is 10 very appropriate contrast to the sober and reasoned argument which is begun in the last sentence of verse 93 and continued in sections 11 and 12, which close this Stra. It is throughout reminiscent of the materialistic imagination of Jewish sceptics, which was mainly responsible for the fall of the Jewish nation (see verse 100 below). For a thirsty people sojourning in a dry land, the finding of a spring of water as in the story of Moses or of the well of Zamzam is an appropriate miracle. But miracles are not for faithless crowds to gape at: A beautiful well-watered Carden is a symbol of Felicity; but a sceptic cannot order God to produce it for his pleasure. The same may be said about a house adorned with gold, except that its symbolism is even more materialistic. The fail of the sky or producing God face to tace or climbing to the skies by a ladder, or bringing down a book of parchment which men could handle, are all irreverent suggestions that make no distinction between splittual and material things.

2294. Contrast the sublime passages like that beginning with lxxxii. 1, or that in xxv. 25, where the final breaking up of the firmaments as we know them is referred to in the world's catastrophe with the ridiculous demand that it should be done for the sport of the sceptics!

(١٧) سبورة الاسراء (بني اسرائيل) 721

Or thou bring God And the angels before (us) Face to face: 5005

93. "Or thou have a house Adorned with gold, Or thou mount a ladder Right into the skies. "So No, we shall not even believe In thy mounting until thou Send down to us a book That we could read." "So Say: "Glory to my Lord! Am I aught but a man,—An apostle?" "So."

# SECTION 11.

94. That kept men back.
From Belief when Guidance
Came to them, was nothing
But this: they said,
"Has God sent a man ""
(Like us) to be (His) Apostle?"

95. Say, "If there were settled, On earth, angels walking about " ۞ أَوْبَكُوْنَ لَكَ بَيْكُ مِّن نُدُمُ فِي أَوْ مَنْ فَيَهِ النَّمَيَ الْوَكُنْ نُوْمِنَ لِيُقِبِكَ حَثَىٰ لُمُزَلَ عَلَيْنَا حِسَنَا لَفَرُوفُمُ وَلَى مُثَمَّانَ دَبِهِ هَلَ

أَهْ نَأَلَٰدَ مَالِلَهُ وَٱلْكَنِّحِكُمْ فَسِلًّا

۞ وَمَا مَنْعَ النَّاسِ أَن يُؤْمِنُوۤ إِذْجَاءَهُمْ الْمُدَىٰ آيَّا أَنْ فَالْوَّا أَبْتَ اللَّهُ بَسْئًرٌ رَّسُولًا

@ مُلْأَوْكَانَ فِالأَرْضِ بَلَتِكَةً

2295. Cf. ii. 35 and iv. 153 about the desire of the Israelites to see God face to face; and vi 8-9, about angels coming down to convince men.

2296. Cf. vi. 35 about a ladder to the skies.

2297. Cf. vi. 7 for the foolish idea of materialistic sceptics that a spiritual revelation could come down from the heavens on a piece of parchment that they can touch.

2198. An apostle of God is a man at the command of God, and not to satisfy the disingenuous when and fancies of Unbelievers. Miracles greater than any that their foolsh fancies could devue were before them. The Qur-in was such a miracle, and it is a standing miracle that lasts through the ages. Why did they not believe? The real reason was spite and jealousy like that of lblis. See next verse.

2299. When a man is raised to honour and dignity, his sincere brothers rejoice, for it is an honour that reflects its glory on them. But those with evil in their hearts are jealous like their prototype lbits. (zvii. 61, n. 2251). To such men the mere fact that their own brother receives the grace of God is enough to turn them against that brother. Any other reasons they may devise are mere make-believe.

2300. The argument is that if angels inhabited this earth, an angel from heaven could be sent down as an aposite to them, as they could mutually understand each other, and the Message of God could be explained without difficulty. But the earth is inhabited by men, and the men themselves are divided into races, or groups, or nations. To each Group is sent an aposite from among their bethern: 0.0 At, their brother Hid (xi. 50; 10 Thamüd, their brother Bülly (xi. 61): and so on. As a matter of fact, with wicked men, constituted as they are, the appearance of an angel causes disturbance and an unseemly riot, as in the case of the angels that came to Lot (xi. 77-80). In any case they cannot carry out an effective mission among men (vi. 8-9).

In peace and quiet, We should Certainly have sent them Down from the heavens An angel for an apostle."

- 96. Say: "Enough is God For a witness between me ""

  And you: for He is

  Well acquainted with His servants,

  And He sees (all things).
- 97. Et is he whom God guides,
  That is on true guidance;
  But he whom He leaves
  Astray—for such wilt thou
  Find no protector besides Him. \*\*001
  On the Day of. Judgment
  We shall gather them together
  Prone on their faces,
  Blind, dumb, and deaf:
  Their abode will be Hell:
  Every time it shows abatement,
  We shall increase for them
  The fierceness of the Fire \*\*002
- 98. That is their recompense, Because they rejected Our Signs, And said, "When we are reduced To bones and broken dust. Should we really be raised up (To be) a new Creation?" "Mink

ؠٞۺؙۅؘڽؘؠڟؠؠێۣڹۘۏؘڶڹۧڶٵۜۼڸۿۣ؞ ؠٚڽؙٳڶٮۛؠۜٳٙۦٮڵ<u>ٙڰ</u>ٲڗڛؙۅؙڰ

قَالَقَى الْمِلْفَ سَهِكا أَيْنِي وَيَهْ تَكُمَّ لِيَكُهُ
 كان يعباد و عنج يكل بقيس المان يعباد و عنج يكل بقيس المان يعباد و عنج يكل بقيس المان الما

 وَمَن مِثْدِاللهُ فَهُواللَّهُ عَدْ وَمَن مِشْدِاللَّهُ عَلَيْهُ وَمِن مِشْدِاللَّهِ عَلَيْهُ وَلَمْ عَنْهُ وَمِثْمَ عَنْهُ وَمَنْهُ عَلَيْهُ وَمِنْهُ وَمِنْهُ عَلَيْهُ وَمِنْهُ وَمِنْهُ عَلَيْهُ وَمِنْهُ عَلَيْهُ وَمِنْهُ وَمِنْهُ عَلَيْهُ وَمِنْهُ وَمِنْهُ عَلَيْهُ وَمِنْهُ وَمِنْهُ عَلَيْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ عَلَيْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْهُ وَمِنْ مِنْهُ وَمِنْ فِي مَنْهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْ فَاللَّهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْهُ عَلَيْهُ وَمِنْهُ عَلَيْهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْ عَلَيْهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْهُ وَمِنْهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْ فَاللَّهُ عَلَيْهُ عَلَيْهُ وَمِنْ فَاللَّهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْ فَاللَّهُ وَمِنْ فَاللَّهُ عَلِي مِنْ فَاللَّهُ عَلَيْهُ وَمِنْ فَاللَّهُ عَلَيْهُ وَمِنْ فَاللَّهُ وَمِنْ فَاللَّهُ وَمِنْ فَاللَّهُ عَلَيْهُ مِنْ فَاللَّهُ عَلَيْهُ مِنْ فَاللَّهُ عَلَيْهُ وَمِنْ فَاللَّهُ مِنْ فَاللّ مُعَلِيمُ مِنْ مِنْ مِنْ مِنْ فَاللَّهُ مِنْ فَاللَّهُ مِنْ فَاللَّهُ مِنْ فَاللَّهُ مِنْ فَاللَّهُ مِنْ فَالْكُواللَّهُ مِنْ مِنْ فَاللَّهُ مِنْ مِنْ فَاللَّهُ مِنْ فَاللَّهُ مِنْ مِنْ فَاللَّالِمُ عَلَّا مِنْ فَاللَّالِمُ مِنْ مِنَالِكُمُ مِنْ مُنْ مُنْ مِ

﴿ زَلِكَ جَزَآؤُهُمْ إِلَهَهُ وَكَنْتُ مُوا يَابَيْنَكَ وَقَالُوٓا أَوْنَا كُنَا عِظْمًا وَرُقُلْنًا أَوْنَا كَنْهُولُوْنَ خَلْقًا جَدِيمًا

2301. 'If you want a real witness, it is not these sorts of fancy miracles, but the witness of the true ever-living God., God is always everywhere—and with you. Purify your hearts, and ask Him in true contrition and tepeniance, and the will guide you and show you the Way.'

2302. 'All your insincere subtleties are of no use. The only real guidance is the guidance of God. If you do not seek His grace, you will be lost Besides Him, there is no true friend or protector.'

2303. 'If you still persist in your evil ways, what is to be your evil end? You will become men and more identified with the Company of Evil. You will come to shame and gnominy, like men thrown down prone on their faces. You will lose the use of all the faculties of judgment with which God has endowed you. Instead of seeing, you will be blind to God's Signs. Instead of having the power of seeking Him in prayer and rejoicing in His grace, you will be dumb. Instead of hearing the harmony and music of the spheres, as typited in the pure and harmonious lives of men, you will hear inothing or only hear dull or confused sounds like deaf men. The scoreting fire of your punishment will not grow less, but grow more faces as you go deeper into Hell.'

2304. This phrase is repeated from xvii. 49. The reminiscence rounds off the argument. After certain moral precepts to which Faith was linked, we have had a discussion of Unfaith. Its various motives have been analysed, and its penalties have been allegorically shadowed forth. After this, the example of Pharaoh is held as a type of Unfaith in the next section, and the Sûra closed with an exhortation to faith and a declaration of the glory of God.

I S. xvii. 99,101.

99. See they not that God,
Who created the heavens
And the earth, has power
To create the like of them
(Anew)? Only He has
Decreed a term appointed,
Of which there is no doubt.
But the unjust refuse
(To receive it) except
With inpratitude.

#### SECTION 12

101. We o Moses We did give Nine Clear Signs: \*\*\*\*\* Ask the Children of Israel: When he came to them, \*\*\*\* Pharaoh said to him: "O Moses I i consider thee. (١٧) سورة الاسراء (بني اسرائيل) 223

( ) أَوَلَمْ مَمَ فَا أَنَّ اللهُ الذَّى عَلَقَ السَّمْ وَيِهِ
 ( ) وَالْمُ اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ وَيَعَلَى اللهُ وَيَعَلَى اللهُ وَيَعَلَى اللهُ اللهُ وَيَعْلَى اللهُ اللهُ وَيَعْلَى اللهُ اللهُ وَيَعْلَى اللهُ وَيَعْلَى اللهُ وَيَعْلَى اللهُ وَيَعْلَى اللهُ وَيَعْلَى اللهُ اللهُ وَيَعْلَى اللهُ اللهُ وَيَعْلَى اللهُ وَيَعْلِي اللهُ وَيَعْلَى اللهُ وَيَعْلَى اللهُ وَيْعِلَى اللهُ وَيْعِلْمُ وَاللّهُ اللهُ وَيَعْلَى اللهُ وَاللّهُ اللهُ وَيَعْلَى اللّهُ وَيْنَا اللّهُ اللهُ وَيَعْلَى اللهُ وَيَعْلَى اللّهُ وَيَعْلَى اللّهُ وَيَعْلِى اللّهُ اللهُ وَيَعْلَى اللّهُ وَيَعْلَى اللّهُ وَيَعْلَى اللّهُ وَيَعْلَى اللّهُ وَيَعْلَى اللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلّهُ وَاللّهُ اللّهُ وَاللّهُ وَالمُواللّهُ وَاللّهُ وَالل

۞ فُلِ أَوْاَ مُنْتُمُ ثَلِكُوُكَ خَرَابِّنَ تَحْسَقُ رَبِّ إِذَا لَا ثَسَتَكُنُهُ خَنْيَةَ ٱلْإِهَاقَ وَكَانَ الْإِنسَانُ قَوْلً

@وَلَقَدُ ءَانَيْنَا مُوسَىٰ إِنْشَعَ ابْنَةِ بَيْنَا فُو مَنَالُ اللهِ فَاعَلُ اللهِ فَاعَلُ اللهِ فَاعَلُ ال

2305 God, Who created all that is in the heavens and on earth, has surely the power to revive the life of individual souls after their bodies have persibled,—and revive them with memories of their past life and for a continuation of their spiritual history. Only He has fixed a term for each stage of our existence, which we can neither prolong for shorten,

2306. This phrase carries us back to xvii 89, after we began the argument about the real motives for the rejection of the Qur-An by sceptics. That argument is now closed in a sort of minor circle within the major circle secteded in a 2304 above

2307. A fresh argument is now addressed to those who would confine God's revelations to a limited circle of men, such as they themselves belonged to. The immediate reference was to the Jews, who could not understand how any Gentiles could receive revelations and guidance even superior to what they considered their own birth-right. But the tendency is widespread in the human race. A particular knoe, or caste, or a particular knot of culture, claims to be the custodian of God's Message, whereas it is universal. God's Mervy is universal, and He scatters the priceless Treasures of His Mercy broadcast among His creatures. They are not exhausted by spending. It is only the misers who hoard their wealth for fear it should be used up by spending. 'Are you spritual misers going to keep back God's holy Message from the multitude?' Is that the reason why you deny the advent of the new Teacher, who comes as a Mircy to all mea-to-old ICreation?'

2308. Nine Clear Signs.: see.vii, 133, n. 1091. The story of Pharaoh (or a phase of it) is here told with a view to exhibiting the decline of a soul on account of pride in outward power and dignity.

2309. To them: i.e. to Pharaoh. as sitting in his Council, with the Chiefs of his People. Cf. vii. 1. The whole scene is described in some detail from the point of view of nations or Ummats in vii. 103-133. ١٧١) سبورة الاسراء الني اسرائيل) 724

Indeed, to have been Worked upon by sorcery!\*\*\*\*\*

- 102. Moses said, "Thou knowest
  Well that these things
  Have-been sent down by none
  But the Lord of the heavens
  And the earth as eye-opening sur
  Evidence: and I consider thee
  Indeed, O Pharaoh, to be
  One doomed to destruction!"
- 103. So he resolved to remove them saw From the face of the earth: But We did drown him And all who were with him.
- 104. And We said thereafter
  To the Children of Israel,
  "Dwell securely in the land \*\*sis
  (Of promise)": but when
  The second of the warnings came
  To pass, We gathered you
  Together in a mingled crowd \*\*sis

إِذِ لَأَطَلَنُكَ يَهُوُسُنَى مَسْفُولًا ۞ فَالَ لَعَدْدَ تَلِثَ مَمَّا أَنزَلَ حَسْفُالْاَهِ إِلَّا رَبُ السَّسَرُوكِ وَالْأَرْضِ بَسَسَاً بِرَوَا فَي رَبُ السَّسِرَوكِ وَالْأَرْضِ بَسَسَا بِرَوَا فَي

قَارًادَ أَن بَسْنَفِزَهُ مِّنَ ٱلْأَرْضِ فَأَغُفَّةُ وَمَن اللَّهُ وَمِن الْأَرْضِ فَأَغُفَّةُ وَمَن مَعَهُ وَجَمِيعًا
 وَمُن مَعْهُ وَجَمِيعًا
 وَمُلْكَ مِن مَعْدوه لِبَنِي إِسْرَق مِلَ اللَّهِ مَعْدًا الْأَخْرَ وَجَمْدًا الْأَخْرَ وَجَمْدًا
 السَّكُولُ الْإِنْ مَن فَإِذَا جَاء وَعَمُلُا الْأَخْرَ وَجَمْدًا

- 2310. At a different and later stage in the scene, Pharaoh's Chiefs call Moses a "sorcerer wellversed" (vii. 109). Here Moses, who had come with the Nine Signs but had not yet shown them, is reproached with being the object of sorcery; he is practically told that he is mad!
- 231. We can well suppose Mouses to ask Pharachi to recall all the past history of Moses, for Moses had been brought up in Pharachi's palace in all the learning of the Egyptians. He could not therefore be mad, or a simpleton worked on by Egypti-n magic. What he was going to show was something far greater: it was not the deceptive magic of Pharach's sorcerers, but true Signs that came from the God of all power. They were to open the eyes of his people, and if Pharach crasted faith, Moses warns him that Pharach in .that case was doomed to destruction. This is the course of the soult hat sinks down by Pride!
- 2312. Pharaoh on this tries various subterfuges and plans for removing not only Moses but all his people by doing away with them. The detailed story is not told here but may be read in S. vij. But God's Wrath descended on Pharaoh and those who were with him in body and mind. The Egyptians who repented were subject to Pharaoh's wrath but were saved from the Wrath of God (vij 121-126).
- 2313. The Israelites were taken to the Promised Land in Palestine, and they established their own kingdom there, but they forfeited God's favour by their sins and backslidings and will have to answer like all souls by the law of personal responsibility at the Day of Judgment.
- 4314. The second of the usranings: the first was probably that mentioned above, in xvii. 5, and the second that mentioned in xvii. 7 (middle). When this second warning due to the rejection of Jesus came to pass, the Jews were gathered together in a mingled crowd, and they have never had a Jewish nationality since. Some Commentators understand the second warning to be the Day of Judgment, the Promise of the Hereafter,

105. We sent down the (Qur-an)
In Truth, and in Truth
Has it descended: and We sent
Thee but to give Glad
Tidings and to warn (sinners).

106. (It is) a Qur-an
Which We have divided
(Into parts from time to time),
In order that thou mightest.
Recite it to men
At intervals: We have
Revealed it by stages, sair

107. Say: "Whether ye believe
In it or not, it is true
That those who were given \*\*\*
Knowledge beforehand, when
It it recited to them,
Fall down on their faces
In humble prostration.

108. "And they say: 'Glory
To our Lord! Truly
Has the promise of our Lord
Been fulfilled!' " " \*\*\*\*

communicated to mankind

وَإِلْمَتِقَ أَوْلَنَهُ وَإِلْمَتِقَ وَلَٰ اللّهِ وَإِلْمَتِقَ وَلَٰ اللّهِ وَمَا الْمَتَلِكَ الْمَلْمَةُ وَاللّهِ وَمَا اللّهِ اللّهِ مُعَلّمَةً وَاللّهِ مَلَى النّاسِ عَلَى مُحْتَثِ وَتَوْلَلُهُ اللّهِ مَلَى النّاسِ عَلَى مُحْتَثِ وَوَلَا أَنْهُ اللّهِ مِنْ اللّهِ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللللللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ اللللللّهُ الللللّهُ الللّهُ الل

2315. The Our an was sent down by God in Truth; it was not forged by any mortal. It has

2316. The part of the Prophet was that of a Messenger: he was not responsible if the ungodly rejected it. He fulfilled his mission in promulgating and explaining it and leaving it as a legacy to the world.

descended in Truth; it was not and has not been falsified or corrupted in the process of being

2317 The marvel is that these parts, revealed at different times and in different circumstances, should fit together so closely and consistently as they do. All revelation is progressive. The previous revelations were also progressive. Each of them marked a stage in the world's spiritual history. Man's mind does not take in more than his spiritual state will have prepared him for God's revelation comes as a light to illuminate our difficulties and show us the way in actual situations that arise.

2318 No one's belief or unbelief affects the beauty or grandeur of God's revelation. But those endowed with spiritual knowledge or insight know at once when they hear God's holy Word, and fall down and adore God. Those endowed with knowledge include those who had received previous revelations and had kept themselves free from corrupt ideas.

2319. Those who had received previous revelations find in the Quran and in the Apostle who brought it, the promise of God flufilled. Those who were spirtually prepared for it found in the same way the satisfaction of their spiritual yearnings: to them, also, God's promise was sent to be flufilled.

- 109. They fall down on their faces In tears, and it increases Their (earnest) humility, 2000
- 110. Say: "Call upon God, or Call upon Rahman: "Soil By whatever name ye call Upon Him, (it is well): For to Him belong The Most Beautiful Names." Neither speak thy Prayer aloud, Nor speak it in a low tone, "But seek a middle course Between."
- 111. Say: "Praise be to God,
  Who begets no son,
  And has no partner
  In (His) dominion:
  Nor (needs) He any
  To protect Him from
  humiliation: ""
  Yea, magnify Him
  For His greatness and glory!"

وَتَغِرُونَ لِلْأَذْ قَالَ بَدِيكُونَ وَتَوْبُدُهُمْ 
 خُسُوعًا 
 فَلِ الْمُغُوالَةَ أَلِ الْعُوالَةِ الْمُسْتَةُ 
 كَا الْمُعُوالَةَ أَلِهِ الْمُسْتَةُ الْمُسْتَةُ 
 وَلَا يَعْمُ إِصَلَالِكَ وَلَا تُعْلَقِهُ بِهَا وَالْبَيْعُ 
 بَيْنَ ذَلِكَ سَبِيدًا 
 وَوَلَا يَعْمُ لِي اللّهِ اللّهِ مَا لَيْعَافِيْ مِهَا وَالْبَيْعُ 
 سَبِيدًا لَيْنَ اللّهُ وَلَا يَعْمُ الْمُعْلِقُ وَلَكُ وَلَا عَلَمْ وَلَمْ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّه

2320. A feeling of earnest humility comes to the man who realises how, in spite of his own undrhines, he is brought, by God's Mercy, into fouch with the most sublime Truths. Such a man is touched with the deepest emotion, which finds its outlet in tears.

231. Cf. vil. 180. Rahmān describes one of the attributes of God,—His Grace and Mercy which come to the sinner even before he feels conscious of the need of it,—the preventive Grace which saves God's servants from sin See n. 19 to i, 1, God can be invoked, either by His simple name, which includes all attributes, or in the highest Sqf philosophy, rises above all attributes, or by one of the names implying the attributes by which we try to explain His nature to our limited understanding. The attribute of Mercy in Raḥmār was particularly repugnant to the Pagan Araba (see xxx. 60, and xxi. 36): that is why special stress is laid on it in the Qur-an.

2322. These Beautiful Names of God are many. For tablit purposes a list of 99 is made out in Badith literature: that in Tirmizi is considered authoritative. Qadith Muhammad Sulaiman has published an Urdu monograph on the subject, published by the Daftar Rahmatun-ili-Alamin, Patiala, 1930. Those who wish to see a poetic Commentary on the names in the form of stories in English may consult Sir Edwin Arnold's Pearls of the Faith. Sir Edwin's stories are of unequal merit, but a fine example is furnished by No. 4, a-Madik, "The King".

233. Cf. vii, 205. All prayer should be pronounced with earnestness and humility, whether it is congregational prayer or the private outpouring of one's, own soul. Such an attitude is not consistent with an over-loud pronunciation of the words, though in public prayers the standard of permissible loudness is naturally higher than in the case of private prayer. In public prayers, of course, the 1 no r call to prayer will be in a loud votice to be heard near and tar, but the chants from the Sacred Book should be neither so loud as to attract the hostile notice of those who do not believe nor so low in tone as not to be heard by the whole congregation.

2234. A first step towards the understanding of God's nature is to clear our mind from superstitions, such as that God begot a son, or that He has partners, or that He is dependent upon other beings to protect Him from barm and jumiliation. We must realise that He is the One and Only Reality: His greatness and glory are above anything we can conceive: but using our highest spiritual ideas, we must declare forth His greatness and glory.

The SDra began with singing the glory and praises of God: it ends on the same note, concluding the argument. The next SDra takes up the same theme from another point of view, and opens with the same note, "Praise be to God".

## INTRODUCTION TO SURA XVIII (Kahf).

It has been explained in the Introduction to S. xvii how the five Suras xvii to xxi develop the theme of the individual soul's spiritual history, and how they fit into the general scheme of exposition.

This particular Meccan Sūra may be called a lesson on the brevity and mystery of Life. First there is the story of the Companions of the Cave who slept therein for a long period, and yet thought they had been there only a day or less. Then there is the story of the mysterious Teacher who shows Moses how Life itself is a parable. And further there is the story of Zul-qarnain, the two-horned one, the powerful ruler of west and east, who made an iron wall to protect the weak against the strong. The parables refer to the brevity, uncertainty, and vanity of this life; to the many paradoxes in it, which can only be understood by patience and the fulness of knowledge; and to the need of guarding our spiritual gains against the incursions of evil.

Summary.—The Qur-an is a direction and a warning. This life is brief and subject to vicissitudes. Our ideas of Time are defective, as shown in the story of the Companions of the Cave, who had faith, truth, patience, and other virtues. But their life was a mystery that can be fathomed but by few (xviii, 1-22, and C. 133).

Knowledge is for God: be on your guard against idle conjectures and cock-sure hopes. Learn from the Qur-an Parable of the man who is puffed up with this world's goods and is brought to nought (xviii. 23-44, and C. 134).

This life is uncertain and variable: goodness and virtue are better and more durable. For the Day of Reckoning will come, with its Mercy and its Wrath (xviii, 45-59, and C. 135).

Moses in his thirst for knowledge forgot his limitations. Patience and faith were enjoined on him, and he understood when the paradoxes of Life were explained (xviii, 60-82, and C. 136).

Zul-quenain had a wide dominion: he punished the guilty and rewarded the good: he protected the weak from the lawless: but he had faith, and valued the guidance of God. God is One, and His service is righteousness (xviii. 83-110, and C. 137).

C. 133.—The Book of Revelation gives straight
(xviii. 1-22.) Directions to make our lives straight,—
10 warn us against Evil and guide us
To the Good everlasting. Teach the Truth,
But fret not about men rejecting it.
The Parable of the Companions of the Cave
Shows how God works wonders beyond
Our fathoming: how Faith is a sure
Refuge in ways we know not; how
Time itself works God's Plan
Before we know how it passes;
How He can give us rest and raise
Us back to life against all odds;
And how futile it is to engage
In controversies about matters we know not.

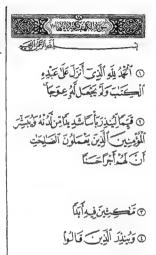
Stra XVIII.

JULE 21 VIII.

Kahf, or the Cave.

In the name of God, Most Gracious, Most Merciful.

- Taise be to God, 28:5
   Who hath sent to His Servant
   The Book, and hath allowed
   Therein no Crookedness; 2896
- 2. (He hath made it) Straight "in (And Clear) in order that He may warn (the godless) Of a terrible Punishment From Him, and that He May give Glad Tidings To the Believers who work Righteous deeds, that they Shall have a goodly Reward,
- 3. Wherein they shall Remain for ever: some
- Further, that He may warn Those (also) who say,



2325. See n. 2324 to xvii. 111. The theme of the last S0ra, that God is good and worthy of all the spirits from the spirit of man inakes gradual progress upwards, through the grace and mercy of God.

The spirit of man inakes gradual progress upwards, through the grace and mercy of God.

236. Some people's idea of a Sacred Book is that it should be full of mysteries—dark corners, ambiguous expressions, words so far removed from human speech that they cover anything or nothing. Pagan oracles were couched in language which suggested one meaning to the hearer and claimed to have the very opposite meaning in the light of events which actually happened subsequently. They were distinctly crooked, not straight in the next verse the word "Straight" (qaiyim) is used to characterize the Qurān, in contrast to this word "crooked" ('tiwaj). See also xix, 36. n. 2480.

237. Qaiyim: straight, that which has no bends and no corners to myaifly people, that which speaks clearly and unambiguously, that which guides to the right path. C.J. x. 36, where the adjective is used for a straight usage, in contrast to usages, which tend to myaifly and deceive people. The Qur-In is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest myasteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But there there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. God's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss.

2328. The "Reward" is not a material thing, or limited by time or space. It is a state of bits. Cf. Milton's "The mind is its ...wn place, and in itself can make a Heaven of Hell, a Hell of Heaven" (P. L. i. 254-55). "God hath begotten a son ": ""

- 5. No knowledge have they Of such a thing, nor Had their fathers. It is A grievous thing that issues From their mouths as a saying. What they say is nothing But falsehood!
- Phou wouldst only, perchance, Fret thyself to death, Following after them, in grief, they believe not In this Message.
- That which is on earth
  We have made but as
  A glittering show for the earth. Sal
  In order that We may test
  Them—as to which of them
  Are best in conduct.
- Verily what is on earth We shall make but as

اَتَّحَدَ اَلَهُ وَلَاً ② مَمَا لَهُ مِهِ عِنْ عِلْمَ وَلَالاً بَآلِهِ مِنْ ڪَبْرُنْ حَكِيمَةً تَمْنِحُ مِنْ أَفْرَهِ مِنْ لِن يَغُولُونَ لِإِلَّاكِيدُ؟ ② فَلَصَلَّكَ بَاخِيمٌ فَفْسِكَ عَلَى الشَّمَا لِن لَزَرُوْمِ مِنْوَا بِهِمُ لَمَا أَنْحَدِيثِ السَّمَّا اِن لَزَرُوْمِ مِنْوَا بِهِمُ لَمَا أَنْحَدِيثِ السَّمَا

وَانَا لَحَمْ لِلوُنَ مِنَا عَلَيْهَا

2329. The warning is not only needed for those who deny God or deny His Message, but also for those whose lake ideas of God degrade religion in supposing that God begot a son, for God is One and is High shove any ideas of physical reproduction.

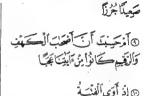
2330. The attribution of a son "begotten" to God has no basis in fact or in reason. It is only a "word" or "saying" that issues out of their mouths. It is not even a dogma that is reasoned out or can be explained in any way that is consistent with the spiritual nature of God.

2331. In a reasonable world the preaching of a reasonable Faith like that of Islam would win universit acceptance. But the world is not altogether reasonable. It caused great distress to the unselfish Preacher of Islam that his Message met with so much opposition. He wanted to point the way to salvation. He only got, in the Meccan period, abuse from the chiefs of the Meccans—abuse and persecution, not only for himself but for the Truth which he was preaching. A heart less stout than his might have been appailed at what seemed the hopeless task of reclaiming the world from falsehood, superstition, selfishness, wrong, and oppression. He is here consoled, and told that he was not to fret himself to death: he was nobly doing his duty, and, as after events showed, the seed of Truth was alleady germinating, although this was not wisble at the time. Besides, these "chiefs" and "leaders" were only strutting in false plumes: their glory was soon to fade for ever.

2332. This world's goods—, worldly power, glory, wealth, position, and all that men scramble for,—are but a fleeting show. The possession or want of them does not betoken a man's real value or position in the spiritual world, the world which is to endure. Yet they have there uses. They test a man's sterling quality. He who becomes their slave loses rank in the spiritual world. He who uses them if he gets them, and does not fall into despair if he does not get them, shows his true mettle and quality. His conduct proclaims him.

Dust and dry soil (Without growth or herbage).\*\*\*

10. Behold, the youths betook
themselves \*\*\*\*



2333. The fairest sights on the earth will become as dust and waste when this earth vanishes, and true spiritual values are restored.

2334. A wonderful story or allegory is now referred to — Its lessons are: (1) the relativity of Time, (2) the unreality of the position of oppressor and oppressed, persecutor and presecuted, on this earth, (3) the truth of the final Resurrection, when true values will be restored, and (4) the potency of Faith and Prayer to lead to the Right. Wonderful though such things may seem to be, they happen every day on God's earth !

2335. The unbelieving Quraish were in the habit of putting posers to the holy Prophet—questions which they got from Christians and Jews, which they thought the Prophet would be unable to answer. In this way they hoped to discredit him. One of these questions was about the floating Christian legend of the Seven Sleepers of Ephesus. The Prophet not only told them the main story but pointed out the variations that were current, and rebuked men for disputing about such details (xviii. 22). Most important of all, he treated the story (under inspiration) as a parable, pointing to spiritual lessons of the highest value. This is Revelation in the highest sense of the term. The story is recapitulated in n. 237 below.

2336. Raqtm=Inscription. So interpreted by the Jalalain, and the majority of Commentators agree. See n 2337, below. Others think it was the name of the dog: see xviii. 18, and n, 2350 below.

2337. The bare Christian story (without the spiritual lessons taught in the Quir-an) is told in Gibbon's Decise and Fall or the Roman Empire (end of chapter 33). In the reign of a Roman Empire who persecuted the Christians, seven Christian youths of Ephesus left the town and hid themselves in a cave in a mountain near by. They fell aslaten, and remained asleep for some generations or centuries. When the wall which sealed up the cave was being demolished, the youths awoke. They still thought of the world in which they had previously lived. They had no idea of the duration of time. But when one of them went to the town to purchase provisions, he found that the whole world had changed. The Christian religion, instead of being persecuted was fashionable: in fact it was now the State religion. His dress and speech, and the money which he brought, seemed to belong to another world. This attracted attention. The great ones of the land visited the Cave, and verified the tale by questioning the man's Companions.

When the story became very popular and circulated throughout the Roman Empire, we may well suppose that an Inscription was put up at the mouth of the Cave. See verse 9 and n 2356. This inscription was probably to be seen for many years afterwards, as Ephensus was a famous city on the west coast of Asia Minor, about forly to fifty miles south of Smyrna. Later on, the Khalifa Waithiq (842-816 A.D.) sent an expedition to examine and identify the locality, as he did about the Zul-Qarnain barrier in Central Asia (Appendix VII at the end of this Sura).

A popular story circulating from mouth to mouth would necessarily be vague as to dates and vary very much in details. Somewhere about the 6th century AD, a Syriac writer reduced it to writing. He suggested that the youths were seven in number; that they went to sleep in the reign of the Emperor Decius (who reigned from 249 to 151 AD, and who was a violent persecutor of Christianity); and that they awoke in the reign of Theodosius II, who reigned from 49 to 450 A.D. In our literature Decius is known as Daqyanus (from the adjectival Latin from Decianus), and the name stands as a symbol of injustice and oppression, and also of things old fashioned and out-of-date, as res Deciane must have been two or three centuries after Decius.

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(۱۸) سورة الكهف

To the Cave: they said,
"Our Lord! bestow on us
Mercy from Thyself,
And dispose of our affair
For us in the right way!" 2008

- 11. Then We draw (a veil) 3330

  Over their ears, for a number

  Of years, in the Cave,

  (So that they heard not):
- 12. Then We roused them, 3540
  In order to test which
  Of the two parties was best 2541
  At calculating the term
  Of years they had tarried!

## SECTION 2.

- 13. We e relate to thee their story In truth: they were youths Who believed in their Lord, And We advanced them. In guidance: 2011
- 14. We gave strength to their hearts: 250

اللَّ الْكَهْفِ فَعَالُوا رَبِّنَا عَلِيْنَا عِنْ الْدَاكَ الْسَكَهْ وَهَمِيغُ لَنَّا عِنْ الْمِرْبَا رَسَّلًا شَخْمَةُ وَهَمِيغُ لَنَّا مِنْ أَمْرِبَا رَسَّلًا شَفْرَيْنَا عَلَى الْاَلْهِمْ فِي الْكَهْدِ

سِنِينَ عَدَدًا

٣ كُمْ مُشْتُهُ إِيفُهُمُ اَى الِمُرَهُ بِإِلَّهِ مِنْ الْحَمِيُّ الْمِيْ الْمِيْ الْمِيْ الْمِيْ الْمِيْ الْم لِمَا لَيْتُ وَأَمَالًا

۞ تَنُ نَعَضُ عَلَيْكَ نَبَأَهُم بِالْحَقِّ لِنَهُمُ فِيْدُهُ ٵمَنُوا رَيْهِدِ عَوْدُ نَهُمُ هُدَى

@ وَرَبَطُنَاعَلَىٰ فُلُوبِهِيْد

2338. The youths hid in the cave, but they trusted in God, and made over their whole case to Min prayer. Then they apparently fell asleep, and knew nothing of what was happening in the vorld-outside.

2339, Direc (a veri) over their ears: i.e., sealed their ears, so that they heard nothing. As they were in the Cave they saw nothing. So they were completely cut off from the outer world, it was as if they had died, with their knowledge and ideas remaining at the point of time when they had entered the Cave. It is as if a watch stops at the exart moment of some accident, and any one taking it up afterwards can preceively fix the time of the accident.

2340. Roused them: or raised them up from their sleep or whatever condition they had falled into Aviit, 18), so that they began to perceive the timps around them, but only with the memories of the time at which they had ceased to be in touch with the world.

231). When they awoke to consciousness, they had lost all count of time. Though they had all entered together, and lain together in the same place for the same length of time, their impressions of the time they had passed were quite different. Time is thus related to our on internal expenseoes. We have to learn the lesson that men as good as ourselves may yet differ as to their reactions to certain facts, and that in such matters disputes are unseemly. It is best to say, "God knows best" (xviii, 19).

2342. Their Faith carried them higher and higher on the road to Truth Faith is cumulative, Each step leads higher and higher, by the grace and mercy of God.

2343. So that they were not afraid to speak out openly, and protest the truth of the Unity which they clearly saw in their own minds and hearts.

Behold, they stood up <sup>2041</sup>
And said; "Our Lord is
The Lord of the heavens
And of the earth: neve:
Shall we call upon any god
Other than Him: if we
Did, we should indeed
Have uttered an enormity!

- 15. "These our people have taken "346
  For worship gods other
  Than Him: why do they
  Not bring forward an authority
  Clear (and convincing)
  For what they do?
  Who doth more wrong
  Than such as invent
  A falsehood against God?
- 16. "When ye turn away
  From them and the things
  They worship other than God,
  Betake yourselves to the Cave:
  Your Lord will shower
  His mercies on you
  And dispose of your affair
  Towards comfort and ease."
- Mehou wouldst have seen The sun, when it rose, Declining to the right and From their Cave, and when

إِذْ قَامُواْ فَقَـالُواْ رَبُنَكَا رَبُّ اَلْتَكُمْ وَكِنْ وَٱلْأَرْضِ لَنَّذَعُواْ مِنْ دُونِيةٍ ۚ وَإِنَّهُ اللَّهِ لَلْكَا قُلْتَا إِذَا شَطَطًا

۞ كَانِواْعَــكَرْاْنْهُــُوهُمْ وَمَا يَعْبُدُونَ إِلَّا
 الله كَانُواْلِيا الْكَلْمِي يَنشْرُ لَكُوْ رَبْتُحَــمْن
 رَحْيَنِهِ مُوْيَةٍ فَى لَكُمْ نِنْ أَمْرِكُم مِرْفَقًا

﴿ وَتَرْبَى الشَّمْسَ إِذَا طَلَعَتُ ثَرُا وَرُعَن
 ﴿ وَتَرْبَى الشَّمْسَ إِذَا طَلَعَت ثَرَا وَرُعَن
 ﴿ وَتَرْبَى الشَّمْسَ إِذَا كَالْتِينِ وَإِذَا

2344. We may suppose them to have taken their stand and made a public protest before they betook themselves to the Cave (xviii. 16). The story really begins at xviii 13, and the verses xviii,
9-12 may be considered as introductory. As the emphasis is on spiritual lessons, the facts stated in
the introductory part are passed over lightly in the story.

2345. Besides the heathen gods, the cult of the Emperors also became fashionable in the Roman Empire in the first three centuries of the Christian Bra. The statue of Diana (Artemis) at Ephesus had been one of the wonders of the ancient world. The city was a great seaport and the capital of Roman Asia. We may therefore imagine how the heathen cults must have flourished there. St. Paul spent three years preaching there, and was mobbed and assaulted, and compelled to leave (Acts, xiz. 1-41).

2346. That is, 'do not be afraid of anything: put your whole case in the hands of God: at present you are being persecuted; he will solve your difficulties and give you ease and comfort. The public protest ends at verse 15. In verse 16 they are taking counsel among themselves. After they go into the Case, verse 17 introduces us to the scene where they are lying in the midst of the Cave in tranquil confidence in God.

234? In the latitude of Ephesus, 38° north, i.e. well above the sun's northern declination, a cave opening to north, would never have the heat of the sun within it, as the sunny side would be the south. If the youths lay on their backs with their faces looking to the north, i e towards the entrance of the Cave, the sun would rise on their right side, declining to the south, and set on their left side, leaving them cool and confortable.

It set, turning away
From them to the left,
While they lay in the open
Space in the midst
Of the Cave. Such are
Among the Signs of God:
He whom God guides <sup>1946</sup>
Is rightly guided; but he
Whom God leaves to stray,—
For him wilt thou find
No protector to lead him
To the Right Way.

#### SECTION 3.

18. Achou wouldst have deemed

Awake, whilst they were asleep,
And We turned them
On their right and on
Their left sides: their dog was
Stretching forth his two fore-legs
On the threshold: if thou
Hadst come up on to them,
Thou wouldst have certainly
Turned back from them in flight,
And wouldst certainly have been
Filled with terror of them. \*\*\*

Such (being their state),
 We raised them up (from sleep),
 That they might question 2006
 Each other. Said one of them,

عَرَّبَ نَعْيِضُهُ ذَانَ النِّسَالِ وَهُدَ فِي عَرَّرِينَةٌ ذَٰلِكَ مِنْ اَينِ اللَّهِ مَن يَشِّدِ اللَّهُ فَهُ وَالْهُ مَنَّةُ وَمَن بُصْدِلِلْ فَلَن تَجِدَ لَهُ وَلَيْتًا مُرْشِدًا

۞ وَقَنْسَبُهُهُ أَيْنَاظُنَّا وَهُمْ رُفُوذٌ وَيُقَلِّبُهُمُ ذَلَنَالْبَينِ وَنَاتَ الشِّسَالُّ وَكَابُهُمُ بَنِيطٌ ذِلَكِيَّهِ بِالْوَصِيدُّ لِوَاطَلَعْتَ عَلَيْهِمْ لَوَلِيَّكَ مِنْهُمْ فِلَاَّ وَلِلْفِتْ مِنْهُمْ دُفْعًا

۞ قِكَ ذَٰكَ بَعَثْنَاهُمْ لِيَتَنَآ ٱلْوَابِّيْنَهُمُّ فَالَ فَالِلْمُنِيْهُمُ

<sup>2348.</sup> The youths, having faith and trust in God, found safety and refuge in the Cave. They were protected from the persecution and violence of the heathen. Their prayer (xviii lb) was heard.

<sup>2319.</sup> Perhaps their eyes were open, even though their senses were sealed in sleep. They turned about on their sides as men do in sleep.

<sup>2350</sup> The name of their dog is traditionally known as Qitmir, but see n 2336 above.

<sup>2351.</sup> This graphic picture of the sleepers explains the human mechanism by which their safety was ensured by God from their Pagan enemies.

<sup>235</sup>f. This is the point of the story. Their own human impressions were to be compared, each with the other. They were to be made to see that with the best goodwill and the most honest enquiry they might reach different conclusions; that they were not to waste their time in vain controversies, but to get on to the main business of life; and that God alone had full knowledge of the things that seem to us so strange, or inconsistent, or inexplicable, or that produce different impressions on different minds. If they entered the Cave in the morning and woke up in the afternoon, one of them might well think they had been there only a few hours—only part of a day. This relative or fallacious impression of Time also gives us an inkling of the state when there will be no Time, of the Resurrection when all our little impressions of this life will be corrected by the final Reality. This mystry of time has puzzled many contemplative minds. Cf., "Dark time that haunts us with the briefness of our days "(Thomas Wolfe in "Of Time and the River").

" How long have ye stayed (here)? They said, "We have stayed (Perhaps) a day, or part Of a day." (At length) They (all) said, "God (alone) Knows best how long Ye have stayed here ... Now send ve then one of you With this money of yours seed To the town : let him Find out which is the best 2554 Food (to be had) and bring some To you, that (ye may) Satisfy your hunger therewith: And let him behave With care and courtesy. And let him not inform Any one about you.

رَبُّكُمْ أَغَلَيْماً لَيَشْدُهَ فَابَعَنُوْ آلِمَدُوْ آلْمَدَكُمُ وَرَقِيكُ مُكْذِوهَ إِلَى ٱلْمُدَينَةُ فَالْمِنْظُر اَيُّمَا آذَكُ طَعَاماً فَلْيَا أَيْكِ مِيرِ فَإِيْنَهُ وَلَيْنَاطَفْ وَلاَ يُشْعِرَنَ يِكُمْ أَحَدًا

20. "For if they should
Come upon you, they would
Stone you or force you some
To return to their cult,
And in that case ye would
Never attain prosperity." some

21. AF hus see did We make
Their case known to the people,

@ وَكَذَٰ الدُاْعَةُ ثَا عَلَيْهِ

2353. They now give up barren controversy and come to the practical business of life. But their thoughts are conditioned by the state of things that existed when they entered the Cave. The money they carried was the money coined in the reign of the monarch who persecuted the Religion of Unity and favoured the false cults of Paganism.

2354. Best food: i.e., purest, most wholesome, perhaps also most sultable for those who rejected idea worship. i.e., not dedicated to idols. For they still imagined the world in the same state in which they had known it before they entered the Cave.

2355. They think that the world had not changed, and that the faces persecution they knew still raging, under which a man had to pay by his life for his religious faith, if he could not conform to Pagan worship.

2336. That is, never reap the spiritual good which your knowledge, instruction, and experience entitle you to attain. To become a renegade, to give up the Truth which you have won, simply on account of the fear of men, is the most despicable form of cowardice, and would rightly close the door of salvation if strict justice were to be done. But even then God's Mercy comes to the cowards aid so long as the door of repentance is open.

2357. Thus: in this way, by these means, i.e., by the sending out of one of the Sleepers with the old money to the town to buy provisions. His old-fashioned dress, appearance, and speech, and the old uncurrent money which he brought, at once drew the attention of people to him. When they learnt his story, they realised that God, Who can protect His servants thus and ratise them up from sleep after such a long tune, has-power to raise up men for the Resurrection, and that His promise of goodness and mercy to those who serve Him is true and was exemplified in this striking way. On the other hand, to the men of the Cave themselves, it became clear that God can change the situation before we are aware, and our hope in Him is not futile, and that even when we are on the brink of despair, a revolution is surely working in the world before the world itself realises it.

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That they might know
That the promise of God
Is true, and that there can
Be no doubt about the Hour
Of Judgment. Behold,
They dispute among

themselves to their affair. (Some) said, "Construct a building over them" Their Lord knows best About them: those who prevailed Over their affair said.

"Let us surely build a place Of worship over them."

22. (Some) say they were three. The dog being the fourth Among them; (others) say They were five, the dog Being the sixth, -doubtfully Guessing at the unknown: (Yet others) say they were Seven, the dog being the eighth. Say thou: "My Lord Knoweth best their number: It is but few that know 2360 Their (real case)." Enter not, Therefore, into controversies Concerning them, except On a matter that is clear. \*\*\*\* Nor consult any of them About (the affair of) the

يِمُنَانُوْا أَنَ وَعَدَالَقَوَىٰ وَأَنْالِكَاعَةَ لَانَتِ فِيهَا إِذْ يَتَنَزُعُونَ بَيْنُهُمُ أَمَهُمْ فَقَالُوا الْوَاسِ عَلَيْهِ بِنِينَا النِّهُ الْعَلِيمِةُ قَالَ الْذِينَ عَلَيْهِ أَنْجِعاً الْمُرِهِمِ

سَبَعُولُونَ فَلْكَهُ أَرَابِهُهُمْ
 حَبْلِهُ فَوَقُولُونَ خَسَهُ شَادِ شَهْمَ
 كَانِهُ هُ رَحِسُا إِلَّا أَخْبُ وَيَقُولُونَ سَبَدَةٌ
 وَلَيْمُهُ هُ كَلْبُهُ فَأَلْلُ إِنِّ أَعْلَمُ إِنِهِ أَعْلَمُهُ لِلَهُ مِنْ إِلَّا مِنْ أَعْلَمُ اللّهِ مِنْ أَعْلَمُ لَلْكُورُ اللّهِ مِنْ أَعْلَمُ طَلِّهِ مِنْ أَعْلَمُ اللّهِ مِنْ أَعْلَمُ اللّهُ مَنْ أَعْلَمُ اللّهُ مَنْ أَعْلَمُ اللّهُ مِنْ أَعْلَمُ اللّهُ مَنْ أَعْلَمُ اللّهُ مِنْ أَعْلَمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ ال

238. The perversity of man is such that as soon as ever a glimpse of truth becomes manifest, men fall into controversies about it. The Sleepers could not judge about the duration of their slay in the Cave, but they wisely left the matter and attended to the urgent business of their lives. The townsfolk could not agree as to the significance of the event; they fell to discussing immaterial details, "What sort of a memorial should they raise"—a house or a place of worship or a table? The place of worship was built. But the real significance of the spiritual meaning was missed until explained in the Out-an

Sleepers

2359. The controversy in after ages raged about the number of the Sleepers: were they three or five or seven? People answered, not from knowledge, but from conjecture. Gibbon's version, which has now become best known, makes the number of Sleepers seven. The point was immaterial; the real point was the spiritual lesson.

2360. The true significance of the story is known only to a few. Most men discuss futile details, which are not in their knowledge.

2361. It is unprofitable to eater such immaterial controversies and many others that have been waged about Religion by shallow men from time immemorial. Yet, if there is a matter of clear knowledge from experience that matters, we must openly proclaim it, that the world may be brought to listen to God's Truth.

2362. Vulgar story-mongers as such know little of the true significance of stories and parables. What need is there to go into details of the number of men in the Cave, or of the time they remained there?

C. 134.—True knowledge is with God alone. (zviii, 23-44.) We are not to dispute on matters

Of conjecture, but to rely on the Truth That comes from God. As in the Parable. The man who piles up wealth And is puffed up with this world's goods, Despising those otherwise endowed, Will come to an evil end, For his hopes were not built on God.

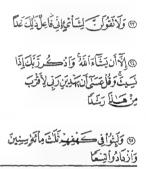
SECTION 4.

23. Apor say of anything,
"I shall be sure to do
So and so co-morrow"—

24. Without adding, "So please God!" \*\*\*\*

And call thy Lord to mind
When thou forgettest, and say,
"I hope that my Lord
Will guide me ever closer
(Even) than this
To the right road." 2811

 So they stayed in their Cave Three hundred years, and (some) Add nine (more) 1000



2363, Verses 23 and 24 are parenthetical. We must never rely upon our own resources so much as forget God. If Aby any chance we do forget, we must come back to Him and keep Him in remembrance, as did the Companions of the Cave.

2364. In geometry the perfect circle is an ideal. Any given circle that we draw is not so perfect that we cannot draw one closer to the ideal. So in our life, there is always the hope of drawing closer and closer to God.

'2365 This verse should be read with the next verse. In the floating oral tradition the duration of time in the Cave was given differently in different versions. When the tradition was reduced to writing, some Christian writers (e.g., Sincon Metaphrastes) names 375 years, some less. In round numbers 300 years in the solar Calendar would amount to 309 in the lunar Calendar. But the next verse points out that all these are mere conjectures: the number is known to God along.

The authority on which Gibbon relies mentions two definite reigns, that of Decius (249-251 A.D.) and that of Theodosius II (408-450 A.D.). Taking 250 and 490, we get an interval of 200 years. But the point of the story does not lie in the name of any given Emperor, but in the fact that the beginning of the period coincided with an Emperor who persecuted: the Emperor's name at the end of the period may be taken as approximately correct, because the story was recorded within two generations afterwards. One of the worst Emperors to persecute the Christians was Neto who reigned from \$4\$ to 68. If we took the end of his reign (A.D. 68) as the initial point, and (say) 440 A.D. as the final point, we get the 372 years of Simeon Metaphrastes. But none of these writers knew any more than we do. Our best course is to follow the Quranic injunction, "Say, God knows best how long they-stayed" (xwiti 26). There is also a rebuke implied; 'do not instate these men who love mischievous controversies!' After all, we are given the narrative more as a parable than as a story.

- 26. Say: "God knows best
  How long they stayed:
  With Him is (the knowledge
  Of) the secrets of the heavens
  And the earth: how clearly
  He sees, how finely He hears
  (Everything)! They have no
  protector
  Other than Him; nor does
  He share His Command
  With any person whatsoever. \*\*

  2007
- 27. And recite (and teach)
  What has been revealed
  To thee of the Book
  Of thy Lord: none
  Can change His Words,
  And none wilt thou find
  As a refuge other than Him
- 28. And keep thy soul content With those who call On their Lord morning And evening, seeking "500" His Face; and let not Thine eyes pass beyond them, Seeking the pomp and glitter Of this Life; nor obey Any whose heart We Have permitted to neglect The remembrance of Us, One who follows his own

2366. Who are "they" in this sentence? They may be the Companions of the Cave, for they put themselves under the protection of God, and disowned all attribution of partners to Him. Or "they" may refer to the people in general who go wrong and become "Mushriks", i.e., attribute imaginasy partners to God.

2367. His Command: i.e., God's government of the world, or in His Judgment on the Day of Judgment;

2368. His Words: His Commands, Decrees, Orders.

239, Cf. vs. 52, and n. 870. The true servants of God are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but God's Grace, God's own 8elf, His Presence and nearness. "Face" is the symbol of Personality or Self. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions.

Desires, whose case has Gone beyond all bounds, sare

- 29. Say, "The Truth is From your Lord": Let him who will. Believe, and let him Who will, reject (it): 9871 For the wrong-doers We Have prepared a Fire Whose (smoke and flames). Like the walls and roof Of a tent, will hem Them in : if they implore Relief they will be granted Water like melted brass. That will scald their faces. How dreadful the drink! How uncomfortable a couch To recline on I
- 30. As to those who believe And work righteousness, Verily IVe shall not suffer To perish the reward Of any who do A (single) righteous deed.<sup>200</sup>
- 31. For them will be Gardens
  Of Eternity; beneath them
  Rivers will flow: they will
  Be adorned therein
  With bracelets of gold,
  And they will wear

أُولَيْهِ لَمُ مُنْدَخَثُ عَدْنِ نَجْرِي مِن تَخْيِهِ مُن أَسَاوِرَ مِن الْخَيْهِ مُن أَسَاوِرَ مِن أَسَاوِرَ مِن أَسَاوِرَ مِن أَسَاوِرَ مِن أَسَاوِرَ مِن ذَخِيرَ وَيَلْبَسُونَ
 ذَخِيرَ وَيَلْبَسُونَ

2370 For those who stray from God's path, God's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. God's Grace does not their reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols.

2371. Our choice in our limited Free will involves a corresponding personal responsibility. We are offered the Truth: again and again is it pressed on our attention. If we reject it, we must take all the terribile consequences which are prefigured in the Fire of Hell. Its fames and roof will completely enclose us like a teht. Ordinarily there is water to quench the heat of thirst; here the only drink will be like molten brass, thick, heavy, burning, sizzling. Before it reaches the mouth of the unfortunates, drops of it will scald their faces as it is poured out

2372. The righteous will be rewarded, as has been said again and again, beyond their merits: xxviii 84; xxx 39. Not a single good deed of theirs will lose its reward, and the mercy of God will blot out their sins.

Green garments and of fine silk And heavy brocade;
They will recline therein
On raised threnes.—
How good the recompense!
How beautiful a couch
To recline on!

## SECTION 5.

- 32. Set forth to them
  The parable of two men:
  For one of them We provided
  Two gardens of grape-vines
  And surrounded them
  With date palms;
  In between the two
  We placed corn-fields, 2875
- 33. Each of those gardens Brought forth its produce, And failed not in the least Therein: in the midst Of them We caused A river to flow.
- 34. (Abundant) was the produce
  This man had: he said
  To his companion, in the course
  Of a mutual argument:
  "More wealth have I
  Than you, and more honour
  And power in (my, following
  Of) men." em

ڹۣؠٵۘڂڞؙڒؙڲڽٚۺڹۮڛۣٷٳۺؾؙڔٛۊ ؙؙؗؠؙؾڲؿڗؘؾؘ؋ۣؠٵڟٲڵؙٲڒٙؠڮۧ۠ۺ۬ػٲڶۏۜٙٳڣ ۊڂۺؙۮ۫ؿؙؙ؆ؠٞڡٚڡٞٵ

﴿ وَاَضِرِتْ لَمُسْعَمَّنَا لَا لَيْمَلَنِ بَحَمَلْنَا
 لِأَحْدِيثِ كَالِحَثْنَانِ مِنْ أَعْدَنْ إِلَيْمَ اللَّهِ مَنْ الْمَثْنَانِ مِنْ أَعْدَنْ إِلَى اللَّهِ مَنْ الْمَثْنَا الْمَثْنَانَ الْمُثْنَانُ الْمَثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانِ الْمُثْنَانُ الْمُثْنِينُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنِينُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنِينُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنِينُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنَانُ الْمُثْنِينُ الْمُثْنَانُ الْمُثْنِينُ الْمُثْنِينُ الْمُثْنِينُ الْمُثْنِينُ الْمُثْنِينُ الْمُثْنِينَ الْمُثْنِينُ الْمُثْنِينُ الْمُثْنِينُ الْمُثْنِينُ الْمُثْنِينِ الْمُثْنِينِ الْمُثْنِينِ الْمُثِينِ الْمُثْنِينِ الْمُثْنِينِ الْمُثْنِينِ الْمُثْنِينِ الْمُثْنِينِ الْمُثْنِينِ الْمُثْنِينِ الْمُثْنِينِ الْمُثْمِينَانِ الْمُثْنِينِ الْمُثْمِينِ الْمُنْعِينِ الْمُنْعِلْمِينِ الْمُنْعِلْمِينِ الْمُنْعِلْمِينِ الْمُنْعِينِ الْمُنْعِيْنِ الْمُنْعِي

۞ ڪِلْنَا ٱلْمِنْتَنْينَ ۗ اَنَّهُ ٱكُلُهَا وَلَرْنَطْلِمِ ينهُ فَنِيثًا وَفِرَهًا خِلْلَهُمَا نَهَرًا

وَكَاكَ لَهُ إِنْكُنْ فَقَالَ لِصَلْحِيهِ •
 وَهُو يُحَاوِدُهُ وَأَمَّا أَحْمَرُ لِينَكَ مَالًا
 وَأَعْرُبُهُ وَكُلُّا أَحْمَرُ لِينَكَ مَالًا

<sup>2373.</sup> Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens; perpetual springs of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beaufful clothes to, wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline.

<sup>2374.</sup> This picture is in parallel contrast to the picture of Misery in the last verse.

<sup>2375.</sup> Here is a simple parable of the contrast between two men. One was purse-proud, and forgot that what he had was from God, by way of a trust and a trial in this life. The other boasted of nothing: his trust was in God. The worldly wealth of the first was destroyed, and he had nothing left. The second was the hadoor in the end.

<sup>2376</sup> The two men began to compare notes. The arrogant one was puffed up with his possessions, his income, and his large family and following, and thought in his self-complacency that it would last for ever. He was also wrong in looking down on his Companion, who, though less affluent, was the better man of the two

35. He went into his garden
In a state (of mind)
Unjust to his soul: \*\*\*
He said, "I deem not
That this will ever perish,

36. "Nor do I deem
That the Hour (of Judgment)
Will (ever) come:
Even if I am brought back
To my Lord, I shall
Surely find (there)
Something better in exchange." small

- 37. His companion said to him,
  In the course of the argument
  With him: "Dost thou deny
  Him Who created thee
  Out of dust, then out of
  A sperm-drop, then fashioned
  Thee into a man? """
- "But (I think) for my part That He is God, My Lord, and none shall I Associate with my Lord.
- 39. "Why didst thou not,
  As thou wentest into
  Thy garden, say: 'God's Will
  (Be done)! There is no power
  But with God!' If thou soon

۞ وَيَحَمَّلَ جَنْنَهُ وَهُوَظَالِٱلْآنِنَشْيِهِ ـ قَالَ مَّاأَظُئُأُ نَائِيدَهَلْذِهِ عَالَبُكًا

وَمَمَا اَظُنُ السَاعة قَامِتُ وَلَمِن رُودتُ
 إِلَا يَهِ الْآجِبَ لَنَ خَيْراً وَثَهَا مُنقلاً

قَالَ لَهُ صَاحِهُ وَهُو يُحَاوِنُهُ أَكَفَرْتَ
 فَالَدَ هُ صَلَقَالَ مِن ثُرَائِهُ مِن شُلْعَتُونُرُ مَن شُلْعَتُونُرُ مَن شُلْعَتُونُرُ مَن سُلَعَتُونُرُ مَن سُلِقِلَ لَهُ مَن شُلُعَتُونُرُ مَن سُلَقِلَ لَهُ مَن سُلَعَتْ اللّهِ مَن سُلَقِلَ لَهُ مَن اللّهُ مَا مَن اللّهُ مِن اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مَا مُن اللّهُ مَن اللّهُ مَا مُن اللّهُ مَن اللّهُ مَا مُن اللّهُ مَا مُن اللّهُ مَا مُن اللّهُ مَن اللّهُ مَا مُن اللّ

@ لَكِئَا هُوَاللَّهُ كَيْلُ وَلِآ أُشْرِكُ بِرَيْنَ آحَدًا

۞ وَلُوۡلِآ اِ ذَ تَحَلَىٓ جَنَىٰكَ فُلۡكَ مَاشَّاۤ ۗ اللّهُ لَا فُوۡمَ ۡ لِكَهٰإِللّهِ اللّهِ اللّهِ

2377. It was not wealth that ruined him, but the attitude of his mind. He was unjust, not so much to his neighbour, as to his own soul. In his love of the material, he forgot or openly defed the spiritual. As verse 37 shows, he took his companion with him to impress him with his own importance, but the companion was unmoved.

2378. Here comes out the grasping spirit of the materialist. In his mind "hetter" means more work and more power, of the kind he was enjoying in this life, although in reality, even what he had, rested on hollow foundations and was doomed to perish and bring him down with it.

2379. The three stages of men's creation: first dust, or clay, itself created out of nothing, and forming the physical basis of his body; then, out of the produce of the earth as incorporated in the parents' body, the sperm drop (with the corresponding receptive element); and then when the different elements were mixed in due proportion, and the soul was breathed into him, the fashioned man. G/J.JKXVII. 2, and xv. 28.29.

2380. The companion's argument divides itself into five parts. (1) He remonstrates against the proud man denying God. (2) He, from his own spiritual experience, proclaims that God is One and that He is good. (3) He points out to him the better way of enjoying God's gifls, with gratitude to Him. (4) He expresses contentment and satisfaction in God's dealings with him. (5) He gives a warning of the fielding nature of this world's goods and the certainty of God's punishment for inordinate vanity.

741

Dost see me less than Thee in wealth and sons.

- 40. " It may be that my Lord Will give me something Better than thy garden, And that He will send On thy garden thunderbolts (By way of reckoning) From heaven, making it (But) slippery sand !--
- 41. "Or the water of the garden Will run off underground So that thou wilt never Be able to find it." 2881
- 42. So his fruits (and enjoyment) Were encompassed (with ruin), And he remained twisting And turning his hands Over what he had spent \$382 On his property, which had (Now) tumbled to pieces To its very foundations. And he could only say. "Woe is me! Would I had Never ascribed partners To my Lord and Cherisher ! " bes
- 43. Nor had he numbers To help him against God. Nor was he able To deliver himself. 2884

2381. The punishment was that of thunderholts (hushanan), but the general meaning of the word includes any punishment by way of a reckoning (hisab), and I think that an earthquake is also implied, as it alters water-courses, diverts channels underground, throws up silt and sand, and covers large areas with rum, as happened in the Bihar earthquake of 1934.

2382. "Fruits", "spent", "twisting of the hands", should all be understood in a wide metaphorical sense, as well as the literal sense. He had great income and satisfaction, which were all gone, What resources he had lavished on his property! His thoughts had been engrossed on it; his hopes had been built on it; it had become the absorbing passion of his life. If he had only looked to God, instead of to the ephemeral goods of this world!

2383 In this case, in his mind, there was his own Self and his Mammon as rivals to God I

2384. He had built up connections and obliged dependants, and was proud of having his " quiver full.". But where were all things when the reckoning came. He could not help himself; how could others be expected to help him!

742

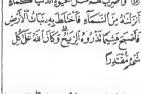
44. There, the (only) protection comes From God, the True One.
He is the Best to reward,
And the Best to give success. 2860

هُمَّالِكَ الْوَلَلْيَةُ لِنَوْ الْمَثْفُ فُوخَيْرُ قُوابًا
 وَخَيْرُ غُنْبًا

C. 135.- The life of this world is ephemeral,
(avni. 45.59) 'And its gains will not last. Good Deeds
Are the best of possessions in God's sight:
All will be levelled up on the Day
Of Judgment, and a new Order created
On the basis of Truth, according to the Book
Of Deeds. Pride is the root of Evil,
Rebellion, and wrong. Who will choose
Evil ones in preference to God? Let us accept
Truth, for though Falsehood may flourish
For a time, it must persish in the end.

# SECTION 6.

- 45. Set forth to them
  The similitude of the life
  Of this world: it is like
  The rain which We send
  Down from the skies:
  The earth's vegetation absorbs it,
  But soon it becomes
  Dry stubble, which the winds
  Do scatter: it is (only) God
  Who prevails over all things.
- 46. Wealth and sons are allurements Of the life of this world:
  But the things that endure,
  Good Deeds, are best
  In the sight of thy Lord,
  As rewards, and best
  As (the foundation for) hopes. SANT



۞ الْمَالُوَّالْمِتُوْنَ نِيَنَةُ ٱلْكِيَّا فِالدُّنْيُّ وَالْمِيْنِيْتُ ٱلصَّلِيحَتُ خَبُرُّ عِندَ رَبِكَ فَكَابًا وَخَبْرُ آمَاكُ

2385, All else is vanity, uncertainty, the sport of Time. The only hope or truth is from God. Other rewards and other successes are illusory; the best Reward and the best Success come from God.

2366. Rain-water is a good thing in itself, but it does not last, and you can build no solid foundations on it. It is soon absorbed in the earth, and produces the flourishing appearance of grass, and
vegetation—for a time. Soon these decay, and become as dry stubble, which the least wind from
any quarter will blow about like a thing of no importance. The water is gone, and so is the vegetation to which it lent a brave show of luxuriance temporarily. Such is the lift of this word, contrasted with the inner and real Life, which looks to the Hereafter," God is the only enduring Power
we can look to, supreme over all.

2387. Other things are fleeting; but Good Deeds have a lasting value in the sight of God. They are best as (or for) rewards in two ways; (1) they flow from us by the Grace of God, and are themselves rewards for our Faith; (2) they become the foundation of our hopes for the highest spiritual rewards in the Hereafter.

- 47. One Day We shall
  Remove the mountains, and thou
  Wilt see the earth
  As a level stretch, and
  And We shall gather them,
  All together, nor shall We
  Leave out any one of them.
- 48. And they will be marshalled Before thy Lord in ranks, (With the announcement), "Now have ye come to Us (Bare) as We created you see First: aye, ye thought We shall not fulfil The appointment made to you To meet (Us)!"." \*\*\*
- 49. And the Book (of Deeds)
  Will be placed (before you);
  And thou wilt see
  The sinful in great terror
  Because of what is (recorded)
  Therein; they will say,
  "Ah! woe to us!
  What a book is this!
  It leaves out nothing
  Small or great, but
  Takes account thereof!"
  They will find all that they
  Did, placed before them:
  And not one will thy Lord
  Treat with injustice."

وَيُونُوا عَلَىٰ رَبِّكَ صَفّاً لَقنجِ فَهُونا 
 حَمّا خَلَقَتْ كُوزاً وَلَكَمْ أَنْهِلَ إِنْ مَثْمَا اللّهِ فَلَا مَنْ أَنْهَا لَهُ مَنْ مَا اللّهِ اللّهِ مَنْ مَا اللّهُ مَنْ مَنْ اللّهُ مَنْ مَا اللّهُ مُنْ مُنْ مِنْ اللّهُ مَا اللّهُ مِنْ مَا اللّهُ مِنْ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّه

﴿ وَوْصِنِهَ الْحِسَنَابُ فَاتِنَى الْمُرْوِينِ
 مَشْفِيفِينَ قِنَا فِي وَيَعُولُونَ بَاوَيَلْنَا
 مَالِ هَلَا الْتَكِيدُ لِهُ فِعَادُ وُصِغِيرًا وَلَالْحَيْدِيرَةً وَلَا حَيْدِيرًا
 إِنَّ الْحَسَنَةِ أَوْ وَيَجَدُولُ مَا عَيْدُلُولُ عَارِشًرُ
 وَلَا يَغْلِمُ رَبُّولَ الْحَدَالُ

2388. On the Day of Judgment none of our present landmarks will remain.

3389. We shall stand as we were created, with none of the adventitious possessions that we collected in this life, which will all have vanished.

2390. The sceptics will now at length be convinced of the Reality which will be upon them,

. 239). Personal responsibility, for all deeds in this life will then be enforced. But it will be done with perfect justice. Expressed in the forms of this word, it will amount to a clear statement of all we did in this life: the record will be put before us to convince us. As it will be a perfect record, with no omissions and no wrong entries, it will be perfectly convincing. Where there is punishment, it has been earned by the wrong-doer's own deeds, not imposed on him unjustly.

#### SECTION 7

50. Schold! We said
To the aingels, "Bow down som
To Adam": they bowed down
Except Iblis. He was
One of the Jinns,"300 and he
Broke the Command
Of his Lord.
Will ye then take him
And his progeny som as protectors
Rather than Me? And they
Are enemies to you!
Evil would be the exchange som
For the wrong-doers!

51. I called them not
To witness the creation
Of the heavens and the earth,
Nor (even) their own creation:
Nor is it for Me
To take as helpers
Such as lead (men) astray!

52. One Day He will say,
"Call on those whom ye
Thought to be My partners,"
And they will call on them,
But they will not listen
To them; and We shall
Make for them a place
Of common perdition."

وَإِذْ قُلْنَا لِلْكَيْبِكَةِ الْجُمُدُوا لِآدَمَ
 فَتَجَدُوا لِآلِ إلليس كَانَ مِنَ أَجْرِينَ فَسَتَقَ
 عَنْ أَمْرِ رَبِيدٌ مُنْ أَفَتِيزُ دُرْتَهُ وَذُرْتِينَهُ وَأُولِينَا مَن اللّهَ اللّهِ مِن اللّهُ اللّهِ مِن اللّهَ اللّهِ مِن اللّهُ اللّهِ مِن اللّهُ اللّهِ مِن اللّهَ اللّهِ مِن اللّهَ اللّهِ مِنْ اللّهُ اللّهِ مِن اللّهُ اللّهِ مِنْ اللّهِ اللّهِ مِن اللّهُ اللّهِ مِن اللّهُ اللّهِ مِن اللّهُ اللّهِ مِنْ اللّهُ اللّهِ مِنْ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللللللّهُ الللللّهُ اللّهُ اللللللّهُ اللللللللللّهُ الللللللللّهُ اللّهُ اللّهُ الللّهُ اللللللّهُ الللللّهُ اللّهُ الللّهُ ا

ه مَّآ أَشَهَدَتُهُ عَلْقَ السَّمَوٰ مِن وَالْأَرْضِ
 وَلَا خَلْقَ أَنشُوهُمْ وَمَا كَنتُ مُغَيْدَ ٱلشيلين
 عَضْلًا

وَقِرْوَيَعُولَ الْدُواشَحِيَةِ عَالَيْنَ
 نَعْتُ فَدَعُوفُ مَا كَلْ يَسْتَجِيبُولَ لَمَنْ
 وَجَعَلْنَا بَيْنَةُ مُونِهِيًّا

2392. Cf. ii. 34, where the story is told of the fall of mankind through Adam. Here the point is referred to in order to bring bome the individual responsibility of the erring soul. 'Iblis is your enemy; you have been told his history; will you prefer to go to him rather than to the merciful God, your Creator and Cherisher? What a false exchange you would make!

2393. Cf. vi. 100, n. 929.

2394, Satan's progeny: we need not take the epithet literally. All his followers are his progeny: even the evil thoughts born in man out of Satan's influence are Satan's progeny.

2395. Out of the limited free-will that man has, if he were to choose Evil instead of Good. Satan instead of God, what a dreadful choice it would be! It would really be an evil exchange. For man is God's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy!

2396. God wants man's good : how can He take Evil for His partner?

2397. Some Commentators construe: "And We shall make a partition between them": i.e., the Evil ones will not even be seen by their misguided followers, much as the latter may go on calling on them.

745

53. And the Sinful shall see The Fire and apprehend That they have to fall Therein: no means will they Find to turn away therefrom.

#### Section 8.

- 54. We have explained
  In detail in this Qur-an,
  For the benefit of mankind,
  Every kind of similitude:
  But man is, in most things,
  Contentious.
- 55. And what is there
  To keep back men
  From believing, now that
  Guidance has come to them,
  Nor from praying for forgiveness
  From their Lord, but that
  (They ask that) the ways
  Of the ancients be repeated With them, or the Wrath
  Be brought to them
  Face to face?
- 56. We only send the apostles
  To give glad tidings
  And to give warnings: \*\*\*
  But the Unbelievers dispute
  With vain argument, in order
  Therewith to weaken the truth,
  And they treat My Signs
  As a jest, as also the fact
  That they are warned!

وَرَءَا الْمُحْرُمُونَا لَنَا رَفَظَنَوْ الْهَـُمُونَ الْمَا رَفَظَنَوْ الْهَـُمُونَ الْمَالِحُونَ الْمُلْكُونَ الْمُلْكِحُونَ الْمُلْكِحُونَ الْمَالِحُونَ الْمُلْكِحُونَ الْمُلْكُونَ اللّهُ اللّهُ اللّهُ الْمُلْكُونَ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكِلِكُونَ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلِكُونِ الْمُلْكُونَ الْمُلْكُونِ الْمُلْكِلِيلُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكِلِيلُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكِلِيلُونِ الْمُلْكِلِيلُونِ الْمُلْكُونِ الْلِلْمُلْكُونِ الْمُلْكِلِيلُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكِلِلْلُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكُونِ الْمُلْكُونِ

۞ وَلَقَدْصَرَفَا فِي هَلْمُالْفُرُوٓ الِلِنَّاسِ مِزْكُلِ مَثَلِّ وَكَا لَالْإِنسَانُ أَصْتَرَ شَمُّ مِجَدَلًا

﴿ وَمَا مَنَعَ النَّاسَ لَنُ يُؤْمِنُوْلِ ذَجَاءً هُوَ الْمُنَكَّ وَيَسْتَغَيْرُولَ رَبِّهُ مِلْاً النَّالِيَّةِ هُمُ الْمُنْكَةُ الأَوْلِينَ فَوَالِيَّةِ مُنْكُلُولُهُ الْمُنْانِ أَمْنِكُ

وَمَا رُئِيكُ الرُئِيكِينَ الإَلْمَيَنَٰ بِنَ
 وَمُسندُونِ رَئِيكُ الْمَالِدَينِ
 وَمُسندُونِ رَئِيكُ اللَّذِينِ
 وَمُسَالِيلُ لَيْنَ مِنْ وَالْمَالِينَ وَمَا الْمَالِينَ وَمَا الْمَالُونَ وَالْمَسْرُولَ
 وَمِنَا الْهُورُولُ هُمْشُرُولَ

2398. If men had not cultivated the habit of contention and obstmacy, they would have found that the parables and similitudes of Scripture had fully met their difficulties, and they would gladly have obeyed the call of God.

2399. But man's obstinacy or contrariness asks or calls for a repetition of what happened to the wicked and those who rejected Faith in ancient times. Out of currosity, or by way of challenge, they seem to court the Punishment and ask that it be brought to pass at once. But it will come soon enough, and then they will think it too early 1 Cf. xiii 6 and n, 1810.

2400 The men of God are not sent to humour us with dialecture or satisfy the vulgar cunosity for miracles or dark unusual things. There is no "crookedness" (xviii. 1) in their preaching. They come to preach the Truth,—not in an abstract way, but with special reference to our conduct. They give us the good news of salvation lest we despair in the presence of Sin, and to warn us clearly of the dangers of Svii. Vain controverses about words only weaken their mission, or turn it into ridicule. The singoldy have a trick also of treating the earnest preaching to them itself as a jest and ridiculin it.

FC. 136.

58. But your Lord is Most Forgiving, Full of Mercy. If He were To call them (at once) to account For what they have earned, Then surely He would Have hastened their Punishment: But they have their appointed Time, beyond which with they Will find no refuge.

59. Such were the populations
We destroyed when they
Committed iniquities; but
We fixed an appointed time
For their destruction.

﴿ وَمَنْ أَظُلُمْ مِنْ ذُكِّ رَئِياً يُكِ رَئِيهِ فَأَعْضَ عَنْهَا وَنَنِي مَا قَدْمَتْ بَكَاةً إِنَّ جَمَالُنَا عَلَى مُلْيُهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِى الْذَيْهِمْ وَقُولً وَإِن تَدْعُهُمْ إِلَى الْمُدَىٰ فَكُنْ يَشْدُدُولِ إِذَا أَبْهَا

۞ وَرَثْلِنَالْفَمُنُورُ ذُوالرَّخَمَةً لُوْنُوَاخِذُهُمُهُ يَاكْسَبُوا لَجْنَلَهُ مُوْلَمَانَاتٌ بَلِلْهُمَتُوعِيُّلُنَ يَجِنُولِينِهُ وَيُومِتُونِيرًا

وَبْلِكَ الْفَرْخَآ فَلَكَ لَمْ مَا ظَلُواْ وَجَعَلْنَا
 الشّيكي يرمّوعينًا

C. 136.—Moses was up against mysteries
(zvii. 608s) Which he wanted to explore. He searched
Out a man endued with knowledge
Derived from the divine springs from which
Flow the paradoxes of life He is shown
Three such paradoxes and how human

2401. Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to God's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek God's Mercy again. If they do not, it is their own loss. See next verse.

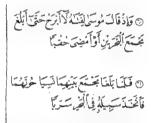
2402. Mindanihi: should we take the pronoun to refer to "the appointed time," or to "your Lord," mentioned at the beginning of the verse? Most Commentators take the former view, and I have translated accordingly. But I agree with those who take the latter view, and the better translation would be: "But they have their appointed time, and except with God, they will find no refuge." That means that even during the period allowed Jhem, when they are left to wander astray as they have rejected God's Grace. God's Mercy is open to them if they will repent and return; but nothing but God's Mercy can save them

2403. The instances of exemplary Punishment in former times were also subject to this rule, that God gives pienty of rope to the wicked, in case they might turn, repent, and obtain His Mercy.

Impatience is inconsistent with their true Understanding. The highest knowledge Comes not except by divine gift, And a constant, patient striving, With Faith, to apprehend something Of the purpose of the All-Wise God.

#### SECTION 9

- 60. Thehold, Moses said 466
  To his attendant, "I will not Give up until I reach
  The junction of the two 466
  Seas or (until) I spend
  Years and years in travel," 2603
- 61. But when they reached
  The Junction, "off they forgot
  (About) their Fish," which took
  Its course through the sea
  (Straight) as in a tunnel,



2004. This episotic in the story of Moses is meant to illustrate four points. (1) Moses was learned in all the wisdom of the Egyptians. Kerns in this vession did not comprehend everything, even as the whole stock of the knowledge of the present day, in the sciences and the arts, and in iterature, (if it could be supposed to be gathered in one individuals), does not include all knowledge. Divine knowledge, as far as man is concerned, is unlimited. Even after Moses received his divine (2) Constant effort is necessary to keep our knowledge supare with the march of time, and such effort Moses is shown to be making. (3) The mysterious man he meets (xiii 65 and a 2411), to whom Tradition assigns the name of <u>Khida</u>r (literally, Green), is the type of that knowledge whole is ever green, fresh, and flourishing, ever in contact with life as it-actually lived, and not interly crystallied in books or second-hand sayings. The second kind of knowledge has its uses, but is only a stepping-stone to the first kind of knowledge, which is true knowledge and which is from God direct (xviii, 65). (4) There are paradoxes in the: apparent loss may be real gain; apparent cruelty may be real merry; returning good for evil may really be justice and not generosity (xviii 79-82). God's wisdom transerus all human calculation.

1405. The most probable geographical location (if any is required in a story that is a parable) is where the two arms of the Red Sea join together, rise, the Gulf of Anaba and the Gulf of Siez. They enclose the Sinai Penissula, in which Moses and the Israelites spent many years in their wanderings. There is also authority (see Baldhaws note) for interpreting the two seas as the two great streams of knowledge, which were to meet in the persons of Moses and Ehighr.

2406, Huqub means a long but indefinite space of time. Sometimes it is limited to 80 years,

2407. Literally, 'the junction of (the space) between the two,' i.e., the point at which the two seas were united.

2408. Moses was to go and find a servant of God, who would instruct him in such knowledge as had not already got. He was to take a fish with him. The place where he was to meet his mysterious Teacher would be indicated by the fact that the fish would disappear when he got to that place. The fish is the emblem of the fruit of secular knowledge, which merges itself in divine knowledge at the point where human intelligence is ready for the junction of the two. But the mere merger of secular knowledge does not in itself produce divine knowledge. The latter has to be sought patiently.

- 62. When they had passed on (Some distance), Moses said To his attendant: "Bring us Our early meal; truly We have suffered much fatigue ""
  At this (stage of) our journey."
- 63. He replied: "Sawest thou (What happened) when we Betook ourselves to the rock? I did indeed forget (About) the Fish: none but Satan made me forget To tell (you) about it;" took its course through The sea in a marvellous way!"
- 64. Moses said: "That was what We were seeking after:" So they went back On their footsteps, following (The path they had come).

فَلَمَاجَاوَزَا قَالَ لِنَشَهُ عَائِنَاغَمَاءَنَالَقَدُ
 لَقِينَامِنسَفَرِنَا هَلَائَضَبًا

۞ قَالَأَرْنِيَكُ إِذْ أَوَيْنَكَ إِلَى الصَّحْمُ فِلَاِنِي نَشِيئًا كُونَ مَنَا أَسَلَيْمِ الْإِلَا الشَّيْطُلُ اللَّذَكُونُ وَالْخَذَ سَبِيلَهِ فِالْمُحْتِجَةً

و قَالَ ذَاكِ مَا كُنَا نَبَغِ فَأَنْتَفَا عَلَى اللهِ عِمَا اللهِ عِمَا اللهِ عَلَى اللهِ عِمَا اللهِ عَمَا ا تَصَعَمَا

فَوَجَداً عَبْدًا يِّنْ عِبَادِيناً
 فَوَجَداً عَبْدًا يِّنْ عِبَادِيناً

2409. When they came to the Junction of the Seas, Moses forgot about the fish, and his attendant forgot to tell him of the fact that he had seen the fish escaping into the sea in a marvellous way. They passed on, but the stages now became heavier and heavier, and more fatiguing to Moses. So when our old knowledge is exhausted, and we come to the brink of new knowledge, we have a feeling of strangeness, heaviness, and difficulty, sepicially when we want to pass the new knowledge by and do not make it our own. Some refreshment, even if it be in our old traditional way, is required to sustain us. But we mist retrace our steps, and seek the accredited repository of the knowledge which is our quest. It is our business-to seek him out. We shall not find him without effort.

2410. The attendant actually saw the 8sh swimming away in the sea, and yet "furgot" to tell his master. In his case the "forgetting" was more than forgetting. Inertia had made him refrant from telling the important news. In such matters inertia is almost as had as active spite, the suggestion of Satan. So new knowledge or spiritual knowledge is not only passed by in ignorance, but sometimes by culpable negligence.

2411, One of Our servants: his name is not mentioned in the Qur-ân, but Tradition gives it as Ehdigh. Round him have gathered a number of picturesque folk tales, with which we are not here concerned. "Æhdigh" means: "Green": his knowledge is fresh and green, and drawn out of the living sources of life for it is drawn from God's own Presence. He is a mysterious being, who has to be sought out. He has the secrets of the paradoxes of Life, which ordinary people do not understand, or understand in a wrong sense, as we shall see further on. The nearest equivalent figure in the literature of the People of the Book is Melchizedek or Melchizedek (the Greek form in the New Testament). In Gen. xiv, 18-20, he appears as king of Salem, priest of the Minst High God: he blesses Abraham, and Abraham gives him tithes. St. Paul allegoness him in his Epstile to the Hebrews (v. 6-10; vii. 1-10): "he was without father, without mother, without descent, having neither beginning of days nor end of life.", That, is to say, he appeared mysteriously: neither his parentage nor his pedigree is known, and he seems to live for all time. These qualities are also attributed to Khighr in Muslim tradition.

On whom We had bestowed Mercy from Ourselves And whom We had taught Knowledge from Our own 2012 Presence.

- 66. Moses said to him:

  "May I'follow thee,
  On the footing that
  Thou teach me something
  Of the (Higher) Truth
  Which thou hast been taught?" \*\*\*
- 67. (The other) said: "Verily
  Thou wilt not be able
  To have patience with me! 2444
- 69. Moses said: "Thou wilt Find me, if God so will, (Truly) patient: nor shall I Disobey thee in aught." 2416

ة انَّيْنَكُهُ لَحْسَمَةً مِنْ عِندِنَا وَعَلَنَكُهُ مِن لَدُنَّا عِلْمًا

٥ قَالَ لَمُوْمُوسَىٰ اَلَيْهُ لَا عَلَىٰ أَنْ فَعَلِيَنِينَا عِلْتَ دُشُكًا

﴿ فَالَ إِنَّكَ لَنْ نَسْنَطِيعَ مَعِيَ صَبْرًا

٢ وَكِيْفَ بَصَيْرُعَلَى َالْمُنْفِطُ بِدِحُبْرًا

قَالَ السَّغِيدُ فَإِن اللَّهُ اللَّهُ صَارِكُ وَلَا أَعْصِى لَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤَالَّةُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّهُ الْمُلْمُ اللَّالِمُ الللَّهُ اللَّالِمُ اللَّالِمُ اللَّالِمُ اللَّهُ اللْ

2412. Khidhr had two special gifts from God: (1) Mercy from His own Presence, and (2) Knowledge from His own Presence The first freed him from the ordinary incidents of daily human life; and the second entitled him to interpret the inner meaning and mystery of events, as we shall see. further on. Much could be and has been written about this from the mystic point of wew.

2413. Moses, not understanding the full import of what he was asking, makes a simple request. He wants to learn something of the special Knowledge which God had bestowed on Khidhr.

2414. Khidh: smiles, and says that there will be many things which Moses will see with him, which Moses will not completey understand and which will make Moses impatient. The highest spiritual knowledge often seems paradoxical to those who have not the key to it.

2415. Khidhr does not blame Moses Each one of us can only follow our own imperfect lights to the best of our judgment, but if we have Faith, we are saved many false steps.

2416. Moses has Faith. He adopts the true attitude of the learner to the Teacher, and promises to obey in all things, with the help of God. The Teacher is doubtful, but premits him to follow him on condition that he asks no questions about anything until the Teacher himself mentions it first.

70. The other said: "If then Thou wouldst follow me, Ask me no questions About anything until I Myself speak to thee Concerning it."

## SECTION 10.

- 71. So they both proceeded:
  Until, when they were
  In the boat, he scuttled it. \*\*IT
  Said Moses: "Hast thou
  Scuttled it in order
  To drown those in it?
  Truly a strange thing
  Hast thou done!"
- 72. He answered: "Did I not Tell thee that thou canst Have no patience with me?"
- Moses said: 'Rebuke me not For forgetting, nor grieve me By raising difficulties In my case."
- 74. Phen they proceeded:
  Until, when they met
  A young man, he slew him. Susses said: "Hast thou
  Slain an innocent person
  Who had slain none?
- 15 Truly a foul (unheard-of) thing
- 30 Hast thou done!"

۞ قَالَقَإِناْ تَبَعْنَنِى فَلَاتَشَقَلِنِهُ عَنْنَىٰمُ حَتَّالْتُمدِثَ لَكَمِنْهُ ذِ**صُ**رًّا

٥ فأنطلقا تحقّ لِما كَلِبَافِ السَّفِينَةِ مَرَقَبَّ الْمَالِقَ السَّفِينَةِ مَرَقَبًّ الْمُ

قَالَ أَلْوَ أَفُلُ إِنَّكَ لَنَ نَسْنَطِيعَ مَعَصَبْرًا

﴿ قَالَ لَا ثَوَاخِذُ نِي مَا نَيْسَيْتُ وَلَا تُرْهِفِنِي مِنْ أَمْرِي عُسْرًا

٥ فَانطَلَقَا حَقَّ إِذَا لِفِيّا غُلَمًا فَقَلَهُ فَالَّا فَتَلْتَ نَفْسًا زَكِيّهَ أَيْغَيْرِ نَفْسٍ لِّفَدُ حَتْ شَيَّا ذُكُرً

<sup>2417.</sup> The explanation follows in xviii. 79.

- 75. He answered: 'Did I not Tell thee that thou canst Have no patience with me?"
- 76. (Moses) said: "If ever I
  Ask thee about anything
  After this, keep me not
  In thy company: then wouldst
  Thou have received (full) excuse
  From my side.
- 77. At hen they proceeded:
  Until, when they came
  To the inhabitants of a town,
  They asked them for food,
  But they refused them \*\*\*
  Hospitality. They found there
  A wall on the point of
  Falling down, but he
  Set it up straight.
  (Moses) said: "If thou
  Hadst wished, surely thou
  Couldst have exacted some
  Recompense for it! "\*\*
  \*\*BETT OF THE TOTAL - 78. He answered: "This is
  The parting between me
  And thee: now will I
  Tell thee the interpretation
  Of (those things) over which
  Thou wast unable
  To hold patience.\*\*
- 79. "As for the boat, It belonged to certain Men in dire want: They plied on the water;

@ \* قَالَأَلُوَا قُلُكَ إِنَّكَ لَنْ سَنُطِيعَ مَعَصَبْرًا

آلانسآأنتك عن شىء, بعدها
 آلان عَلَيْ عَدْرًا
 آلان عُدْرًا

فأنطلقا تحقّا إِنّا أَنْتَا أَهْلَوْرَيْدا أَسْطَمَمَا أَهْلَوْرَيْدا أَسْطَمَمَا أَهْمَا وَلَمْدَا وَلَهُمَا وَلَمْدَا وَلَهُمَا وَلَمْدَا وَلَهُمَا وَلَمْدَا وَلَهُمَا وَلَمْدَا وَلَهُمْ اللّهِ وَلَهُمْ اللّهُ وَلَمْ اللّهُ اللّهُ اللّهُ اللّهُ وَلَهُمْ اللّهُ اللّهُ وَلَهُمْ اللّهُ وَلَهُمْ اللّهُ وَلَهُمْ اللّهُ وَلَهُمْ اللّهُ اللّهُ وَلَهُمْ اللّهُ وَلِهُمْ اللّهُ وَلِهُمْ اللّهُ وَلِهُمْ اللّهُ وَلِهُمْ اللّهُ اللّهُ وَلَّهُمْ اللّهُ وَلِهُ وَلِهُمْ اللّهُ وَلِهُمْ اللّهُ اللّهُ اللّهُمُ اللّهُ وَلِهُمُ اللّهُ 
۞ فَالْهَانَا فِسَرَاقُ بَيْنِي وَبَيْنِكَ سَأَيْنُكَ يِنَا وِبِلِمَالَرْسَنَطِع كَالْيُوصَبُّرًا

أَمَا التّفيئةُ فَكَاتَ إِسَكِينَ بَعْمَاوُنَ
 فِي أَمِّرُ

2419. The inhabitants were churlish. They broke the universal Eastern rule of hospitality to strangers, and thus showed themselves beyond the pale of ordinary human courtesies. Note that they would have been expected to offer hospitality of themselves, unasked. Here Moses and his companion actually had to ask for hospitality and were refused point-blank.

2420. As they were refused hospitality, they should, as self-respecting men, have shaken the dust of the town off their feet, or shown their indignation in some way. Instead of the Khidhr actually goes and does a benevolent act. He rebuilds for them a falling wall, and never sisk for any compensation for it. Perhaps he employed local workmen for it and paid them wages, thus actually benefiting a town which had treated him and his companion so shabbily! Moses is naturally surrorsed and asks. "Could you not at least have asked for the cost?"

2421. The story and the interpretation are given with the greatest economy of words. It would repay us to search for the meaning in terms of our own inner and outer experience.

I but wished to render it Unserviceable, for there was After them a certain king Who seized on every boat By force.\*\*\*\*

80. "As for the youth,
His parents were people
Of Faith, and we feared
That he would grieve them
By obstinate rebellion
And ingratitude (to God and

81." So we desired that Their Lord would give them In exchange (a soh) Better in purity (of conduct) And closer in affection."

82. "As for the wall,
It belonged to two youths,
Orphans, in the Town;
There was, beneath it,
A buried treasure, to which
They were entitled; their father

ڡؘٲۯۮؿ۠ٲٛڹٛٲۼۣؠٙؠٵۊػٲۮٙۅٙۯٙٲ؞ٙۿٮ؞ػڸڮ ؠٲؙڂڎؙػؙڶۧٮٙڣۑٮٛ؞؞ۣٞۼؘڞٵ

۞ وَأَمَّاالْفُلُـٰهُ ثَكَا نَأْبَوا أُمُؤْمِنَيِّنِ فَيَنِينَآ أَنْ يُمْمِعَهُمَا طُغَيْنَاً وَكُفْرًا

۞ مَأْرُدُنَآأَن يُبِيدُ لَمُنَارَجُهُنَا خَيْرًا يَنِهُ زَكُوهَ وَأَفْرَبُ رُبُعًا

وَأَمَاآلُهِمَارُونَكَانَ لِفَكَمَيْنِ يَجْمَيْنِ
 فِالْلَدِينَةِ قَكَانَ تَعَنَّمُ لِاللَّهْمَا وَكَانَ أَمْوُهُمَا

2422. They went on me boat, which was plying for hire. Its owners were not even ordinary men who piled for trade. They had been reduced to great poverty, perhaps from allluent circumstances, and deserved great commissration, the more so as they preferred an honest calling to begging for charity. They did not know, but <u>Chighr did</u>, that that boat, perhaps a new one, had been marked down to be commandered by an unjust king who served on every boat he could get—it may have been, for warlike purposes. If this boat had been taken away from these self-respecting men, they would have been reduced to beggary, with no resources left them. By a simple act of making it unseaworthy, the boat was saved from sezure. The owners could repair it as soon as the danger was past, <u>Khidh</u>, probably paid libetally in fares, and what seemed an unaccountably cruel act, was the greatest act of kindness be could do in the circumstances.

2423. This seemed at first sight even a more cruel act than scutting the boat. But the danger was also greater. Khidhr knew that the youth was a potential particide. His parents were worthy, pious people, who had brought him up with love. He lad apparently gone wrong. Perhaps he had already been guilty of murders and robberies and had escaped the law by subtleties and fraud. See next note.

2434. The son was practically an outlaw—a danger to the public and a particular source of grief to his righteous parents. Even so, his summary capital punishment would have been unjustified it Khighr had been acting on his own. But Khighr was not acting on his own: see the latter part of the next verse. The plural "we" also implies that he was not acting on his own. He was acting on higher authority and removing a public scourge, who was also a source of extreme sorrow and humiliation to his parents. His parents are promised a better-behaved son who would love them and be a credit to them.

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Had been a righteous man: \*\*\*\*
So thy Lord desired that
They showld attain their age \*\*\*\*
Of full strength and get out
Their treasure—a mercy
(And favour) from thy Lord.
I did it not of my own \*\*\*
Accord. Such is the interpretation
Of (those things) over which
Thou wast unable
To hold patience.\*\*

ڝۜڸۣڲٲڡٚٲڒٲڎڗؠؙڮٲڶڽؾ۫ڵڣۧٲڷڞٛڎٚۿڝٵ ۅٙڝؿؙڂڹۣڿٳػڒؿۿٳڿڞڎٙؽڒڒؠڮ۠ٷڡٳڡٚڡٙڶڬۄؙ ۼۏؙٛؿڕؿ۠ڎڵڮ؆ؖٲۅۑؙڮڡٲۮڛڟۼػڮ؞ۣڞڹڰ

C. 137.—Three episodes in the life of a great king. (xviii. 83-110) Zul-qarnain, illustrate how power

And opportunities should be used in the service Of God: he punished the guilty indeed, But was kind to the righteous; he left Primitive people their freedom of life; And he protected industrious people from grasping Reighbours. But he relied upon God, and made them Remember the Day of Judgment, when all Will see the Truth and receive the Punishments And Rewards earned in their present Life.

SECTION 11.

# 83. Mahey ask thee concerning Zul-garnain, 2008 Say,

﴿ وَيَسْتَلُونَكَ عَن فِي ٱلْقَرْنِيَيْنَ قُلْ

2425. The wall was in a ruinous state. If it had fallen, the treasure buried beneath it would have been exposed and would certainly have been looted, among so churish and selfish a people. See in 2419 above. The treasure had been collected and buried by a righteous man, it was not, in any sense of the word, illigotten gains; it was buried expressly in the interests of the orphans by their father before his death. It was intended that the orphans should grow up and safely take possession of their heritage. It was also expected that they would be righteous men like their father, and use the treasure in good works and in advancing righteousness among an otherwise wicked community. There was thus both public and private interests involved in all the three incidents. In the second incident khight uses the wind "we", showing that he was associating in his act the public authorities of the place, who had been eluded by the outlaw.

2426. Age of full strength: Cf, xvii. 34 and n 2218.

2427. Those who act, not from a whim or a private impulse of their own, but from higher authority, have to bear the blame, with the vulgar crowd, for acts of the greatest wisdom and utility. In human affairs many things are inexplicable, which are things of the highest wisdom in the Universal Plan.

2438. Literally, "the Two-horned one", the King with the Two Horns, or the Lord of the Two Epochs. Who was he? In what age, and where did he live? The Qurân gives us no material on which we can base a positive answer. Nor is it necessary to find an answer, as the story is treated as a Parable. Popular opinion identifies Zul-garnain with Alexander the Great. An alternative suggestion is an ancient Persian King, or a pre-historic Hinyarite King. See a brief account of the controversy in Appendix VII printed at the end of this Sura.

Zul-qarnain was a most powerful king, but it was God, Who, in His universal Plan, gave him power and provided him with the ways and means for his great work. His sway extended over East and West, and over people of diverse civilisations. He was just and righteous, not selfish or grasping. He protected the weak and punished the unlawful and the turbulent. Three of his expeditions are described in the text, each embodying a great ethical idea involved in the Dossession of kingship or power.

" I will rehearse to you Something of his story."

- 84. Verily We established his power On earth, and We gave him The ways and the means To all ends. 2409
- 85. (S) ne (such) way he followed.
- 86. Until, when he reached
  The setting of the sun, won
  He found it set
  In a spring of murky water:
  Near it he found a People:
  We said: "O Zul-qarnain!
  (Thou hast authority,) either
  To punish them, or
  To treat them with kindness." 2481
- 87. He said: "Whoever doth wrong, Him shall we punish; then Shall he be sent back sess To his Lord; and He will Punish him with a punishment Unheard-of (before).
- 88. "But whoever believes,
  And works righteousness.—

سَأَنْلُواْعَلِيْكُمْ مِنْنَهُ فِكَا

إِنَّامَكَ اللهُ فِي الْأَرْضِ وَمَالَيْنَكُ مِن كُلِ
 تَعْمُ سَبَيًا

فَأَنْتُعَ سَبَّا
 فَعَنْ مِنْ لِمَالِمَةُ مَغْرِبُ النَّشِ وَجَدَهَ النَّمْ ثُنْ
 فِي مَنْ مِنْ مِنْ الْوَقِيمَةِ لَمْ يَنْدَ الْوَلْمَ الْفَلْمَا لِلنَّا الْمَنْ الْمَنْ الْفَلْمَ الْمَنْ الْمَنْ الْمُنْ الْمُنْ الْمَنْ الْمُنْ ال

۞ فَالَأَمَّامُنَ طَلَمَّامُونِ مُعَذِّبُهُ أُرْثُبُرَهُ لِلَا رَبِّمِهِ فَهُوَذِّبُهُ وَعَلَاكًا فَكُنَّلًا

@ وَأَمَّا مَنْ اَمَّنْ وَعَمِم لَصَالِحًا

2429. Great was his power and great were his opportunities (" ways and means"), which he used for justice and righteousness. But he recognised that his power and opportunities were given to him as a trust by God. He had faith, and did not forget God.

2430. This is the first of the three episodes nere mentioned, his expedition to the west. "Reaching the settling of the sun" does not mean the extreme west, for there is no such thing. West and East are relative terms. It means a western expedition terminated by a' spring of murky water." This has puzzled Commentators, and they have understood this to mean the dark, tempestuous sea If zul-qarania is Alexander the Great, the reference is easily understood to be to Lychnitis (now Ochrida), west of Macedonia. It is fed entirely by underground springs in a limestone region, where the water is never very clear, (See Appendix VII at the end of this SiTu.)

2431. He had great power and a great opportunity. He got authority over a turbulent and unruly people. Was he going to be severe with them and chastise them, or was he going to seek peace at any price; 4.e., to wink at violence and injustice so long as it did not affect his power? He chose the better course, as described in the next verse. To protect the weak and the innocent, he punished the guilty and the headstrong, but he remembered always that the true Punishment would come in the Hereafter—the true auf that justice before the throne of God.

2432. Though most powerful among kings, no remembered that his power was but human, and given by God. His punishments were but tentative, to preserve the balance of this life as he could appraise it Even if his punishment was capital ("wrong doer sent back to his Lord") it was nothing compared to the spiritual consequences of sin, in the final lustice of God.

He shall have a goodly Reward, and easy will be His task as we order it By our command." \*\*\*\*\*

- 89. Rhen followed he (another) way,
- 90. Until, when he came
  To the rising of the sun, sign
  He found it rising
  On a people for whom
  We had provided
  No covering protection sign
  Against the sun.
- 91. (He left them) as they were:
  We completely understood
  What was before him. \*\*196
- 92. Then followed he (another) way,
- 93. Until, when he reached (A tract) between two mountains, star He found, beneath them, a people Who scarcely understood a word. state

فَلَهُ جَرّاءً الْحُسْنَى وَسَنَقُولَ لَهُ مِنْ أَمْرِنَا لِيْسُرًا

أَوْرَأَ أَسِعَ سَبَبًا
 حَوَّىٰ إِذَا كُلُغُ مَطْلِعُ النَّيْسِ وَيَعِدَهُمَا
 مَطْلُعُ عَلَىٰ فَعَمَا الْمُنْسِ وَيَعَدَهُمَا
 مَطْلُعُ عَلَىٰ فَعَدَ الْمُنْسِ الْمُنْسِ وَيَعَدَهُمَا

﴿ كَذَٰ إِلَا وَقَدْ أَحَطْنَا بِهِ الدِّبِهِ خُبْرًا

﴿ نُتُمَّ الْنَعَ سَبَبًّ ﴿ حَقَىٰۤ لِهَا بَلَغَ بِنَّ السَّدَيْنِ وَجَدَين دُونِهَمَا فَوْمَا لَا بِكَادُونَ بَغْقَهُونَ قَوْ

<sup>2433.</sup> He never said like Pharaoh, "I am your Lord Most High!" (Ixxix. 24). On the contrary his punishments were humbly regulated as not being final, and he laid more stress on the good he could do to those who lived normal lives in faith and righteousness. His rule was easy to them: he imposed no heavy tasks because of his power, but gave every opportunity to rich and poor for the exercise of virtue and goodness. Such is the spritual lesson to be learned from the first pelipide.

<sup>2434.</sup> We now come to the second episode. This is an expedition to the east. "Rising of the sun" has a meaning corresponding to "setting of the sun" in xvivi. 86, as explained in n. 2430.

<sup>2435.</sup> The people here lived very simple lives. Perhaps the climate was hot, and they required neither roofs over their heads, nor much clothing to protect them from the sun. What did he do with them? See next note.

<sup>2436.</sup> They were a primitive people. He did not fuss over their primitiveness, but left them in the enjoyment of peace and tranquilitiy in their own way. In this he was wise. Power is apt to be intolerant and arrogant, and to interfere in everything that does not accord with its ownglorification. Not so Zul-qarnain. He recognised his own limitations in the sight of God: man pewer completely understands his own position, but if he devourly looks to God, he will live and let live. This is the spiritual lesson from the second episode.

<sup>2437,</sup> The geography of the place (if geography is relevant in a parable story) is discussed in Appendix VII at the end of this Sura.

<sup>2438.</sup> It does not mean that they had no speech. It means that they did not understand the speech of the Conqueror. But they had parleys with him (through interpreters), as is evident from the verses following (xviii. 34-458).

- 94. They said: "O Zul-garnain! The Gog and Magog (people) \*\*\*\* Do great mischief on earth : Shall we then render thee Tribute in order that Thou mightest erect a barrier Between us and them?
- 95. He said: "(The power) in which My Lord has established me Is better (than tribute): "40 Help me therefore with strength (And labour): I will Erect a strong barrier . Between you and them:
- 96, "Bring me blocks of iron." 211 At length, when he had Filled up the space between The two steep mountain-sides, He said, "Blow (with your bellows)"

Then, when he had made 2442 It (red) as fire, he said: "Bring me, that I may Pour over it, molten lead."

2439. Who were the Gog and Magog people? This question is connected with the question, Who was Zul-garnain? Some discussion on the question will be found in Appendix VII at the end of this Stra.

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What we are mainly concerned with is the spiritual interpretation. The Conqueror had now arrived among a people who were different in speech and race from him, but not quite primitive, for they were skilled in the working of metals, and could furnish blocks (or bricks) of iron, melt metals with bellows or blow-pipes, and prepare molten lead (gviti, 96). Apparently they were a peaceable and industrious race, much subject to incursions from wild tribes who are called Gog and Magog. Against these tribes 'hey were willing to ourchase immunity by paying the Conqueror tribute in return for protection. The permanent protection they wanted was the closing of a mountain gap through which the incursions were made.

7440. Zul-parnain was not greedy and did not want to impose a tribute to be carried away from an industrious population. He understood the power which God had given him, to involve duties and responsibilities on his part—the duty of protecting his subjects without imposing too heavy a taxation on them. He would provide the motive force and organising skill. Would they obey him and provide the material and labour, so that they could close the gap with a strong barrier, probably with well-secured gates? The word radw, translated "Barrier," does not necessarily mean a wall. but rather suggests a blocked door or entrance.

2441. I understand the defences erected to have been a strong barrier of iron, with iron Gates, The jambs of the Gates were constructed with blocks or bricks of iron, and the interstices filled up with molten lead, so as to form an impregnable mass of metal. It may be that there was a stone wall also, but that is not mentioned. There was none in the Iron Gate near Bukhara; see Appendix VII at the end of this Sura.

2442. Made it (red) as fire: what does "it" refer to? Probably to the iron, either in sheets or blocks to be welded with the molten lead.

- 98. He said: "This is

  A mercy from my Lord: ""

  But when the promise

  Of my Lord comes to pass,

  He will make it into dust;

  And the promise of

  My Lord is true."
- 99. n that day We shall Leave them to surge Like waves on one another; <sup>3469</sup> The trumpet will be blown, And We shall collect them All together.
- 100. And We shall present Hell that day for Unbelievers To see, all spread out,—<sup>2463</sup>
- 101. (Unbelievers) whose eyes Had been under a veil From Remembrance of Me, And who had been unable Even to hear. \*\*\*\*\*

قَاانطَاعُوا أَن يَظْهُرُوهُ وَمَا اَسْلَطَاعُوا أَن يَظْهُرُوهُ وَمَا اَسْلَطَاعُوا لَهُ وَمُدُلكُ لَهُ وَمُدُلكُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللهِ مُلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الل

(۱۸) سورة الكهف

2443. The iron wall and gates and towers were sufficiently high to prevent their being scaled and sufficiently strong with welded metal to resist any attempt to the through them,

244. After all the effort which Zul-qarnain has made for their protection, he claims no credit for himself bayond that of discharging his duty as a ruler. He turns their attention to God, Whu has provided the ways and means by which they can be helped and protected. But all such human precautions are apt to become futile. The time must come when they will crumble into dust, God has said so in His Revelation; and His Word is true.

And so the spiritual lesson from the third episode is: Take human precautious and do all in your power to protect yourselves from evil. But no protection is complete unless you seek the help and grare of God. The best of our precautions must crumble to dust when the appointed Day arrives.

244. And so we pass on to the Last Days before the Great Summons comes from God. All human barriers will be swept away. There will be tumultuous rushes. The Trumpet will be blown, and the Judgment will be set on foot.

2446. If men had scoffed at Faith and the Hereafter, their eyes will be opened now, and they will see the terrible Reality,

2447. Those very men who refused to see the many Signs of God which in this world convey His Message and to hear the World of the Lord when it came to them, will then see without any mistake the consequences fully brought up before them.

# SECTION 12.

- 102. Do the Unbelievers think
  That they can take
  My servants as protectors
  Besides Me? Verily We
  Have prepared Hell
  For the Unbelievers
  For (their) entertainment,
- 104. "Those whose efforts have Been wasted in this life, While they thought that They were acquiring good By their works?" 2469
- 105. They are those who deny
  The Signs of their Lord
  And the fact of their
  Having to meet Him
  (In the Hereafter): vain
  Will be their works,
  Nor shall We, on the Day
  Of Judgment, give them
  Any weight.\*\*

الْفَتِبَ الْذِينَ كَعَنْدُوا ان بَغَوْدُوا اللهُ عَلَيْهِ وَاللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّالِمُ اللَّهُ الللَّا اللَّهُ الللَّهُ اللللَّهُ اللَّهُ اللّه

الله نَوْلِكَ مَرَّا فُوهُمْ مَتَكَنَّهُ مِهَا كَعَمْرُا اللَّهُ مِنْ مِيهُ مِنْ وَمِنْ مِنْ مِنْ الْمُعَالِّمُ اللَّهِ مِنْ الْمُعَالِّمُ اللَّهِ مِنْ الْمُعْلِمُ الْ

2448. That is, those who prided themselves on their works in this life, and now find that those works are of no avail. Their loss is all the greater because they had a misplaced confidence in their own deeds or in the assistance of false "protectors". God is the only Protector; no one else's protection is of any use

2449, Many people have such a smug sense of self-righteousness that while they go on doing wrong, they think that they are acquiring merit. So, in charity, all the elements that make for outward show or selfishness (as to get some worldly advantage) nully the deed of charity. In the same way hypocrites sometimes affect to be surprised that their declared effort for somebody's good is not appreciated, when they are really seeking some hidden gain or false glory for themselves. The sincere are only those who believe in their spiritual responsibility and act as in God's sight.

2450. What weight can be attached to works behind which the motives are not pure, or are positively evil? They are either wasted or count against those who seek to pass them off as mentorious I

2451. Faise motives, pretence, deception, and hypocrisy, flourish because people do not take the higher life seriously. In effect they treat it as a jest. Signs and Messengers are sent as a special and personal Mercy from God, and for such things the first person singular is used as in this verse, even when it involves a sudden transition from the first person plural as in the last verse.

107. As to those who believe
And work righteous deeds,
They have, for their
entertainment,
The Gardens of Paradise, 468

- 108. Wherein they shall dwell (For aye): no change Will they wish for from them.
- 109. Say: "If the ocean were lnk (wherewith to write out)
  The words of my Lord, \*\*\*
  Sooner would the ocean be Exhausted than would the words
  Of my Lord, even if we Added another ocean
  Like it, for its aid."
- 110. Say: "I am but a man
  Like yourselves, (but)
  The inspiration has come
  To me, that your God is
  One God: whoever expects
  To meet his Lord, let him
  Work righteousness, and,
  In the worship of his Lord,
  Admit no one as partner."

۞ إِنَّ الَّذِينَ المَنْواْ وَعَمِيلُواْ الْصَالِحَةِ كَانَ لَمُمْ جَنَّكُ الْفِيدُةُ فُسِ ثُـُزُلًا

@ خَلِدِينَ فِهَا لَا يَبْغُونَ عَنْهَا حِوْلًا

۞ قُلِلْوَكَانَ الْقُرُ مِلاَكَا لِكَلِلَتِ رَبِّهِ لَتَنِيدَ الْبَحْرُوَبِّلُ أَن نَنفَدَ كَيْلَتُ رَبِّ لَكَوْمِنْ أِيمْلِهِ مَدَدًا

۞ شُلْمِ لِمَّا أَنَا أِنَدُ نِيْنِكُمْ نُوحَى لِمُنَّ أَنِّهَا اِلْمُصُدُّ اِللَّهُ وَاحِدُّ فَنَكَانَ مِنْهِا اِسْمَاءَ رَبِهِ ـ فَلِمَعْمَلُ عَسَلًا صَالِعًا اِلاَيْشُولِذَ بِهِيَادَةً رَبِيهِ مِنْ أَسَلَا



<sup>452.</sup> Firdaus in Persian means an enclosed place, a park. In technical theological language the word is used for the inner circle of Heaven, or the highest Heaven, the destination of those who perfectly fulfil both requirements, viz.: a sound faith, and perfectly righteous conduct. Small faults in either respect are forgiven; the Mercy of God steps in Perhaps there is spiritual development and progress even after death.

<sup>2453.</sup> The Words and Signs and Mercies of God are in all Creation, and can never be sully set out in human language, however extended our means may be imagined to be.

<sup>2454.</sup> Righteousness and true respect for God-which excludes the worship of anything else, whither idols, or deitled men, or forces of nature, or faculties of man, or Self-these are the criteria of true worship.

#### APPENDIX VII.

# Who was Zul-qarnain?

# (xviii, 83-98.)

As stated in my n. 2428 to xviii. 83, I do not consider that historical or geographical considerations have much bearing on a story treated as a Parable, as Zulqarnain's story is. Indeed all stories or narrations are referred to in the Qur-ân as Parables, for their spiritual meaning. Heated controversies or dogmatic assertions as to precise dates, personalities, or localities, seem to me to be out of place. But a great deal of literature has been piled up among our writers on the subject, and it seems desirable to set down a few notes as to the different views that have been expressed.

What is the meaning of the name or title Znl-qarnain—"Lord of the two Qarns"? "Qarn" may mean: (1) a horn in the literal sense, as in the case of a ram or bull; (2) a horn in a metaphorical sense, as in English, the horns of a crescent, or by a further metaphor (not used in English), the horns of a kingdom or territory, two portions at opposite ends; (3) by another metaphor, a summit, a lock of hair, typifying strength, a crest such as Eastern kings wear on their diadems; (4) referring to time, an Epoch, an Age, a Genciation. Meaning (1) is inapplicable to a man or a great King: but see the next paragraph about Alexander.the Great. The other three meanings may be applicable, as implying: (2) Lord of East and West, Lord of wide territory or of two kingdoms; (3) Lord of two crests on his diadem, typifying two kingdoms, or a rank superior to that of an ordinary king; (4) Lord of more than one Epoch: one whose power and influence extend far beyond his lifetime.

If we accept the popular identification of Zul-qarnain with Alexander, all the three latter designations would be applicable to him, as he was Lord of the West and the East, Lord of the Greek States united for the first time (Hellenic Captain-General) and of the widely-extended Persian Dominion which included all Western Asia, Egypt, Central Asia, Afghanistan, and the Punjab (at least portions). He is represented on his coins with two horns on his head: he considered himself a son of Jupiter Ammon (who had the two horns of a ram', with a divine mission. He revolutionised the history of Europe, Asia, and Africa (Egypt), and his influence lasted for many generations after his death at the young age of 33. He lived from B.C, 356 to 323, but his name was one to conjure with for many centuries after him. It was not only on account of his political power, but his cultural influences. Through his conquests Greek art gave the impulse to Gandhara art in Central Asia and North-West India. The city of Alexandria which he founded in Egypt became the cultural centre, not only for Greece and Rome, but for Judaism and Christianity, and retained its supremacy till the sixth century of the Christian era. Justinian closed its schools of philosophy in 529. Its philosophic and scientific schools spread their influence over even a wider area than the Mediterranean basin.

Now the generality of the world of Islam have accepted Alexander the Great as the one meant by the epithet Zul-qarnain. But some of our 'Ulama have raised doubts about it and made other suggestions. One is that it was not the Macedonian Alexander the Great, but an earlier pre-historic king contemporary with Abraham; because, they say, Zu-qarnain was a man of Faith (xviii, 88, 98), while Alexander the Great was a Pagan and believed in Grecian gods. An identification with a supposed pre-historic king, about whom nothing is known, is no identification at all. On the other hand, all that is known about Alexander the Great shows that he was a man of lofty ideals. He died over three centuries before the time of Jesus, but that does not mean that he was not a man of Faith, for God revealed Himself to men of all nations in all ages. Alexander was a disciple of the philosopher Aristotle, noted for his pursuit of sound Truth in all departments of thought. Alexander's reference to Jupiter Ammon may have been no more than a playful reference to the superstitions of his time. Socrates spoke of the Grecian gods, and so did Aristotle and Plato; but it would be wrong to call them idolaters or men without Faith. In the Ethiopic traditional stories of Alexander the Great, he is represented as a great peophet.

Another suggestion made is that Zul-qarnain was an ancient king of Persia. A king of Persia is referred to as a Ram with two horns in the Book of Daniel (viii. 3) in the Old Testament. But in the same Book, the Ram with the two horns was smitten, cast down to the ground, and stamped upon by a he-goat with one-horn (viii. 7-8). There is nothing in our literature to suggest that Zul-qarnain came to any such ignominious end. Nor is the Book of Daniel an authority worth consideration. Its authenticity is very doubtful. There is no question that it is a patch-work, as parts of it are in the Aramaic (or Chaldee) language and parts in Hebrew, and there are in it a number of Greek words. The Septuagint version contained large additions. "Daniel"—whoever the writer or writers were—refers to historical Persian Lings. If it is argued that it was some old pre-historic Persian king who built the Iron Gates (xviii. 96) to keep out the Gog and Magog tribes (xviii. 94), this is no identification at all. There is no unanimity about the identity of the Iron Wall, or the Gog and Magog tribes. Both these subjects will be referred to presently.

Another suggestion made is that it was some old pre-historic Himyarite king from Yemen, about whom nothing else is known. This, again, is no identification at all.

The question of Yajōj and Majūj (Gog and Magog) and the iron Barrier built to keep them out is of some interest. It is practically agreed that they were the wild tribes of Central Asia which have made incoads on settled kingdoms and Empires at various stages of the world's history. The Chinese Empire suffered from their incursions and built the Great Wall of China to keep out the Manchus and Mongols. The Persian Empire suffered from them at various times and at various points. Their incursions into Europe in large hordes caused migrations and displacements of population on an enormous scale, and eventually broke up the Roman Empire. These tribes were known vaguely to the Greeks and Romans as "Scythians", but that term does not help us very much, either ethnically or geographically.

If we could locate the iron barrier or iron gates referred to in xviii. 96, we should have a closer idea of the tribes whom the barrier was meant to keep out. It is obvious that the Great Wall of China is out of the question. Begun in the third century B.C. and continued later, it covers the enormous length of 1,500 miles, and goes up the hills and down the valleys, with towers 40 feet high at intervals of 200 yards. Its average height is 20 to 30 feet. It is built of stone and earth. There is no particular

point in it which can be identified with the iron barrier in the text. No one has suggested that Zul-quarnain was a Chinese Emperor, and none of the great Conquerors of Western Asia can be credited with the building of the Chinese Wall.

The Barrier in the text must have been more in the nature of iron gutes than an iron wall. Two Iron Gates, geographically far apart, have been suggested in the alternative. Sometimes they have been mixed up by writers not strong in geography. Both of them have local associations with the name of Alexander the Great. Both are near a town Derbend, and have borne the name of Bab-ul-hadid (Arabic for "Iron Gate"). Let us examine the case of each in turn.

The best known in modern times is at the town and seaport of Derbend in the middle of the western coast of the Caspian Sea. It is now in Soviet territory, in the district of Daghistan. Before the southern expansion of Russia in 1813 it belonged to Persia. A spur of Mount Caucasus here comes up north, close to the sea. The Wall in question is 50 miles long, with an average height of 29 feet. As Azarbaijan (in Persia) is not far from this place, some writers have mixed up the Derbend Iron Gate with Azarbaijan, and some with the Caucasian town of Kharz (Kars), which is to the south of the Caucasus. There are local traditions here, and in the Astrakhan region, at the mouth of the river Volga, higher up the Caspian, connecting this Caucasian Iron Gate with the name of Alexander, but there are good reasons why we should reject this as the site of the Iron Gate in the Quranic story. (1). This does not correspond exactly to the description in xviii. 96 ("the space between the two steep mountain sides"); the gap is between the mountain and the sea. (2) Alexander the Great (assuming that Zul-qarnain is Alexander), is not known to have crossed the Caucasus, (3) There is an Iron Gate which corresponds exactly to the description, in a locality which we know Alexander to have visited. (4) In the early days, when Muslims spread to all parts of the world, local legends were started by ignorant people connecting the places they knew with places referred to in the Our-an.

We now come to the Iron Gate which corresponds exactly to the Quranic description, and has the best claim to be connected with Alexander's story. It is near another Derbend in Central Asia, Hissar District, about 150 miles south-east of Bukhārā. A very narrow defile, with overhanging rocks, occurs on the main route between Turkestan and India: latitude 38 N; longitude 67 E. It is now called in Turki Buzghol-Khana (Goat-house), but was formerly known as the Iron Gate (Arabic, Bab-ul-hadid; Persian, Dar-i-ahani; Chinese T'ie men-kuan). There is no iron gate there now, but there was one in the seventh century, when the Chinese traveller Hiouen Tsiang saw it on his journey to India. He saw two folding gates cased with iron and hung with bells. Near by is a lake named Iskandar Kul, connecting the locality with Alexander the Great. We know from history that Alexander, after his conquest of Persia and before his journey to India, visited Sogdiana (Bukhārā) and Maracanda (Samarqand). We also know from Muqaddasi, the Arab traveller and geographer, who wrote about A.H. 375 (A.D. 985-6) that the 'Abbasi Khalifa Wathiq (842-846 A.D.) sent out a mission to-Central Asia to report on this Iron Gate. They found the defile 150 yards wide: on two jambs made with bricks of iron welded together with molten lead, were hung two huge gates, which were kept closed. Nothing could correspond more exactly with the description in xviii, 95-96.

If, then, the Barrier in xviii, 95-98 refers to the Iron Gate near Bukhara, we are able to proceed to a consideration of the Gog-Magog people with some confidence. They were the Mongol tribes on the other side of the Barrier, while the industrious men who did not understand Zul-qarnain's language were the Turks, with their agglutinative language, so different from the languages then sooken in Western Asia. The Barrier served its purpose for the time being. But the warning that the time must come when it must crumble to dust has also come true. It has crumbled to dust, Long since, the Mongols pushed through on their westward journey, pushing the Turks before them, and the Turks became a European Power and have still a footing in Europe. We need not bother about the legends of the Gog and Magog people. They were reputed to be giants, and two tiny hills in flat Cambridgeshire are derisively called the Gog-Magog hills! Similarly the statues of Gog and Magog in the Guildhall in London, which M.M.A. takes so seriously, only remind us how legends are ant to grow and get transported to strange places. In the Alexander legends of medieval Europe, Gog and Magog are said to have come with 400,000 men to the help of Porus whom Alexander defeated, and to have fled after that defeat. They fled to the mountains, and Alexander built a wall with brass gates to prevent their irruptions. See Paul Meyer, Alexandre le Grand dans la litetrature française du Moyen Age; Paris, 1886; Vol. 2, pp. 386-389.

Personally, I have not the least doubt that Zul-garmain is meant to be Alexander the Great, the historic Alexander, and not the legendary. Alexander, of whom more presently. My first appointment after graduation was that of Lecturer in Greek history. I have studied the details of Alexander's extraordinary personality in Greek historians as well as in modern writers, and have since visited most of the localities connected with his brief but brilliant career. Few readers of Quranic literature have had the same privilege of studying the details of his career. It is one of the wonders of the Qur-shi, that, spoken through an Ummi's mouth, it should contain so many incidental details which are absolutely true. The more our knowledge increases, the more we feel this. There are little touches which need not have been mentioned. They come in incidentally like the incidental remarks of a person full of knowledge, who does not intend to put forward those points but whose fulness of knowledge brings them in lnevitably.

One such point occurs in the mention of Alexander's westward journey (xviii, 86). He saw the sun set in a piece of murky water which is described as a "Spring". Most Commentators have understood the "spring" to be the sea, and the "murky water" to be its dark-blue water. Nizami, in his Romance of Alexander, takes Alexander right west along North Africa to Andalusia and the Atlantic Ocean. There is no historic proof that Alexander ever reached the Atlantic. But he was of course familiar with the deep-blue waters of the Mediterranean. The Mediterranean interpretation may pass if we had not a closer explanation. Alexander's first exploits were when he was a mere boy, in the reign of his father Philip. The region of Illyricum was due west of Macedonia, and Macedonia's first expansion was in that direction. The town of Lychnis was annexed to Macedonia and thus the western frontier of Macedonia was secured. The northern frontier towards the Danube had already been secured, and the lesson he subsequently gave to Thebes secured him against attack from the Greek States to the south, and prepared the way for his great march east against the Persian Empire. To the west of the town of Lychnis is a lake 170 square miles in area, fed by underground springs that issue through limestone rocks and give out murky water. Both town and lake are now called Ochrida, about 50 miles west of Monastir. The water is so dark that the river which forms the outlet of the lake to the north is called the Black Drin. Looking at the sunset from the town, the observer would see the sun set in a pool of murky water (xviii, 86). It was a question

before the boy Alexander—the dreamy, impulsive, fearless rider—whether he would put the barbarous Illyricians to the sword or show them mercy. He showed true discrimination and statesmanship. He punished the guilty but showed kundness to the innocent, and thus consolidated his power in the west. This I construe to be the meaning of xviii. 86.87; otherwise these verses do not seem to be perfectly clear.

Another point may be noted. The three episodes mentioned are the journey to the west, the journey to the east, and the journey to the Iron Gate. The journey to the west I have just explained. The journey to the east was to the Persian Empire. Here he found a people who lived in the open and wore little clothing. This might apply to people who live in an inland place in the latitude of Persepolis or Multan. He left them alone as they were (xviii. 91). He was not warring against populations: he was warring against the proud but effete Persian Empire. He left them as they were, with their local institutions, and under their local chiefs. In feeling he treated them as his own, not as aliens. In some things he himself adopted their ways. His followers misunderstood him. But God understood, for He approves of all things that lead to Unity among mankind.

The direction of the third journey is not mentioned. The Commentators suggest the north, but they might with better reason have suggested the south, as Alexander visited Egypt. But the visit to the Iron Gate was to the East—a continuation of his journey east. That is why the direction is not mentioned again. Here his mission was different. He had to protect a peaceful industrious population, whom perhaps the Persian Empire had failed to protect, against turbulent and restless invaders. He helped them to protect themselves, but warned them that all human precautions, though good and necessary, are vain without God's help.

Each of the episodes mentioned is historical. But the pomp and glitter of military conquest are not mentioned. On the contiary spiritual motives are revealed and commended. We need not know or learn any history or geography or science or psychology or ethics to understand them. But the more real knowledge we have, the more completely shall we understand them and the lessons to be drawn from them. The earthly journeys are treated as mere symbols to show us the evolution of a great and noble soul which achieved so much in a short earthly life.

His career was so extraordinary that it impressed his contemporaries as a worldevent, as it undoubtedly was,—one of the greatest world-events in history. Legends
began to grow up round his name. In many cases the legends overlaid the history,
To-day the world is thrilled by Sir Aurel Stein's identification of Aornos, a very small
geographical detail in a great career full of lessons, in political, ethical, and religious
wisdom. But the generations immediately following Alexander's period wrote and
transmitted all sorts of wonderful legends that passed current in East and West. The
philosopher Kallisthenes had been with Alexander in Asia. Under his name was
produced a Greek book in Alexandria some time before the second century of the
Christian era. It was translated into Latin in the third century. Translations were
subsequently made into most of the European languages. In Chaucer's time (13401400) these Alexander legends were known to every "wight that hath discrecion"
(The Monk in Cantabury Tales).

Alexandria was a focus of Christian and Jewish learning for some centuries. The Christians also made Alexander a saint. The Jews carried the Alexander cycle into the East. Our Persian poet Jami (A.H. 535-599, A.D. 1141-1203) worked it up into his epic the Iskandar-nāma. He is careful to show the historical or semi-bistorical and the ethical parts separately. The one relates to action or exploits  $(iqb\bar{a}i)$  and the other to wisdom (ih)iradi. He had the advantage of the Quran story before him. That story mentions three historical episodes incidentally, but draws our attention to matters of the weightiest spiritual significance, and that is the chief thing to note in the story.

# INTRODUCTION TO SURA XIX (Maryam).

The spiritual growth of man as an individual soul having been explained in S. xvii. as beginning with the first principles of moral conduct and in S. xviii as being dependent upon our realisation of the brevity and mystery of this life and the true use of power us in the story of Zul-qarnain, we now pass on to the story of individual Messengers of God in their personal relations with their environment,—Yalya with his father Zakariya, Jesus with his mother Mary, Abraham with his unbelieving father, Moses with his brother Aaron, Isma'il with his family, and Idris in the high station to which he was called. Seeing how these great ones fitted into the scheme of life, man is condemned for his want of faith, or for degrading his faith to superstition, and warned of the Hercafter.

In chronology, it was revealed before the first resort of the batch of Muslims to Abyssinia, say seven years before the Hijrat.

Summary.—Zakarīya was anxious to have an heir to carry on God's work in a world of unnighteousness, and Yaliya was given to him (xix. 1-15, and C. 138).

Mary the mother of Jesus was maligned by her people, but Jesus comforted her and was good to her (xix. 16-40, and C. 139).

Abraham was persecuted for his Faith by his people, including his unbelieving father, but he withdrew from them, and was blessed; Moses was helped by his brother Aaron; Isma'il brought up his family in piety; and Idrīs was truthful and pious in a high station: they showed the way; yet men will not learn the good life (xix. 41-65, and C. 140).

Man should not disbelieve in the Hereafter, nor sully his faith by false notions about God (xix. 66-98, and C. 141).

C. 138. - Men of God show their qualities
(xix. 1-15.) In their private relationships as much
As in their public ministry. Zakariya
Was anxious, in a world of unrighteousness,
To find a successor to continue his godly
Errand. He was given a son, Yahya,
Who heralded Jesus, and lived a life
Of wisdom, gentle love, and purity.

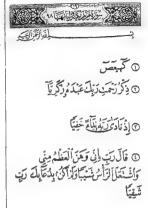
Stira XIX.

Maryam, or Mary.

In the name of God, Most Gracious,

Nost Mercitul.

- 1. IK af. Ha. Ya. 'Ain. Sad. 2453
- (Mahis is) a recital to Section of the Mercy of thy Lord To His servant Zakariya.
- 3. Behold! he cried To his Lord in secret. ess
- 4. Praying: "O my Lord!
  Infirm indeed are my bones,
  And the hair of my head
  Doth glisten with grey:
  But never am I unblest,
  O my Lord, in my prayer to



2455. This is the only Sura which begins with these five Abbreviated Letters, K., H., Y., 'A., B. For Abbreviated Letters generally, see Appendix I, pp. 118-120.

As stated in my note 25, such Letters are, Symbols, of which the true meaning is known to God alone. We should not be dogmatic about any conjectures that we make. According to the interpretation of the last letter \$6d\$, suggested in n. 990 to vil 1.1 should be disposed to accept \$3d\$ with the meaning of \$Q\_{100}, i.e. stories of the Prophets. The main figures referred to here are: Zakariya. Yabya, Maryam, "Jas, and Dishim: the others are mentioned but incidentally. The strong letter in ZaKariya is K; in IbraHtim, H; in 'Yabya' and perhaps MarYam, Y; and in 'Isa,—'A (Alvi). Halso comes in Harfor (Asaro), and the Araby: Ya' (comes in all the names including Isma'll and diris

I offer this suggestion with some diffidence. The suggestion of the Tafsir Kobir is that the letters stand for attributes of God: K, for Kuft (the One sufficient in Himself): H, for Hadf (He who guides); Y, for Yad (Hand as a symbol of Power or Authority:  $G_i$ , xivini, 10, "The Hand of God is above their hands"); 'A, for 'Alt'm (the All-Knowing): and S for Salte (The True One)

2456. The Mercy of God to Zakarlya was shown in many ways: (1) in the acceptance of his prayer; (2) in bestowing a son like "Yahyā; and (3) in the love between father and son, in addition to the work which Yahyā did as God's Messenger for the world. C/. iii, 38-41 and notes. There the public ministry was the point stressed; here the beautiful relations between the son and the father,

2431. In serret: hecause he feared that his own family and relatives were going wrong (xix. 5), and he wanted to keep the lamp of God burning bright. He could not very well mention the fear about his colleagues (who were his relations) in public.

2458. This preface shows the fervent faith of Zakariya. Zakariya was a priest of the Most High God. His office was in the Temple, and his relatives were his colleagues. But he found in them no true spirif of the service of God and man. He was filled with anxiety as to who would uphold the godly ideas he had in mind, which were strange to his worldly colleagues.

5. "Now I fear (what)
My relatives (and colleagues)
(Will do) after me:
But my wife is barren!
So give me an heir <sup>2450</sup>
As from Thyself.—

"(One that) will (truly)
Represent me, and represent before the posterity of Jacob;
And make him, O my Lord!
One with whom Thou art
Well-pleased!"

7. (His prayer was answered):
"O Zakariya! We give thee
Good news of a son:
His name shall be Yahyā:
On none by that name
Have We conferred distinction
before."

8. He said: "O my Lord! How shall I have a son, When my wife is barren And I have grown quite decrepit From old age?" ۞ مَإِلَىٰخِنْتُ الْمُثَوِّلِ مِن وَلَآءِى وَكَانَيْا مَرَأَنِي عَاقِرًا فَهَبْ لِمِينَ أَدُمْكَ وَلِيَّا

٤ رَبَّنِيَ وَيَرِثُ مِنَ إلِيَمْ فُونَةً وَأَجَمَلُهُ رَبِّ يَمِنِيًا

يَزَكَوَيَّ إِنَّا بُنيْزُلُ بِمثْلَيْهِ الشَّمُونِيَّ إِنَّا بُنيْزُلُ بِمثْلَيْهِ الشَّمُونِيَّ
 يَزَخَفُ لَ لَهُ مِن قَبْلُ بَيْنًا

۞ قالَ رَبِّ أَنَّ يَحُونُ لِي غُلَـُهُ وَكَانِيَ الْمَرَافِ عَلَوْاً وَقَدْ بَلَغَتُ مِنَ الْحِيرِ عِنِيًّا

2459. His was not merely a vulgar desire for a son. If it had been, he would have prayed much earlier in his life, when he was a young man. He was too full of true piety to put merely selfish things into his prayers. But here was a public need, in the service of the Lord. He was too old, but could he perhaps adopt a child—who would be an heir "as from God" (See n. 380 to iii. 38).

2460. It is true that an heir inherits property, but his higher duty is to represent in everything the personality of him from whom he inherits. It is doubtful whether Zakariya had any worldly property. But he had character apd virtue, as a man of God, and this he wanted to transmit to his heir as his most precious possession. It was almost the most precious possession of the posterity of Jacob. The people around him had fallen away from God's Message. Could his heir, like him, try and renew it?

261. This was John the Baptist, the forerunner of Jesus. In accordance with his father's prayer he, and Jesus for whom he pepared the way, renewed the Message of God, which had been corrupted and lost among the Israelites. The Arabic form Yahya suggests: "Life", The Hebrew form is Johansan, which means "Jehovab has been Gracious" C. Bananan in verse 13 below. It does not mean that the name was given for the first time, for we read of a Johanan the son O.Careah in It Kings, xxv. 23, an otherwise obscure man. It means that God had, for the first time, called one of His elect by that name.

9. He said: "So (it will be): \*\*\*\*
Thy Lord saith, 'That is
Easy for Me: I did
Indeed create thee before,
When thou hadst been nothing!'" \*\*\*\*

10. (Zakariya) said: "O my Lord!. Give me a Sign." 264 "Thy Sign," was the answer, "Shall be that thou Shalt speak to no man For three nights, 260 Although thou art not dumb."

11. So Zakariya came out
To his people
From his chamber:
He told them by signs
To celebrate God's praises
In the morning
And in the evening.

12. (The his son came the command): \*\*\*

"O Yahyā! take hold

وَقَدْ خَلَفُكُ مِن الْحَصَلَ وَالْمَالَ مَنَا اللّهِ اللّهِ عَلَى اللّهِ اللّهُ اللّهِ اللّهُ اللّ

٠ يَلِيَعْنِيَلُ غُلِالْكِتَكِ بِفُوَّالْمِ

2462. Who is the "He" in this clause? As I have construed it, following the majority of Commentators, it means the angel who brought the message from God. Cf. xix. 21 below. But some Commentators construct its order to Zakariya. In that case the meaning will be: Zakariya after a little reflection said (in his wonder) "Sol", i.e., "Can it really be so? Can I really have a on in my old age?" The speech following. "Thy Lord saith, "stc., will then be that of the angel-messenger.

2463. Every man was nothing just before he was created, ie., his personality was called into being by God. Even if, there are material processes in forming the body, in accordance with the laws of nature, the real creative force is in God. But here there is a subtler meaning. John was the harbinger of Jesus, preparing the way for him; and this sentence also prepares us for the more wonderful birth of Jesus himself: see verse 21 below. Everything is possible with God.

3464. The "Sign". I understand, was not in order to convince Zakariya that the Lord's promise was true, for he had faith; but it was a symbol by which he was to show in his conduct that he was to conform to his new desting as the father of Yahyà who was to come. Yahyà was to take up the work, and Zakariya was to be silent, although the latter was sound in body and there was nothing to prevent him from speaking.

. 1465. Compare this verse with iii. 41. The variations are interesting. Here it is "for three mights": there it is "for three days." The meaning is the same, for a day is a period of 24 hours. But the point of view is different in each case. There it was from the point of view of the Ummator Congregation, among whom he worked by day; here the point of view is that of his individual soul, which spent the nights in prayer and praise. Notice again that at the end of the next verse, we have here, "In the morning" —showing again that the point of view is reversed.

2466. Time passes. The son is born. In this section of the Stra the centre of interest is Yahya, and the instruction is now given to him. 'Keep fast hold of God's revelation with all your might': for an unbelieving world had either corrupted or neglected it, and Yahya (John the Baptist) was to prepare the way for Jesus, who was coming to renew and re-interpret it.

Of the Book with might": And We gave him Wisdom 2467 Even as a youth,

- And pity (for all creatures) As from us, and purity: 2143 He was devout,
- And kind to his parents, And he was not overbearing Or rebellious.
- 15. So Peace on him
  The day he was born,
  The day that he dies,
  And the day that he
  Will be raised up
  To life (again)!

C. 139.—Next comes the story of Jesus and his mother
(xix. 16-40.) Mary. She gave birth, as a virgin, to Jesus,
But her people slandered and abused her
As a disgrace to her lineage. Her son
Did defend her and was kind to her. He
Was a servant of God, a true Prophet,
Blessed in the gifts of Prayer and Charity,
But no more than a man: to call him
The son of God is to derogate from God's
Majesty, for God is High above all
His Creatures, the Judge of the Last Day.

2467 Hukm, translated Wirdom, implies something more than Wudom; it is the Wisdom or Judgment that is entitled to judge and command, as in the matter of denouncing sin.

2468. John the Baptist did not live long. He was imprisoned by Herod, the tetrarch (provincial ruler under the Roman Empire), whom he had reproved for his sins, and eventually beheaded at the instigation of the woman with whom Herod was infatuated. But even in his young life, he was granted (1) wisdom by God, for he boldly denounced sin; (2) gentle pity, and love for all God's creatures, for he moved among the humble and lowly, and despied "soft raiment"; and (3) purity of life, for he renounced the world and lived in the wilderness. All his work he did in his youth. These things showed themselves in his conduct, for he was devout, showing love to God and to God's creatures, and more particularly to his parents (for we are considering that aspect of his hile): this was also shown by the fact that he never used violence, from an attitude of arrogance, nor equeratized a spirit of rebellion against human or divine Law.

2400. This is spoken as in the life-time of Yahya. Peace and God's Blessings were on him when he was born; they continue when he is about to die an unjust death at the hands of a tyrant; and they will be specially manifest at the Day of Judgment.

## SECTION 2.

- 16. TRelate in the Book (The story of) Mary, are When she withdrew From her family To a place in the East. are
- 17. She placed a screen
  (To screen herself) from them;
  Then We sent to her
  Our angel, and he appeared
  Before her as a man
  In all respects.
- 18. She said: "I seek refuge From thee to (God) Most Gracious: (come not near) If thou dost fear God."
- 19. He said: "Nay, I am only A messenger from thy Lord, (To announce) to thee The gift of a holy son." 3472
- 20. She said: "How shall I Have a son, seeing that No man has touched me, And I am not unchaste?"
- 21. He said; "So. (it will be): Thy Lord s.ith, 'That is Easy for Me: and (We Wish) to appoint him As a Sign unto men And a Mercy from Us': "

قَادُكُونِ الْكِتَابِ مَرْمَ إِذِانْتَذَنَ الْمُلْكِامَكِمَ الْمُلْكِمَ مِنْ الْمُلْكِمَ الْمُلْكِمَ الْمُلْكِمَ الْمُلْكِمَ الْمُلْكِمَ الْمُلْكِمَ الْمُلْكِمِ الْمُلْكِمِينَا الْمُلْكَمِ الْمُلْكِمِينَا الْمُلْكَمِينَا الْمُلْكِمِينَا الْمُلْكِمِ الْمُلْكِمِينَا الْمُلْكِمِينَا الْمُلْكِمِينَا الْمُلْكِمِينَا اللّهِ الْمُلْكِمِينَا اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ ال

ة لنتسكامُ عَالَةً للنَّايِس وَرَ-

<sup>2470.</sup> Cf. the story of Mary as related in iii 42-51. Here the whole theme is different: it is the personal side of the spiritual experiences of the worshippers of God in relation to their families or environment.

<sup>2471.</sup> To a private eastern chamber, perhaps in the Temple. She went into privacy, from her people and from people in general, for prayer and devotion. It was in this state of purity that the angel appeared to her in the shape of a man. She thought it was a man. She was frightened, and she adjured him not to inyade her privacy.

<sup>2472.</sup> God had destined her to be the mother of the holy Prophet Jesus Christ, and now had come the time when this should be announced to her.

<sup>2473.</sup> The mission of Jesus is announced in two ways (1) he was to be a Sign to men; his wonderful birth and wonderful life were to turn an ungodly world back to God; and (2) his mission was to bring solace and salvation to the repentant. This, a spowe way or other, is the case with all apostless of God, and it was pre-emimently so in the case of the holy Apostle Muhammad. But the point here is that the Israelites, to whom Jesus was sent, were a hardened race, for whom the message of Jesus was truly a goosple of Mercy.

It is a matter (So) decreed." 971

So she conceived him, And she retired with him To a remote place,<sup>2475</sup>

And the pains of childbirth
Drove her to the trunk
Of a palm-tree:
She cried (in her anguish):
Ah! would that I had
Died before this! would that
I had been a thing
Forgotten and out of sight! "Beffe

But (a voice) cried to her From beneath the (palm-tree); "Grieve not! for thy Lord Hath provided a rivulet Beneath thee;

- '5." And shake towards thyself. The trunk of the palm-tree: It will let fall. Fresh ripe dates upon thee. MATT
- 26. "So eat and drink.
  And cool (thine) eye."
  And if thou dost see
  Any man, say, 'I have

@ \* فَمُلَتُهُ ۚ فَأَنْتَذَتْ بِدِيمَكَأَنَّا فَصِيًّا

قَالَمَا مَا الْفَاصُ لِلْ جِذْعِ الْفَكَلَةِ
 قَالَتْ يَلْنَسَنِي مِنْ قَسْلَ هَاناً وَكُنْ نَسْمًا
 مَنْ مِنْ يَالْمَنْ مِنْ قَسْلَ هَاناً وَكُنْ نَسْمًا

® فَنَادَهَا مِن فَيْنِيَّا أَلَّا فَعْزَنِي فَذَبَحَسَلَ رَبُّكِ نَحْنَارِ سَرِيًّا

® وَهُزِي َ لَكِنْ لِي بِمِنْعُ الْغَنْ لَهَ نُسَافِيطُ عَلَىٰكُ رُطِّلُكِ جَنَّا

@ فَحَلِي وَأَشْرِي وَقَرِي عَنِيكًا قَالِمَنَا تَرَينَ مِنَ ٱلْمِسَدِرِ أَعَمَّا فَقُولِ لِهِ فِي

2474. For anything that God wishes to create, He says "Be", and it is (Cf. iii. 47). There is no interval between His decree and its accomplishment, except such as He imposes by His decree. Time may be only a projection of our own minds in this world of relativity.

2475. The annunciation and the conception, we may suppose, took place in Nazareth (of Galilee), as of miles north of Jerusalem. The delivery took place in Bethlehem about 6 miles south of Jerusalem. It was a remote place, not only with reference to the distance of 71 miles, but because in Bethlehem itself the birth was in an obscure corner under a palm-tree, from which perhaps the babe was afterwards removed to a manger in a stable.

2476. She was but human, and suffered the pangs of an expeciant mother, with no one to attend on her. The circumstances being peculiar, she had got far away from her people.

2477. Unseen Providence had seen that she should not suffer from thirst or from hunger. The rivulet provided her with water also for ablutions.

2478. Cool thine syst: An idiom for "comfort thyself and be glad". The literal meaning should not, however, be lost sight of. Sho Was to cool her eyes (perhaps full of tears) with the fresh water of the rivulet and take comfort that a remarkable babe had been bord to her. She was also to look round, and if any one came near, she was to decline all conversation. It was quite true: she was under a vow, and could not talk to any one

lav

Vowed a fast to (God) Most Gracious, and this day Will I enter into no talk With any human being" " <sup>3678</sup>

- 27. At length she brought
  The (babe) to her people,
  Carrying him (in her arms).
  They said: "O Mary!
  Truly an amazing thing
  Hast thou brough!
- 28. "O sister of Aaron! sen
  Thy father was not
  A man of evil, nor thy
  Mother a woman upchaste!"
- 29. But she pointed to the babe. Start
  They said: "How can we
  Talk to one who is
  A child in the cradle?"
- 30. He said: "I am indeed A servant of God: He hath given me Revelation and made me A prophet;
- "And He hath made me-Blessed wheresoever I be.

نَدَرْثُ لِلرَّغُونِ صَوْمًا فَلَنْ الْسَكِيْدَ الْوَمْوَانِينًا

اَنَفْ بِهِ عَفْرَهُمَ اتَحْسَلُمُّهُ
 اَلُوْ الْمَهْ الْمُعْلِمُ لَلْقَلْدُ جِنْفِ شَيْدًا فَرَيَّا

يَّالُخْكَ هُمُونَ مَاكَانَ أَبُولِهِ
 امْرَأْسَوْمِ وَمَاكَانَتْ أُمُّلِ بَغِيَّا

قَاضَارَ فَ إِلَيْهِ قَالُوا كَيْفَ تُنْكُمُ
 تَنْكَانَ فِي ٱلْمَلْدِ صَرِيكًا

قَالَ إِنْ عَبْدُ اللَّهِ اللَّلَّمِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ الللَّلْمِي اللّلْمِي الللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ

@ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَاكَنْكُ

2479. She was to decline all conversation with man or woman, on the plea of a vow to God. The "fast" here does not mean abstinence literally from eating and drinking. She has just been advised to eat the dates and drink of the stream. It means abstinence from the ordinary household meals, and indeed from human intercourse generally.

2480. The amazement of the people knew no bounds. In any case they were ready to think the worst of her, as she had disappeared from her kin for some time. But now she comes, shamelessly parading a babe in her arms! How she had disgraced the house of Aaron, the fountain of priesthood! We may suppose that the scene took place in the Temple in Jerusalem, or in Nazareth,

4881. Aamon the brother of Moses was the first in the line of Israelite priesthood, Mary and her cousin Elisabeth (mother of Yahyā) came of a priestly family, and were therefore "sisters of Aaron" or daughters of 'Imrān (who was Aaron's father). See n. 373 to iii, 35. Mary is reminded of her high lineage and the unexceptionable morals of her father and mother. How, they said, she had fallen, and disgraced the name of her progenitors!

2482. What could Mary do? How could she explain? Would they, in their censorious mood, accept her explanation? All she could do was to point to the child, who, she knew, was no ordinary child. And the child came to her rescue. By a miracle he spoke, defended his mother, and preached—to an unbelieving audience. See iii. 46, and n. 398.

And hath enjoined on me Prayer and Charity as long As I live; 2483

- 32. "(He) hath made me kind To my mother, and not Overbearing or miserable; 2488
- 33. "So Peace is on me The day I was born, The day that I die, And the day that I Shall be raised up To life (again)"! \*\*\*\*\*
- 34. Such (was) Jesus the son
  Of Mary: (it-is) a statement
  Of truth, about which
  They (vainly) dispute. 2196
- 35. It is not befitting
  To (the majesty of) God
  That He should beget
  A son. Glory be to Him!
  When He determines
  A matter, He only says
  To it, "Be", and it is.
- 36. Verily God is my Lord And your Lord: Him

ه وَانَ اللَّهُ رَنَّى وَلِيَّةً

2483 There is a parallelism throughout the accounts of Jesus and Yahyā, with some variations. Both the parallelisms and the variations are interesting. For instance Jesus declares at the very outset that he is a servant of God, thus negativing the false notion that he was God or the son of God. The greatness of Yahyā is described in xix. 12-13 in terms that are not applied to Jesus between xix 14-15 as applied to Yahyā are in almost identical terms with those applied to Jesus between Xix 32-33. Devotion in Irrayer and Charity is a good description of the Church of Christ at its best, and pity, puirly, and devotion in Yahyā are a good description of the ways leading to Prayer and Charity, just as John left to Jesus.

2384 Overbearing violence is not only unjust and harmful to those on whom it is practised; it is perhaps even more harmful to the person who practises it, for his soul becomes turbufu unsettled, and ultimately unhappy and wretched,—the state of those in Hell. Here the negative qualities are "not overbearing or miserable". As applied to John they were "not overbearing or rebellhous." John bore his pounishment from the State without any protest or drawing bar.

2485 Cf xix 15, and n. 2409 Christ was not crucified (iv. 157). But those who believe that he never died should ponder over this verse,

248). The disputations about the nature of Jesus Christ were vain, but also persistent and sangunary. The modern Christian churches have thrown them into the background, but they would do well to abandon trational dogmas altogether.

2487. Bogetting a son is a physical act depending on the needs of men's animal nature. God thigh is independent of all needs, and it is derogatory to Him to attribute such an act to Him, It is meetly a critic of pagan and antiropomorphic materialist superstitions.

Therefore serve ye: this is A Way that is straight. Hes

- 37. But the sects differ
  Among themselves: and woe
  To the Unbelievers because
  Of the (coming) Judgment 2005
  Of a momentous Day!
- How plainly will they see
   And hear, the Day that
   They will appear before Us!
   But the unjust to-day
   Are in error manifest! smo.
- 39. But warn them of the Day Of Distress, <sup>3981</sup> when The matter will be determine For (behold,) they are neglige And they do not believe!
- 40. It is We Who will inherit 2012
  The earth, and all beings
  Thereon: to Us will they
  All be returned.

C. 140.—Abraham pleaded with loving earnestness (xix. 4)-65.)

With his father to accept the truth of God:
He was turned out, but he retained
His gentleness and was blessed. Moses
Asked for the aid of his brother Aaron
And was true to his people. Isma'il

Was loyal to his father and his God, and was
A willing and accepted sacrifice to God.

2488. As opposed to the crooked supersitions which take refuge in all sorts of metaphysical sophistries to prove three in one and one in three. In the Qur-an there is no brookedness (xviii. 1), Christ's teaching was simple, like his life, but the Christians have made it prooked.

<sup>2489.</sup> Judgment: the word in the original is Mosh-had, which implies many things. (1) the time or place where evidence is taken, as in a Court of Judgment; (2) the time or place where people are produced (to be judged); and (3) the occasion for such production for the taking of evidence. A very expressive phrase for the Day of Judgment.

<sup>2490,</sup> Cf. 1 22, and that whole passage, where the Resurrection is described,

<sup>2491.</sup> Hasrat: Sighs, sighing, regrets, distress.

<sup>2492.</sup> Ct. iii. 180, n. 485; xv. 23 n. 1964. Material property passes from one tranother: when one dies, another inherits it. God gives life and death, and all that survives after physical death goes back to God, the original source of all things.

FC. 140.

Idrīs in his highest station held fast To truth and integrity. Thus are the righteous Shown true in their personal environment. And inherit the Bliss in which the salutation Is Peace-perfect Peace, the reward of the Constant,

776

## SECTION 3.

- 41. (Also) mention in the Book (The story of) Abraham: He was a man of Truth. A prophet.
- 42. Behold, he said to his father: 9198 "O my father! why Worship that which heareth not And seeth not, and can Profit thee nothing?
- 43. " O my father! to me Hath come knowledge which Hath not reached thee: 8004 So follow me: I will guide Thee to a Way that Is even and straight. 900
- 44. "O my father! serve not Satan; for Satan is A rebel against (God) Most Gracious. 2100
- 45, "O my father! I fear Lest a Penalty afflict thee 9497 From (God) Most Gracious, So that thou become To Satan a friend."

- 2493 The reference to Abraham here is in relation to his tender solicitude for his father, who had not received the light of Unity, and to whom Abraham wanted to be a guide and friend.
- 2494. Some are more receptive of Light than others. It is their duty and privilege to guide and point to the right Way.
- 2495. Sawiyan-right, smooth, even; complete, perfect; hence the derived meanings; in xix. 10, 'in full possession of all the physical renses'; in that context, 'not dumb': in xix. 17, when the angel appears in the form of a man, 'completely like' a man, a man 'in all respects.'
- 2496. The rebellion is all the more beinous and inexcusable, considering that God is Most Just, Most Merciful, Most Gracious.
- 2497. To entertain a feeling of friendliness, instead of aversion, to Evil, is in itself a degradation of our nature, a Penalty which God imposes on our deliberate rejection of the Truth And the friendliness to Evil also implies the sharing of the outlawry of Evil.

46. (The father) replied: "Dost thou Hate my gods, O Abraham? . . . If thou forbear not, I will Indeed stone thee: Now get away from me For a good long while!" aess

47. Abraham said: "Peace be
On thee: I will pray
To my Lord for thy
forgiveness;"
For He is to me

Most Gracious.

- 48. "And I will turn away
  From you (all) and from those
  Whom ye invoke besides God:
  I will call on my Lord:
  Perhaps, by my prayer to my Lord,
  I shall be not unblest."

  1 shall be not unblest."
- 49. When he had turned away
  From them and from those
  Whom they worshipped besides
  God, We bestowed on him
  Isaac and Jacob, and each one
  Of them We made a prophet. 2001

٥ قَالَ أَزَاغِبُ أَندَ عَنْ الْمِيْ يَلَا يُرَفِيتُمْ لَهِنَ | لَزَنَنكَ لَاَنْتُمَنَّ لِنَّ وَانْجُرُ فِي مِلْيَّكًا

٥ قَالُسَلَاْ عَلَيْكَ سَأَسْغَفِمُ لِكَ رَبِّ إِنَّهُ اللَّهُ وَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ كَانِ فِي تَخِيرًا

۞ وَأَغَيِّرُكُمْ وَمَالَدْعُونَ مِنْ دُولِئَالِهِ وَأَدْعُوٰلَ يَهِ عَنَى أَلَّا أَكُونَ بِدُعَاءَ رَبْدَ شَيْبًا

اَنَّ اَنَاءَ عَنَرَكُ عُرْهَا يَعْبُدُ وَنَ
 مِن دُونِ اللهِ وَهَنْنَ الذر انتعَق وَيَمْ عُونَةً
 وَكُدُّ جَمَانًا بَيْنًا

2498. Note the gentle persuasive tone of Abraham in his speeches in xis. 42.45 (for we may suppose those sentences to sum up a long course of arguments) and in xis. 47-48, contrasted with the brisque and repetient tone of the father's reply in this verse. The one was the outcome of the true Light which hadeome to Abraham from God, as the other was the outcome of Pagan arrogance and the worship of brute force. The spiritual lesson from this episode of Abraham's life may be stated in four propositions: (I) the plous son is dutiful to his father and wishes him well in all things, material and spiritual; (E) if the father refuses God's Light, the son will do his utmost to bring sich bas to forfeit his father's flow and renounce his home; (4) even if he father repels him and turns him out, his answer will be a soft answer, full of love and forgiveness on the one hand, but firmness on behalf of Truth on the other.

2499, Cf. iz. 114, where this promise of Abraham to pray for his father is referred to, and its limitations pointed out.

2500. Abraham left his father and the home of his fathers (Ur of the Chaldees) and never returned. He left because he was turned out, and because it was not possible for him to make any compromise with what was false in religion. In return for abuse, he spoke gentle words. And he expressed his fetvent hope that at least he (Abraham) would have God's blessing in reply to his prayers. Here was a prefigurement of another Hijrat many centuries later! In both cases the prayer was abundantly fulfilled.

2501 Isaac and Isaac's son Jacob are mentioned here as carrying on one line of Abraham's traditions. The other line was carried on by Isma'il, who is mentioned independently dive verses lower down, as his line got special honour in the Holy Prophet of Islam. That is why his mention comes after that of Moses Cf. xxi. 72.

50. And We bestowed
Of Our Mercy on them,
And We granted them
Lofty honour on the tongue \*\*\*
Of truth.

### SECTION 4.

- 51. A lso mention in the Book (The story of) Moses:
  For he was specially chosen,
  And he was an apostle
  (And) a prophet. Dog.
- 152. And We called him
  From the right side \*\*\*\*
  O' Mount (Sina'), and made
  Him draw near to Us,
  For mystic (converse).
  - 53. And, out of Our Mercy, 9008 We gave him his brother Aaron, (also) a prophet.

وَوَهُمْنِا لَمْمُ مِن تَرْمَيْنَا وَيُتَمَانَا الْمُشْرِلِكَانَّ الْمُشْرِلِكَانَّ الْمُشْرِلِكَانَّ اللهُ وَيَعْلَمُنَا اللهُ وَيَعْلَمُنَا اللهُ وَيَالَمُنَا اللهُ وَيَعْلَمُ اللهُ وَيَالُمُ اللهُ وَيَعْلَمُ اللهُ وَيَعْلِمُ اللهُ وَيَعْلَمُ اللهُ وَيَعْلَمُ اللهُ وَيَعْلَمُ اللهُ وَيْعَالِمُ اللهُ وَيَعْلَمُ اللهُ وَيَعْمُ اللّهُ وَيَعْلَمُ اللّهُ وَيَعْلَمُ اللّهُ وَيَعْلَمُ اللّهُ وَيَعْلَمُ اللّهُ وَيْنَالُهُ وَاللّهُ وَاللّ

وَوَهَمْنَا لَمُونِ نَحَيَثًا أَعَاهُ مُرُونَ
 نَبِيًا

2502. Abraham and his son and grandson Isaac and Jacob, and their line, maintained the banner of dos spiritual fruith for many generations, and they won deservedly high praise—the pitalse of truth—on the tongues of men. Abraham prayed that he should be praised by the tongue of truth among men to come in later ages: xxvi. 84. Ordinary praise may mean nothing: it may be due to selfish flattery on the part of others or artful management by the person praised. Praise on the tongue of succept truth is prinse indeed!

2503. Moses was (1) especially chosen, and therefore prepared and instructed in all the wisdom of the Egyptians, in order that he might free his people from Egyptian bondage; there may also be a reference to Mode's title of Kailmullah, the one to whom God spoke without the intervention of angels but behind a cloud see iv 164, and n 670; (2), he was a prophet (nobl), in that he received inspiration; and (3) he was an aposite (rasil) in that he had a Book of Revelation, and an Ummat or organised Community, for which he instituted laws.

2504. The incident here I think refers to the incidents described more fully in xx. 9-36; a reference may also be made to Exod in I. 184 and ix. 1-17. There is a great deal of mystic meaning. The time is when Moses (with his family) was travelling and grazing the flocks of his father-in-law Jethro, just before he pot lift commission from God. The place is somewhere near Mount Sinat (Jabal Mázia). Moses sers a Fire in the distance, but when he goes there, he hears a voice that tells him it is sacred ground. God asked him to put off his shoes and to draw near, and when he went near, great mysteries were revealed to him. He was given hos commission, and his brother Aaron was given to him to go with him and aid him. It is after that that he and Aaron went and faced Pharach in Egypt, as narrated in vit, 10-144, etc. The right side of the mountain may mean that Moses heard the voice from the right side of the mountain may have the figuralive meaning of "right" in Arabic, i.e., the side which was blessed or sacred ground.

2305. Moses was diffident, and reluctant to go to Pharaoh as he had an impediment in his tongue, and he asked that his brother Aaron should be associated with him in his mission. God in His Mercy granted his request; xxx 25-36.

- 54. Also mention in the Book (The story of) -! sma'il: He was (strictly) true To what he promised, so: And he was an apostle (And) a prophet.
- 55. He used to enjoin On his people Prayer And Charity, and he was Most acceptable in the sight Of his Lord.<sup>265</sup>
- 56. Also mention in the Book The case of Idris: \*\*\*\* He was a man of truth (And sincerity), (and) a prophet;
- 57. And We raised him To a lofty station.
- 58. PK hose were some
  Of the prophets on whom
  God did bestow His Grace,—
  Of the posterity of Adam,
  And of those whom 'We
  Carried (in the Ark)
  With Noah, and of
  The posterity of Abraham '\*
  And Israel—of those
  Whom 'We guided and chose.

2306. Ismā'li was Zahiisullab. i.z., the chosen sacrifice of God in Muslim tradition. When Abraham told him of the sacrifice, he voluntarily offered himself for it, and never flunched from his promise, until the sacrifice was redeemed by the substitution of a ram under God's commands. He was the fountain-head of the Arabian Ummat, and in his posterity came the Apostle of God. The Urhimat and the Bogk of Islam reflect back the apostlephip on Ismā'li.

2507. An acceptable sacrifice : see last note.

2508. Idris is mentioned twice in the Qurda, risc, where and in xxi 85, where he is mentioned among (Gen. v. 21-24), may or may not be correct. Nor are we justified in interpreting verse 37 here as meaning the same thing as in Gen. v. 21 ("God took him"), that he was taken up without passing through the portals of death. All we are told is that he was a man of truth and sincerly, and a prophet, and that he had a high position among his people. It is this point which brings him in series of men just mentioned: he kept himself in touch with his people, and was honoured among them. Spiritual progress need not cut us off from our people, for we have to help and guide them. He kept to truth and pleyt in the highest station.

2509. The earlier generations are grouped into three epochs from a spiritual point of view: (1) from Adam to Nosh, (2) from Nosh to Abraham, and (3) from Abraham to an indefinite time, say to the time when the Message of God was corrupted and the need arose for the final Apostle of Unity and Truth. Sciel is adotter name for Jacob.

Whenever the Signs
Of (God) Most Gracious
Were rehearsed to them, 3110
They would fall down
In prostrate adoration
And in tears.

- 60. Except those who repent And believe, and work Righteousness: for these Will enter the Garden And will not be wronged In the least,—
- 61. Gardens of Eternity, those
  Which (God) Most Gracious
  Has promised to His servants
  In the Unseen: for His promise
  Must (necessarily) come to pass.
- 62. They will not there hear Any vain discourse, but Only salutations of Peace: Research And they will have therein Their sustenance, This morning And evening.

- 2510. The original is in the Agrist tense, implying that the "Posterity" alluded to includes not only the apostles but their worthy followers who are true to God and unhold His standard.
- 2511. This selfish godless posterity gains the upper hand at certain times, but even then there is always a minority who see the error of their ways, repent and believe, and live righteous lives. They are not penalised in the Hereafter because they were associated with the ungodly in time. They reap the full reward of their faith and righteousness.
- 2512. Salām, translated "Peace", has a much wider signification. It includes (1) a sense of security and permanence, which is unknown in this life; (2) soundness, freedom from defects, perfection, as in the word salīm; (3) preservation, salvation, deliverance, as in the word salīm (4) subservation, accord with those around us; (5) resignation, in the sense that we are salished and not discontented; besides (6) the ordinary meaning of Peace, i.e., freedom from any jarring element. All these shades of meaning are implied in the word Islām. Heaven therefore is the perfection of Islām.
- 2513. Sustemance in the highest metaphorical sense, all the means of perfect satisfaction of the soul and its complete self-expression in the new conditions, which we can only imagine vaguely in our material life. Morning and evening: i.e., early and late, all the time, always.

781

63. Such is the Garden which
We give as an inheritance
To those of Our servants
Who guard against evil.

64. (We he angels say:) 2514
"We descend not but
By command of thy Lord:
To Him belongeth what is
Before us and what is
Behind us, and what is
Between: and thy Lord
Never doth forget,—

65. "Lord of the heavens.
And of the earth,
And of all that is
Between them: so worship Him,
And be constant and patient
In His worship: knowest thou
Of any who is worthy
Of the same Name as He?" \*\*\*

﴿ فَالْمَنَ الْمُنَّةُ الْإِنْ فُولِتُ مِنْ عَبَادِمَا
 ﴿ فَالْمَنْ الْمُنْ الْمِنْ الْمُنْ مِنْ عَبَادِمَا
 ﴿ وَمَا مَنَ مُنَ الْمُنْ الْمِنْ الْمَنْ اللَّهِ مَا اللَّهُ مُنَا اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ مَا مُنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا

C. 141.—(Why should man disbelieve in the Hereafter?

(XIX. 66.98.) We all must pass through the fire of temptation,
But God Most Gracious will save us
If we accept Him and do right. Sin
May have its respite, but must run
To its own destruction. We must not
Dishonour God by holding false
And monstrous ideas of Him. Glory
To Him that He cares for all His creatures!

SECTION 5.

66. Man says: "What! When I am dead, shall I Then be raised up alive?" @ وَيَغُولُا لَايِنسَكُ أَءَ ذَا مَامِثُ لَسَوْفَ أَخْرُجُ حَيَّاً

23.4. We are apt to be impatient of the exits we see around us. We may give of our best service to God, and yet see no results. In our human short-sightedness we may complian within oursieves. We may address the Spirit of God, as Shelley addressed the Spirit of Poesty, "Ragely, rarely comest thou, Spirit of Delight!" But we must not be impatient. The angels of Grace come not haphazard, but by command of God according to His Universal Will and Purpose. God does not forget. If things are delayed, it is in accordance with a wise providence, which cares for all. Our plain duty is to be patient and constant in His service.

2515. The more we taste of the truth and mystery of life, the more do we realise that there is no to be mentioned in the same breatil as God. He is above all names. But when we think of His beautiful qualities, and picture them to ourselves by names which give us some idea of Him, we can search the whole wide world of our imagination, and we shall not find another to be compared with Him in name or quality. He is the One: praise be [0 Him]

67. But does not man
Call to mind that We
Created him before
Out of nothing?

69. Then shall We certainly
Drag out from every sect.
All those who were worst
In obstinate rebellion
Against (God) Most Gracious.

 And certainly We know best Those who are most worthy Of being burned therein.

- 71. Not one of you but will asse Pass over it: this is, With thy Lord, a Decree Which must be accomplished.
- 72. But We shall save those Who guarded against evil, And We shall leave The wrong-doers therein, (Humbled) to their knees.

أولابنك ألاسك ألك خلقت أو المستبدئا
 مَثِلُ لَهُ لَالْمِنْ اللهِ الله

2316. The disbelief in a future state is not merely a philosophic doubt, but a warped will, a disingensous obstinacy in face of our inner spiritual instincts and experiences. We were onthing before. Cannot the same God Who created us out of nothing also continue our personality? But if we refuse to accept His light and guidance, our state will grow worse and worse. We shall be deprived of His grace. We shall be herded with the Evil Ones. In utter humiliation we shall be faced with affire consequences of our refusal of Truth.

2517. Round about Hell: There are many ways leading to evil, and people get to it from all round. Hence the allegory of the seven Gates to Hell; see xv. 44, and n. 1977.

2518. Three interpretations are possible. (1) The general interpretation is that every soul must pass through or by or over the Fire. It may be the fire of temptation or anxiety or distress; but they must see Hell. Those who have had Taqwa (see a 16 to ii. 2) will be saved by God's Mercy, while unrepentant sinners will suffer the torments in ignominy. (2) It we refer the pronoun "you" to those "in obstinate rebellion" in overse 60 above, both leaders and followers in sin, this verse only applies to the wicked. (3) Some refer this verse to the Bridge over Hell, the Bridge \$\tilde{g}\_0 \tilde{g}\_0 \ti

- 73. MY hen Our Clear Signs
  Are rehearsed to them,
  The Unbelievers say to those
  Who believe, "Which of the two
  Sides is best in point of
  Position? which makes the best
  Show in Council?" " [22]
- 74. But how many (countless)
  Generations before them
  Have We destroyed,
  Who were even better
  In equipment and in glitter
  To the eve?
- 75. Say: "If any men go
  Astray, (God) Most Gracious
  Extends (the rope) to them,
  Until, when they see
  The warning of God (being
  Fulfilled)—either in punishment 2000
  Or in (the approach of)
  The Hour,—they will
  At length realise who is
  Worst in position, and (who)
  Weakest in forces!
- 76. "And God doth advance In guidance those who seek Guidance: and the things That endure, Good Deeds, sait Of thy Lord, as rewards, And best in respect of (Their) eventual returns."

قَالِمَا مُثَلُّ مَلْهُمْ الْمُثَنَّ الْمِيْنَدُو قَالَ الْمُثَنَّ الْمِيْنَدُو قَالَ الْمَدِّنَ الْمَثْنَ الْمِيْنَدُو قَالَ اللَّهِ مَنْ الْمُثَنَّ الْمُثَنِّ الْمُثَنَّ الْمُثَنِّ الْمُثَنِيلُ الْمُثَنِّ الْمُثِلِ الْمُثَنِّ الْمُنْمُ الْمُنْ

۞ ڡڵڡڹ۪ڪاڽ ڦالصلىلۇ قابتىددلە اَلْتَكُنُّ مِنَا َحَتَى اِنْالرَّا وَالْمَالُوعِدُونَ لِمَا اَلْمِنَا بِسِي مِلْمِالْكَمَاعَةُ فَسَيْمِهُ لُونِ مَنْ هُوِيْنَكُنْ فِرَكِمَا الْوَالْسِكَاعَةُ فَسَيْمِهُ لُونِ مَنْ هُوِيْنَكُنْ فِرَكِمَا الْوَالْسِكَامُونِ

۞ وَرَنِيكُ اللهُ الْإِرْبِيَ اَ هَٰمَـٰذَ وَاهْدَكُمُّ وَالْبَهِيِّيُكُ الصَّلِكَ لُكُ خَيْرُ عِندَ رَبِئِكَ فَوَالِمَا وَخَيْرُكُمْزَةً

2319 The Unbelievers may, for a time, make a better show in worldly-position, or in people's assemblages where things are judged by the counting of heads. But Truth must prevail even in this world, and ultimately the positions must be reversed.

230. God's warning is that every evil deed must have its punishment, and that there will be a Hereafter, the Day of Judgment, or the Hour, as it is frequently called. The punishment of evil often begins in this very life. For instance, over-indulgence and excessed of all kinds bring on their Nemesis quite soon in this very life. But some subtler forms of selfishness and sign will be punished—as every evil will be punished—in its own good time, as the Hour approaches. In either case, the arrogant boasting suners will realise that their faunt—who is best in position and in forces? (xx 73)—is turned against themselves.

251. These lines are the same as in xviii. 46 (second clause), (where see n. 2387), except that the word moradd (eventual returns) is here substituted for a mail (hope). The meaning is practically the same: but "hope" is more appropriate in the passage dealing generally-with this world's goods, and "eventual returns" in the passage dealing with the sinner s specific investments and commitments in world'y position and organised cliques.

77. In ast thou then seen
The (sort of) man who
Rejects Our Signs, yet
Says: "I shall certainly
Be given wealth and children?" "534

78. Has he penetrated to The Unseen, or has he Taken a contract with (God) Most Gracious?

80. To Us shall return \*\*\*\*
All that he talks of,
And he shall appear
Before Us bare and alone.

81. And they have taken
(For worship) gods other than
God, to give them
Power and glory! 4335

 Instead, they shall reject
 Their worship, and become Adversaries against them. اَوْتِيْتَ الْدِي كَنْتِ كَالِيْتَ وَقَالَ
 الأُونَةِ مِنْ مَالاً وَوَلَماً
 اَعْلَمْ الْمَثِنَ مَالاً وَالْحَدَدَ عِنْدَ الْوَجْنِ عَلَيْماً
 اَعْلَمْ الْمَثِنَ الْمَثْنِ مَا الْمَثْولُ وَتَمَلَّلُ اللّهِ مِنْ اللّهِ مَا اللّهُ مَا الل

2522. Besides the man who boasts of wealth and power in actual possession, there is a type of man who boasts of getting them in the future and builds his worldly hones thereon. Is he sure? He denies God, and His goodness and Mercy. But all good is in the hands of God. Can such a man then bind God to bless him when he rejects faith in God? Or does he pretend that he has penetrated to the mysteries of the future? For no man can tell what the future holds for him.

2523. Such a man deserves double punishment,—for rejecting God, and for his blasphemies with His holy name.

2524. Literally, "We shall inherit" Cf. xix. 40, and n 2492. Even if the man had property and power, it must go back to the Source of all things, and the man must appear before the Judgment-seat, alone and unaccompanied, stripped of all the things from which he expected so much!

2525. 'Izzwexalted rank, glory, power, might, the ability to impose one's will or to carry out one's will.

2526.  $\dot{C}f$ , x. 28-30, where the idols deny that they knew anything of their worship, and leave their worshippers in the lurch; and v. 119, where Jesus denies that he asked for worship, and leaves his false worshippers to the punishment or the mercy of God,

# SECTION 6.

- 83. Seest thou not that We Have set the Evil Ones on Against the Unbelievers, To incite them with fury?
- 84. So make no haste
  Against them, for We
  But count out to them
  A (limited) number (of days).
- 85. The day We shall gather The righteous to (God) Most Gracious, like a band Presented before a king for honours,
- 86. And We shall drive
  The sinners to hell,
  Like thirsty cattle
  Driven down to water,—
- 87. None shall have the power
  Of intercession, but such a one
  As has received permission
  (or promise)
  From (God) Most Gracious.
- 88. They say: "(God) Most
  Gracious
  Has begotten a son!"
- 89. Indeed ye have put forth
  A thing most monstrous!

الدَّرَا النَّالَ التَّبَا عابَ
 عَلَى الْحَيْدِينَ تَوْدُهُ مَا أَذَا
 الحَيْدِينَ تَوْدُهُ مَا أَذَا
 الدَّنَّ الْمُتَنِيدَ إِنَّا الْحَدُ لَمُهُ مَا مَنَا
 الدَّنَ النَّتِيدِينَ إِلَى التَّمَنِ وَفَ مَا
 وَيَرْتَعَنَّهُ وَالْفُرِهِ إِنَّا إِلَى الرَّمَنِ وَفَ مَا
 وَيَرْتَعَنَّهُ وَالْفُرِهِ إِنَّا إِلَى الرَّمَنِ وَفَ مَا
 وَيَرْتُعَنَّمُ وَلَا الْمُرْعِدِينَ إِلَى الْمَعْمَدَ وَلَا الْمُرْعِدِينَ إِلَى الْمَعْمَدَ وَلَا الْمُرْعِدِينَ إِلَى الْمُعَمِدَ وَلَا الْمُرْعِيدَ وَلَا الْمُرْعِدِينَ إِلَى الْمُعْمَدِينَ إِلَى الْمُعْمَدَ وَلَا الْمُرْعِدِينَ إِلَى اللَّهُ عَلَى الْمُرْعِدَ وَلَا الْمُرْعِدَ وَلَا الْمُرْعِدِينَ إِلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ اللللّهُ اللللّهُ اللللللللّهُ اللللّهُ اللّهُ الللّهُ الللللّهُ ال

﴿ لَا مُلِحُونَ اللَّهَ عَلَى اللَّهُ عَلَى اللَّهَ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّى اللَّهُ عَلَّهُ اللَّهُ عَلَّا عَلَّهُ عَلَّا عَلَّا عَلَى اللَّهُ عَلَّا عَلَّهُ عَلَّا عَلَّهُ عَلَّا عَلَى اللَّهُ عَلَّهُ عَلَّهُ عَلَّا عَلَّا عَل

@ وَهَا لُواْ ٱلْخَنَذَ ٱلزَّخُنُ وَلَا

@لْقَدْجِتْنُهُ أَنْهُ اللَّهُ اللَّهُ

2327. Under the laws instituted by God, when evil reaches a certain stage of rebellion and defiance, it is left to gather momentum and to rush with fury to its own destruction. It is given a certain amount of respite, as a last chance; but failing repentance, its days are numbered. The godly therefore should not worry themselves over the apparent worldly success of evil, but should get on with their own duties in a spirit of trust in God.

2528. Note the contrast between the saved and the doomed. The one march with dignity like honoured ones before a king, and the other rush in anguish to their punishment like a herd of cattle driven down by thirst to their watering place. Note the metaphor of the water. They rush madly for water but are plunged into the Fire!

253). The belief in God begetting a son is not a question merely of words or of speculative thought. It is a stupendous blasphemy against God. It lowers God to the level of an animal. If combined with the doctrine of viratious atonement, it amounts to a negation of God's justice and man's personal responsibility. It is destructive of all moral and spiritual order, and is condemned in the strongest possible terms.

- 90. At it the skies are ready To burst, the earth To split asunder, and The mountains to fall down In utter ruin.
- 91. That they should invoke A son for (God) Most Gracious.
- 92. For it is not consonant
  With the majesty of (God)
  Most Gracious that He
  Should beget a son, 8500
- 93. Dot one of the beings in the heavens and the earth But must come to (God) Most Gracious as a servant.
- 94. He does take an account Of them (all), and hath Numbered them (all) exactly. 271
- 95. And everyone of them Will come to Him singly On the Day of Judgment.
- 96. On those who believe
  And work deeds of righteousness,
  Will (God) Most Gracious
  Bestow Love. 2001
- 97. So have We made The (Qur-ān) easy In thine own tongue, That with it thou mayest give

<sup>2530.</sup> This basic principle was laid down early in the argument (xix. 35). It was illustrated by a reference to the personal history of many aposites, including Jesus himielf, who behaved justily as men to their kith and kin and humbly served God. The evil results of such superstitions were pointed out in the case of many previous generations which went to their ruin by dishonouring God. And the argument is now rounded off towards the close of the Sora.

<sup>2531.</sup> God has no sons or favourites or parasites, such as we associate with human beings. On the other hand every creature of His gets His love, and His cherishing fare. Everyone of them, however humble, is individually marked before His Throne of Justice and Mercy, and will stand before Him on his own deserts.

<sup>2532.</sup> His own love, and the love of man's fellow-creatures, in this world and in the Hereafter. Goodness breeds love and peace, and sin breeds hatred and contention.

IS. XIX. 97-98.

Glad tidings to the righteous, And warnings to people Given to contention.

98. But how many (countless)
Generations before them sen
Have We destroyed? Cansi thou
Find a single one of them
(Now) or hear (so much
As) a whisper of them?

(١٩) سودة مريم لِلْهِيَّلِيَّهِ الْمُثَنِّدِينَ وَتُسْفِدُرَيهِ عَفْوهَا لُدُّا

وَكَمْ أَهْلَكُنَا قَالَهُ مِن فَرْنِ

 مَن أَيْنُ مِنْ مُعِن أَعَدٍ أُونَتَ مُع مَن أَعدٍ أُونَتَ مُع مَن أَعدٍ أُونَتَ مُع مَن أَلَا
 رِكْزًا



<sup>2533.</sup> Cf. xix 74, from which this sentence is brought up as a reminiscence, showing the progress of me, the Guidance which God gives to the good, the degradation of blasphemy, the respite granted, and the final End, when personal responsibility will be enforced.

# INTRODUCTION TO SURA XX (Ta Ha).

The chronology of this Sûra has some significance: it has some relation to the spiritual lessons which it teaches,

It was used with great effect in that remarkable scene which resulted in Hadhrat 'Umar's conversion, and which took place about the seventh year before the Hijrat.

The scene is described with dramatic details by Ibn Hisham. 'Umar had previously been one of the greatest enemies and persecutors of Islam. Like his blood-thirsty kinsmen the Quraish, he meditated slaying the Prophet; when it was suggested to him that there were near relations of his that had embraced Islam. His sister Fatima and her husband Sa'id were Muslims, but in those days of persecution they had kept their faith secret. When 'Umar went to their house, he heard them reciting this Sūra from a written copy they had. For a while they concealed the copy. 'Umar attacked his sister and her husband, but they bore the attack with exemplary patience, and declared their faith. 'Umar was so struck with their sincerity and fortitude that he asked to see the leaf from which they had been reading. It was given to him: his soul was touched, and he not only came into the Faith but became one of its strongest supporters and champions.

The leaf contained some portion of this Sura, perhaps the introductory portion. The mystic letters Ta Ha are prefixed to this Sura. What do they mean? The earliest tradition is that they denote a dialectical interjection meaning "O man!" If so, the title is particularly appropriate in two ways. (1) It was a direct and personal address to a man in a high state of excitement, tempted by his temper to do grievous wrong, but called by God's Grace, as by a personal appeal, to face the realities, for God knew his inmost secret thoughts (xx. 7); the revelation was sent by God Most Gracious, out of His Grace and Mercy (xx. 5). (2) It takes up the story from the last Sura, of man as a spiritual being and illustrates it in further details. It tells the story of Moses in the crisis of his life when he received God's Commission and in his personal relations with his mother, and how he came to be brought up in the Pharaoh's house, to learn all the wisdom of the Egyptians, for use in God's service, and in his personal relations with Pharaoh, whom we take to be his adoptive father (xxviii. 9). It further tells the story of a fallen soul who misled the Israelites into idolatry, and recalls how man's Arch-enemy Satan caused his fall. Prayer and praise are necessary to man to cure his spiritual blindness and enable him to appreciate God's revelation.

Summary.—The revelation of God (the Qur-an) is not an occasion of distress, but is a gift of mercy from God Most Gracious (xx. 1-8, and C. 142).

How Moses was first chosen, and led to his mission to Pharaoh with his brother Aaron (xx. 9-36, and C. 143).

... How the mother of Moses was directed to cast the infant Moses into the river, to be brought up in Pharaoh's house under God's own supervision, in order to preach to Pharaoh and declare God's glory (xx. 37-76, and C. 144).

How Moses was directed to lead his people and quell their rebellious spirit, and how that spirit was stirred up by Samiri (xx. 77-104, and C. 145).

On the Day of Judgment personal responsibility will be enforced, and God's Truth acknowledged: man should guard against Adam's enemy, Satan, and should renounce vanities, purify himself with prayer and praise, and await the call to God (xx: 105-135, and C. 146).

C. 142—God's revelation is not an occasion

In the constant of the constant occasion

In the constant occasion occasion

To show that God All-Knowing sits

On the throne of Mercy and guides all affairs.

There is no god but He: to Him

Belong all the most beautiful Names.

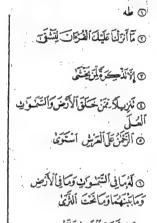
Sora XX.

Ta-Ha. (Mystic Letters, T. H.) \*\*\*\*

In the name of God, Most Gracious, Most Merciful.



- 1. Pea-Ha.259
- 2. We have not sent down
  The Qur-an to thee to be
  (An occasion) for thy distress, \*\*\*\*\*
- 3. But only as an admonition.
  To those who fear (God),—
- 4. A revelation from Him Who created the earth And the heavens on high.
- 5. (God) Most Gracious 2300
  Is firmly established
  On the throne (of authority).
- To Him belongs what is In the heavens and on earth, And all between them, And all beneath the soil.<sup>837</sup>
- 7. If thou pronounce the word Aloud, (it is no matter):



2534. For an explanation see the Int. oduction to this Sūra. If the meaning is "O man!", that is itself a mystic meaning, as explained, but the letters form a word and would not be classified strictly as Abbreviated Letters; see n. 25 40 ii. 1. This, however, is a question of classification and does not affect the meaning. That is conjectural, and no one can be dogmatic about it.

2535. God's revelation may cause some human trouble for two reasons: (1) it checks man's selfathness and narrowness of view, and (2) it annoys the wicked and causes them to jeer and persecute. These are mere 'nicidental things, due to man's own shortcommags. As far as the trouble is concerned, the revelation is meant to give a warning, so that persecutors may be reclaimed, (and of course for men of faith it is a comfort and consolation, though that point does not arise in this context).

2536. Cf, x. 3 n. 1386. If things seem to be wrong in our imperfect vision on this earth, we must temember that God, Who encompasses all Creation and sits on the throne of Grace and Mercy, is in command, and our Faith tells us that all must be right. God's authority is not like an authority on earth, which may be questioned, or which may not last. His authority is "firmly established"

2537. An exhaustive definition of everything we can conceive of—what is in the heavens, on the earth, or between, or within the bowels of the earth,

For verily He knoweth. What is secret and what Is yet more hidden. 1388

8. God! there is no god
But He! To Him belong
The Most Beautiful Names, \*\*289

يَصُلُمُ النِّسْرَقَا عَيْ ۞ٱلذَّكَ إِلَهُ إِلَا مُعَوِّلِهُ ٱلأَنْصَآءُ ٱلْحُسْنَىٰ

C. 143.—The story of how Moses was chosen and told (xx. 9.36.)

Of his mission, has a high mystic meaning. He was true to his family and solicitous For their welfare. Encamped in the desert, He saw a fire far off. Approaching. He found it was holy ground. God Did reveal Himself to him, so That he saw life in things lifeless, And light in his glorified Hand, that shone White with light divine. Armed

With these Signs he was told to go forth On his mission. But he thought of his brother Aaron, and prayed that God might join him In his mission, and his prayer was granted.

9. Fas the story of Moses \*\*\*\* Reached thee?

10. Behold, he saw a fire: 2543
So he said to his family.

﴿ وَهَا إِنَّالَ حَدِيثُ مُوسَى ﴿

2538. There are two or three implications. (1) Whatever you profess, or say alqud, gives no information to God: He knows not only what is secret and perhaps unknown to others, but what people take, spicial care to conceal. (2) It does you no good to make iosuncere professions; your hidden motives are known to Him, Who alone matters. (3) If you read the Word of God, or if you pray to God, it is not necessary to raise your voice; in either case, God will judge you by your inner thoughts which are tilke an open book to Him.

2539. Cf. xvii 110 and n. 2322. God is all in all, but the most beautiful things we can think of are referable to Him. A great deal is made, in our mystic philosophy, of the word "Name", which sums up attributes, and is almost entivalent to a Title of Honour.

2540. The story of Moses in its different incidents is told in many places in the Qur.Bn, and in each case the phase most appropriate in the context is referred to or emphasised. In it. 49-61, it was a phase from the religious history of mankind; in vii 103-102, it was a phase from the story of the Ummat (or nation) of Israel, and the story was continued to the times after Moses; in xvii 101-103, we have a picture of the decline of a solu in the strongance of Phanach; here, in xx. 9-24, we have a picture of the rise of a soul in the commission given to Moses from God; in kx. 25-36, we have his spiritual relationship with his brother Aacon; in xx. 37-40, we have his spiritual relation with his mother and sister, and his upbringing; in xx. 41-76, we have his spiritual combat with Pharach; and in xx. 77-98, we have his spiritual combat with his own people, the Israelites. For other incidents, consult the Index.

2341. A fire: It appeared like an ordinary fire, which always belokens the presence of men in a desert or a lonely place. Aloses made for it alone, to fetch the wherewithal for making a fire for his family, and perhaps to find some direction as to the way, from the people he should meet there. But it was not an ordinary fire. It was a Burning Bush: a Sign of the Glory of God.

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(۲۰) سورة طــه

"Tarry ye; I perceive A fire; pethaps I can Bring you some burning brand Therefrom, or find some guidance At the fire." \*\*\*\*

11. But when he came
To the fire, a voice
Was heard: "O Moses!

- 12, "Verily I am thy Lord!

  Therefore (in My presence) \*\*\*
  Put off thy shoes: thou art
  In the sacred valley Tuwa, \*\*\*
- 13. "I have chosen thee: Listen, then, to the inspiration (Sent to thee).
- 14. "Verily, I am God:
  There is no god but I:
  So serve thou Me (only),
  And establish regular prayer
  For celebrating My praise.
- "Verily the Hour is coming—\*\*\*
   My design is to keep it

® وَأَنَا اَخْتَرُنُكَ فَأَسْتَيْعِ لِمَا يُوَتَّقَ

۞ إِنَّنِتَ أَنَا اللَّهُ لَآلِلُهُ الْآَانَا أَمَّا عُبُدُنِ وَأَفِرِالْسَلَانَةِ لِيصِّيعَ

﴿ إِنَ السَّاعَةَ وَالِّهِ أَكُوا مُ

2542. The spiritual history of Moses begins here, It was his spiritual birth. His physical life, index, and upbringing are referred to later on, to illustrate another point. Moses, when he given up, left the palace of Pharaon' and went to the Midaintie people, in the Sinal peoinsula. He marred among them, and was now travelling with his family and his flocks, when he was called to his mission by God. He went to look for a fire for comfort and guidance. He found a higher and holier comfort and guidance. The whole passage is full of the highest mystic meaning, which is reflected in the short rhymed verses in the original. Both the rhythm and the meaning suggest the highest mystery.

2455. The shoes are to be put off as a mark of respect. In the parallel mystic meaning, Moses was now to put away his mere worldly interests, and anything of mere worldly utility, he having been chosen by the Most High God,

2344. This was the valley just below Mount Sinal, where subsequently he was to receive the Law. In the parallel mystic meaning, we are selected by trials in this humble life, whose valley is just as sacred and receives God's glory just as much as the heights of the Mount (Tar) if we but have the insight to cerceive it.

2545. The first need is to mend our lives and worship and serve God, as in the last verse. The next is to realise the meaning of the Hereafter, when every soul will get the meed of its conduct in this life.

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Hidden—<sup>2546</sup> for every soul To receive its reward By the measure of Its Endeavour.

- 16. "Therefore let not such as
  Believe not therein
  But follow their own
  Lusts, divert thee therefrom,""
  Lest thou perish!"...
- 17. " And what is that In thy right hand, O Moses?"
- 18. He said, "It is ""

  My rod; on it

  I lean; with it

  I beat down fodder

  For my flocks; and

  In it I find

  Other uses."
- 19. (God) said, "Throw it,..
  O Moses!"
- 20. He threw it, and behold! It was a snake, Active in motion. 2549

أُخفِه كَالِخَدَى كُلْ تَعْنِي كِلَ تَشْعَىٰ ( قَ لَلا بَصُلَدَ قَلْ عَنْهَا مَن لَا بُوْمِنْ يَهِ كَا وَالْتَعَ هُوَنُهُ فَكَرَدُىٰ وَالْتَعَ هُونُهُ فَكَرَدُىٰ ( وَمَا يَسُلُكَ بِيَدِيلَ يَسُوسَىٰ ( وَمَا يَسُلُكَ بِيَدِيلَ يَسُوسَىٰ وَأَهُنَّنُ بِهَا عَلَيْ عَلَى وَلِي فِيهَا مَنَارِبُ أُخْرَىٰ ( فَ الدَّا الْفِيهَا يَسُلُونِينَ ( فَ الدَّالِيةِ هَا يَعْمُونِينَ ( فَ الدَّالِيةِ هَا يَعْمُونِينَ ( فَ الدَّالِيةِ هَا يَعْمُونِينَ

2546. Ubif may mean either "keep it hidden", or "makeit manifest", and the Commentatois have taken, some one meaning and some the other. If the first is taken, it means that the exact hour of all when the lydgment comes is hidden from man; if the second, it means that the fact of the Judgment to come is made known, that man may remember and take warming. I think that both meanings are mobiled, as is the case in mixtue interoretation.

254). Moses had yet to meet the formidable opposition of the arrogant Pharaoh and his proud Egyptians, and laters the rebellion of his own people. In receiving his commission, he is warned of body dangers. The mystic meaning relates to main's own sool: when once the light reaches him the first to it, lest be perish. He will be best with dangers of all kinds around him: the worst will be the danger of unbeheving people who seem to thrive on their self-shiress and in following their own vain desires?

2548. Now comes the miracle of the rod. The rod itself has a manifold mystic meaning. First of all, the attention of Moses himself is drawn to it, and he thinks of the ordinary uses to which he

publis it in his daily life.

2349. C/i. viii. 107, where a different word (thu whān is used hir 's make', and the qualifying adjective is "plain (for all to see)". The scene there is before Pharaoh and his magicians and people: the object is to show the bollowness of their magic by a miracle: the rod appears before them as a long and creeping, withing seprent. Here there is a symbol to present God's Mystery to Mosse's mind and understanding: the rod becomes a Hairy (a dire snake), and its adirect motion is what is most to be impressed on the mind of Moses, for there were no other spectators. So the highest spiritual mysteries can be grasped, which God's gift of insight, from the most ordinary things of daily use. Once they are grasped, there is no question of fear. They really are the virtues of this life lifed up to the glorious spiritual plane.

21. (God) said, "Seize it, And fear not: We Shall return it at once To its former condition"...

22. " \*\* \*\* Qow draw thy hand \*\* So Close to thy side:

It shall come forth white
(And shining), without harm
(Or stain),—as another Sign,—

23. "In order that We May show thee (Two) of our Greater Signs.

24. "Go thou to Pharaoh, state For he has indeed Transgressed all bounds."

#### SECTION 2.

- 25. (MRoses) said: "O my Lord! Expand me my breast; "".
- 26. " Ease my task for me;
- 27." And remove the impediment 2534
  From my speech,
- 28. "So they may understand What I say:

قَالَ عُذْهَا وَلَا فَقَدُّ سُنْعِدُهَ الْكُولُ سِيرَبَهَا الْأُولُ وَ الْمَنْدُ اللّهُ الْمُؤْلِ الْمُحَالِدُ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللللّهُ الللللّهُ الللللللّهُ اللّهُ الللل

2530. The second of the greater Miracles shown to Moses was the "White (shining) Hand". Ordinarily, when the skin becomes white, it is a sign of disease, leprosy or something loatispome. Here there was no question of disease: on the contrary, the hand was glorinder, and it shone as with a divine light. Such a miracle was beyond Egyptian or human magic. So, the instruments of our activity in daily life may be sanctified by being pressed close to that side of our which is sprintual: then they become bright and shining mistruments for the carrying out of the divine Will. Or pethags pressing the hand close to the side may be a metaphor for casting off fear: a bird when agitated shakes its wings about, but presses them close to its body when it sits composed Cf Xxviii, 32.

2551. Moses, having been spiritually prepared, now gets bis definite commission to go to Pharaoh and point out the error of his ways. So inordinate was Pharaoh's vanity that he had it in his mind to say: "I am your Lord Most High!" (Exizit 24).

2552. The breast is reputed to be the seat of knowledge and affections. The gift of the highest spiritual insight is what he prays for first., C/, xeiv, 1. This was the most urgent in point of time. There are three other things he also asks for: vx, (1) God's help in his task, which at first appears difficult to him; (2) the gift of eloquence, and the removal of the impediment from his speech; and (3) the counsel and constant attendance with him of his brother Aaron, whom he loved and trusted, for he would otherwise be alone among the Egyptians.

2553. Literally, " Loosen a knot from my tongue".

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29, "And give me a Minister From my family.

30. "Aaron, my brother:

31. "Add to my strength "31 Through him.

32. "And make him share My task:

33. "That we may celebrate "333 Thy praise without stift,

34. "And remember Thee Without stint:

35, "For Thou art He That (ever) regardeth us." 474

36. (God) said: "Granted Is thy prayer, O Moses!"

C. 144.- From his birth was Moses prepared for his task.

(xx. 37-76.) His mother received guidance, so that God's purpose might be fulfilled. Moses Was brought up in Pharaoh's palace and trained In all the learning of Egypt. Yet he drank The love of his people in his mother's milk. Adventures and trials he had, including His stay with the Midianites - until . He was called to his double mission: to preach To Pharaoh and the Egyptians, and to free His own people. So he and Aaron went To Pharson, who rejected God and His Signs, But appointed a trial of strength between His magicians and Moses. Moses won: And the Truth of God was accepted By some Egyptians, but not by Pharach.

2554. Literally, "Strengthen my back with him". 'A man's strength lies in his back and backbone so that he can stand erect and boldly face his tasks.

2556 The celebration of God's praise and remembrance is one form of showing gratitude on the part of Moses for the Grace which God has bestowed upon him.

<sup>2555.</sup> The requests that Moses makes are inspired, not by earthly but by spiritual motives. The motive, expressed in the most general terms, is to glorify God, not in an occasional way, but systematically and continuously, "without stint." The clauses in this verse and the next, taken together, govern all the requests he makes, from verse 25 to verse 32.

37. " And indeed We conferred
A favour on thee
Another time (before).

38. "Behold! We sent have To thy mother, by inspiration, The message:

39, "'Throw (the child)
Into the chest, and throw
(The chest) into the river:
The river will cast him
Up on the bank, and he
Will be taken up by one
Who is an enemy to Me
And an enemy to him '; "\*\*\*
But I cast (the garment
Of) love over thee from Me: "\*\*
And (this) in order that
Thou mayest be reared
Under Mine eye. \*\*\*

40. "Behold! thy sister goeth forth And saith; 'Shall I show you وَلَقَدْمَنَنَا عَلَىٰكُ مَنَّا أُخْرَىٰنَ
 وَإِذَ أَوْتَعَيْنَا لِكَ الْمُكَ مَا يُوحَىٰ
 إِذَا أَوْدِيدِ فِي الشّيَا يُوبِ مَا قَدْفِ فِي الشّيارِيلِ مَا فَدْفِ فِي الشّيارِيلِ مَا فَدْهُ
 الْبَيْمَ قَالِيْلُو لِهِ الْمُسَدِّعِ الْمُسْلَطِ مِا أُخْدُهُ
 مَدُولًا فِي وَعَدُولُهُ أَلَمْ وَالْفَيْثُ عَلَيْكَ تَعْبَدَةً يَنِى
 وَالْمُمْسَعَ عَلَى عَيْمَ

@ إِذْ تَشَيِّمَ أُخُـ تُنْكَ فَتَقُولُ مَثَلَادُ لُكُمْ

253. The story is not told, but only those salient points recapitulated which bear on the spiritual upphringing and work of Moses. Long after the age of Joseph, who had been a Wazir to one of the Pharaohs, there came on the throne of Egypt a Pharaoh who hated the Iraelties and wanted them annihilated. He ordered Israelties and lack little and the lack the ordered Israeltie male children to be killed when they were born. Mose's mother hid him for a time, but when further concealment was impossible, at thought came into her mind that she should put the'r child into a chest and send the chest floating down the Nile. This was not merely a foolsh fancy of hers. It was God's Plan to bring up Moses in all the learning of the Egyptians, in order that that learning itself should be used to expose what was wrong in it and to advance the glory of God. The chest was floated into the river Nile. It flowed on into a stream that passed through Pharaoh's Garden. It was picked up by Pharaoh's people and the child was adopted by Pharaoh's were See xxivii 415.

2538. Pharauh wis an enemy to God, because he was puffed up and he blasphenied, claiming to be God himself. He was an enemy to the child Moses, because he hated the Israelites and wanted to have their male children killed; also because Moses stood for God's revelation, or conte.

2559. God made the child comely and lovable, and he attracted the love of the very people who, on general grounds, would have killed him.

2500 See n 2588 above. By making the child Moses so attractive as to be adopted into Pharaoh's household, not only was Moses brought up in the best way possible from an earthly point of view, but God's special Providence looked after him in bringing his mother to him, as stated in the next verse, and thus nourshing him on his mother's milk and keeping him in touch, in his inner growth, with the feelings and sentiments of his people Israel.

One who will nurse
And rear the (child)? \*\*EST
So We brought thee back
To thy mother, that her eye
Might be cooled and she
Should not grieve.
Then thou didst slay \*\*SSS
A man, but We saved thee
From trouble, and We tried
Thee in various ways.
Then didst thou tarry
A number of years
With the people of Midian. \*\*SSSS
Then didst thou come hither
As ordained. O Moses!

41. "And I have prepared thee For Myself (for service) "...

42. "So, thou and thy brother, sees With My Signs,

عَلَىٰ مَنْ يَحْمُمُ الْمُؤْمِّتِيْمُنَاكَ الْكَالُمُكَ كُنْ يَتَنَاكُ مِنْهُمُ اللَّهِ مَنْكَاكَ الْمُؤَمَّ اللَّهِ مَنْكَالِكَ الْمُؤَمَّ اللَّهِ الْمُؤَمَّ اللَّهِ الْهَيِّنَاكُ مِنْ الْهُمِنَاكُ اللَّهِ مَنْكَاكَ الْمُؤَمَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ م وَالْمُؤْمِنَاكُ مِنْ اللَّهِ مِنْ اللَّهِ مِنْكُلُولِكُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ

> @ وَأَصْعَلْمَ مَنْكُ لِلْسَفْسِينِ @ أَنْهُ مُنْ أَنْدَادُهُ أَنْدُوالُهُ مِنْ الْمُنْتِينِ

255). We may suppose that the anxious mother, after the child was floated on the water, sent the child's siter to follow the chest from the bank and see where and by whom it was picked up. When it was picked up by Pharach's own family and they seemed to love the child, she appeared the a stranger before them, and said, "Shall I search out a good wet-nurse for the child, that she may rear-the child you are going to adopt?" That was exactly what they wanted. She ran home and told her mother. The mother was delighted to come and fold the Infant in her arms again and feed it at her own breast, and all openly and without any contesiment.

2562. The mother's eyes had, we may imagine, been sore with scalding tears at the separation from her baby. Now they were cooled: a phrase meaning that her heart was comforted.

283. Years passed. The child grew up. In outward learning he was of the house of Pharaoh, In his inner soul and sympathy he was of Irarel. One day, he went to the Israelite colony and saw all the Egyptian oppression under which Israel laboured. He saw an Egyptina smiting an Israelite, apparently with impunity. Mones felt brotherly sympathy and smore the Egyptian. He did not intend to kill him, but in fact the Egyptian died of the blow. When this became known, his position in Pharaoh's household became impossible. Sole fleed out of Egypt, and was only saved by God's grace. He fied to the Biant Peninsula, to the land of the Midanites, and had various adventures, the married one of the daughters of the Midanites chief, and lived with the Medianites for many years, as an Egyptian stranger. He had many triats and temptations, but he retained his integrity of character.

2594. See last note. After many years spent in a quiet life, grazing his father-in-law's flocks, he came one day to the valley of Tuwā underneath the great mountain mass of Sina, called Tar lin Arabic). The peak on the Arabian side (where Moses was) was called Horeb by the Hebrews. Then was fulfilled God's Plan: he saw the fire in the distance, and when he went up, he was addressed by God and chosen to be God's Mesenger for that age.

2565. We may suppose that Moses had fied alone to the land of Midian, and that he had now come alone (with his family but not with his brother) to TuWs, as described in n. 23% above. When he was honoured with his mission, and was granted his request that his brother Aaron should accompany him, we may suppose that he took steps to get Aaron to come to him, and their meeting was in TuWs. Some time may be supposed to have elapsed before they were in Egypt, and then they prayed, and received these directions in their Egyptian home.

Aaron was either an elder or a younger brother,—we are not told which. In either case he was born when the ban on Israelite new-born babes was not in operation. Moses had been out of touch with him, and it speaks greatly for his Iamily affection that he remembered him and prayed for his remarkadeship in the most sectious spiritual work of his life.

And slacken not, Either of you, in keeping Me in remembrance.

- 43. "Go, both of you, to Phar 10h, "500 For he has indeed Transgressed all bounds; 5007
- 44. "But speak to him mildly; Perchance he may take Warning or fear (God)." 5008
- 45. They (Moses and Aaron) said:
  "Our Lord! We fear lest
  He hasten with insolence are ...
  Against us, or lest he
  Transgress all bounds."
- 46. He said: "Fear not: For I am with you: I hear and see (everything).
- 47. "So go ye both to him,
  And say, 'Verily we are
  Apostles sent by thy Lord;
  Send forth, therefore, the Children
  Of Israel with us, and
  Afflict them not: ""
  With a Sign, indeed,
  Have we come from thy Lord!

وَلَانَیٰکانی دِکھی

@اذْمَبَا إِلَى فِيْغَنُونَ إِنَّهُ مِلْغَىٰ

@فَعُولَالُهُوْقَوْلَا لِيَّنَا لَمُسَلَّمُ بِنَكَخَفُرُ أَوْيَحْنَىٰ ﴿ مَالَا رَبِّنَا ۚ إِنَّنَا لَهَا مُأَنَّ بَفُرُطُ عَلَيْنَا أَوْلَا رَبِّطُ خَمْلُ

© قَالَالْمَا قَالِمَا فَا إِنِّى مَعَكَمَا الشَّمُ الْمَاكُ الْمَاكُ وَارَعُ وَارَعُ وَالْمِيْلُ مَعْدُولَا إِنَّا رَسُولِا رَبِيْكَ وَالْمِيْلُ مَعْدُالِهِ وَمُنْكُ بِأَلِيدُومِن وَكُونُهُ لِمُنْفِيْهُ مُثَوِّقًا وَمُنْكُ بِأَلِيدُومِن وَ مِنْكُ

<sup>2566.</sup> Their mission was in the first instance to Pharaoh and to the Egyptians, and then to lead Israel out of Egypt.

<sup>2567.</sup> Compare the same phrase in xx. 24. Having glanced at the early life of Moses we come back now to the time when Moses's actual ministry begins. The earlier personal story of Moses is rounded off.

<sup>2568</sup> So far Pharaoh in his inordinate vanity had forgotten himself and forgotten how small a creature he was before God. This was to be brought to his recollection, so that he might perhaps repent and believe, or at least be deterred by fear from "transgressing all bounds". Some men eschew wrong from sincere love of God and understanding of their fellow-men, and some (of coarser minds) from the lear of consequences. Even the latter conduct may be a step to the former.

<sup>2569.</sup> They were now in Egypt (see n. 2565 above) and therefore in the power of the Pharaoa. The local atmosphere called for the greatest courage and firmness on their part to carry out the dangerous mission which had been entrusted to them.

<sup>2570.</sup> The Children of Israel were subjected to all sorts of oppression and indignities. They were given hard tasks; their leaders were unjustly beaten; they were forced to make bricks without straw; and they "groaned in bondage" (Excd., 6.9), vi 5).

(S. xx. 47-51...

And Peace to all
Who follow guidance! 2571

- 48. " Verily it has been revealed To us that the Penalty (Awaits) those who reject And turn away."
- 49. ( When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord \*\*\*! Of you two?"
- 50. He said: "Our Lord is He Who gave to each (Created) thing its form And nature, and further, Gave (it) guidance." 2075
- 51. (Pharaoh) said: "What then Is the condition Of previous generations?" <sup>2374</sup>

(۲۰) ،مسورة نطسه

وَالنَّسَكُمُ عَلَّى مِنْ انْتَبَعَ الْمُدَنَى ﴿ إِنَّا قَدْ أُوْمِى لِلْيَّنَا أَنَّ الْعَمَابَ عَلَى مَن كَذَبَ وَتَوْلُ ﴿ فَالَ فَمَن رَبُّكُمَا يَكُوسَىٰ

قَالَ رَبُّنَا ٱلَّذِي آعطَن عَكَل شَخْط
 خَلْقَهُ ثُرْ مُكَدّى

٥ قَالَ فَكَابَالُ الْمُشْرُونِ ٱلْأُولَىٰ

2571. God, in His infinite Mercy, always offers Peace to the most hardened sinners, even those who are warring against Him. But, as stated in the next verse, their defiance cannot go on with impunity indefinitely. The punishment must inevitably come for sin, whether the sinner is great or small.

799

2572, Notice how subtly Pharaoh rejects the implication in Moses's speech, in which Moses had referred to "thy Lord" (verse 47). Pharaoh implicitly repudiates the suggestion that the God who had sent Moses and Agron could possibly he Pharaoh's Lord. He asks insolently, "Who is this Lord of yours, of Whom ye speak as having sent you?"

2573. The answer of Moses, is straightforward, dignified, and illuminating. He will not dispute about "my Lord" or "your Lord," the God of Israel, or the God of Egypt. He and his brother were proud to serve "our Lord," but He was the universal Lord and Cherisher, the One and Only God. Who had created all beings and all things. It was from Him that each created thing derived its form and nature, including such free-will and power as man had got. He, Pharaoh, was subject to the same condition. In order that the free-will should be rightly exercised, God had given guidance through His Messengers, and His Signs. Moses and Aaron slood as such Messengers, with such Signs. Will Pharaoh now understand and do right?

2574. But Pharaoh was not the man to accept teaching from the despised Israelite—one, too, who in his eyes was a renegade from the higher Egyptian civilisation. "If." he says in effect, "there is only one God, to Whom all things are referred, this is a new religion. What of the religion of our ancestors? Were they wrong in worshipping the Egyptian gods? And if they were wrong, are they in misery now?" He, wanted to trap floose into a scathing denunciation of his ancestors, which would at once have deprived him of the sympathy or the hearing of the Egyptian crowd,

- 52. He replied: "The knowledge Of that is with my Lord,"
  Duly recorded: my Lord Never errs, nor forgets.—
- 53. "He Who has made for you The earth like a carpet Spread out; has enabled you To go about therein by roads and (And channels); and has sent Down water from the sky." With it have We produced 2071 Divers pairs of plants 1078 Each separate from the others.
- 54. Eat (for yourselves) and pasture Your cattle: verily, in this Are Signs for men Endued with understanding.

# SECTION 3.

- 55. IF rom the (earth) did We Create you, and into it Shall We return you, And from it shall We Bring you out once again, 1579
- 56. And We showed Pharaoh All Our Signs, but he Did reject and refuse. Sign

255. Moses did not fall into the trap. He remembered the injunction given to him to speak mildly (xx. 44). He speaks mildly, but does not in any way whittle down the truth. He said in effect: 'God's knowledge is perfect, as if, with men, it were a record. For men may make mistakes or may not remember, but God never mistakes and never forgets. But God is not only All-Knowing: He is also All-God. Look around you: the whole earth is spread out like a carpet. Men go to and fro in it freely. He sends abundance of water from the skies, which comes down in Nile floods and fertilises the whole soil of Egoty, and feeds immen and animals.'

2576. Sabit means not only a road, but would include water-roads or channels, and in modern conditions, airways—in fact all means of communication.

2577. This seems to be outside the speech of Moses, and connects itself with the following verses 54-56, as part of the Word of God, expanding the speech of Moses and explaining the working of God's Providence in nature.

2578. Azwāj: we might translate here (as in xv. 88) by "classes" instead of "pairs"; but as sex in plants seems to be referred to elsewhere (see xiii, 3, and n, 1804), I translate "pairs"

2579. This verse ought really to go into the last Section.

259. This is a sort of general introduction to the spiritual combat between Moses and Pharaoh. The Signs are not only the countering of the fraudulent magte of Egypt with real miracles, but the subsequent Plagues (not mentioned here) and the Crossing of the Red Sea by Israel. 57. He said: "Hast thou come To drive us out Of our land with thy magic," 681 O Moses?

59. Moses said: "Your tryst
Is the Day of the Festival," Mand let the people be assembled
When the sun is well up."

 So Pharaoh withdrew: He concerted his plan, see And then came (back).

61. Moses said to him:

Woe to you! Forge not
Ye a lie against God,
Lest He destroy you (at once)

٥ قَالَ اَيْمَتَنَا لِنْهِ عَنَا مِنْ أَرْضِنَا اِسِعْ لِهَ يَنْحُوسُمُ ٥ قَلَنَّا لِيَنْ اَيْمِ مِنْلِهِ، فَاجْسَلَ اِنْنَا وَيَنْكَ مَوْمِياً لَا غُلِينُ لَمْ فَعَنْ وَلَا أَنْ مَكَانًا سُوكً ٥ قَلَ الْمُؤْمِنُ ١ قَلَ الْمُؤْمِنَ ٥ قَلُ الْمُؤْمِنُ وَمِنْ وَيَلِمُ لَا فَمْ الْمَارِّوْلُمُ الْمَارِّةِ الْمَارِّةِ الْمَارِيةِ اللّهِ اللّهُ اللّهِ اللّهُ الْمَارِيةِ اللّهِ اللّهِ اللّهُ الْمَارِيقِيقِ اللّهُ الْمُعْمَلُكُونِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ الْمُلْمُ اللّهُ اللّهِ اللّهُ الْمَارِيقِيقِ اللّهُ اللّهِ اللّهُ الْمُلْمِلُولُ اللّهُ الْمُلْمِيلُولُ اللّهِ اللّهُ الْمُلْمُونُ اللّهُ الْمُلْمِيلُولُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللْمُلْمِيلُولُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُلْمُ اللّهِ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُلْمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللّهُم

281. The Egyptians accused Moses of a design to deprive them of their land, and of exercising black magic. Both charges were palpably false. What Moses wanted to do was to free his people from bondage. The Egyptians had all the power in their possession: they wished to use the Israelites as untouchable helots; and any one who wanted to mitigate this fulustice was branded as a dreadful person who wished to deprive them of their lawful rights. As to magic, the Egyptians judged Moses by themselves. They practised sortery to deceive the people. They accused the man of God of doing the same, though both his outlook and the source of his strength were altogether different.

288. Simms: literally, 'equal, even. It has been construed to mean: (1) a place equally distant for both sides, or a central puece, or (2) equally convenient to both sides, or (3) an open level plain, where the people can collect with ease. All these are possible meanings, but the one I have adopted is more comprehensive, and includes the others, viz: (4) a place where both sides shall have even chances, "a fair place," as Plamer lesconically translates it.

2383 A great day of a Temple Festival, when the temples and streets were decorated, and people were in holiday, free from work... Moses makes this appointment in order to collect as large a number as possible, for his first duty is to preach the Truth. And he apparently did it with some effect with some Egyptians (xx. 70, 72-76), though the Pharaoh and his high and mighty officers rejected the Truth and afterwards not it the Penalty.

284. Pharaoh was apparently taken aback at Moses appointing a solemn day of public Festival, when there would be a large concourse and there would be sure to be some people not in the Court clique, who might be critical of Pharaoh's own sorcerers. But probably there was something more in their dark counsels, something unfair and wicked, to which Moses refers in his speech in the next verse.

Utterly by chastisement: The forger must suffer \*\*\*\* Frustration!"

- .62. So they disputed, one with Another, over their affair, But they kept their talk secret.\*\*
- 63. They said: "These two
  Are certainly (expert) magicians:
  Their object is to drive you
  Out from your land
  With their magic, and
  To do away with your
  Most cherished institutions. Read
- 64." Therefore concert your plan,
  And then assemble
  In (serried) ranks:
  He wins (all along) to-day
  Who gains the upper hand."
- 65. Æhey said: "O Moses! Whether wilt thou That thou throw (first) Or that we be the first To throw?"
- 66. He said, "Nay, throw ye First!" Then behold

يعذا ييكوقد خاب من أفترى

® فَتَنَازَعُواْ أَمْهُمْ بَيْنَهُ وَأَسَرُواْ الْغُوَي

٠ قَالُوَّالِيْ مَاذَنِ لَسَلَحَانِ يُمِيَانِ أَن يُغْرِجَاكُم يَنْ أَرْضِيكُم بِيغْرِهِيمَا وَيَذْهَبَا يَطْرِيقِيَّ كُمُ ٱلنُّلُ

المَّاشِعُوا كَيْدَ كُرْنُتَةَ النَّواصَفَا وَقَدَا فَلَحَ
 الْيُؤْمِرَ مَنِ اسْتَعْلَى

۞ فَالْوُايِنِهُوسَلَهُمَّاأَنُلْفِيَوَاِمَّاَأَنْتَكُوْرِيَأَقِلَ مَنْأَلَقَ

@ قَالَ بَلْ أَلْفُواْ قَالِدًا

2385. Moses had some idea of their trickery and deceit. They would palm off their fraudulent magic as coming from God or from their gods? He warms them that their tricks will stand exposed, and their hopes will be deteated.

2586. They knew that they had here to deal with no ordinary man, but a man with powers above with they could conceive of. But eril always thinks exil. -Judging Moses and Aaron by their own standards, they thought that these two were also tricksters, with some tricks superior to their own. All they had to do was to stand together, and they must win. I construe xx. 63-64 to be their private talk among themselves, followed by their open challenge to Moses in xx. 65.

2587. Cf. xx. 104. Your most cherished institutions, i.e. your ancestral and time-honoured religion angue. Μυμμία, teminine of A mthat, most distinguished, honoured, cherished. Tariqat == way of life, institutions, conduct.

2588. Presumably Pharaoh was in this secret conference, and he promises the most lavish rewards to the magicians if they overcome Moses. See vii. 114. That—but I think more than that—is implied. That day was to be the crisis: if they won then, they would win all along, and Moses and his people would be crushed.

Their ropes and their rods - exp So it seemed to him On account of their magic— Began to be in lively motion!

68. We said: "Fear not! For thou hast indeed The upper hand:

69. "Throw that which is
In thy right hand:
Quickly will it swallow up
That which they have faked
What they have faked
Is but a magician's trick:
And the magician thrives not,
(No matter) where he goes, """

70. So the magicians were Thrown down to prostration: They said, "We believe In the Lord of Aaron and Moses". 2008

71. (Pharaoh) said: "Believe ye In Him before I give You permission? Surely This must be your leader, Who has taught you magic! 2002 Be sure I will cut'off

2589. Their bag of tricks was so clever that it imposed upon all beholders. Their ropes and their rods were thrown, and seemed to move about like snakes. So realistic was the effect that even Moses felt the least bit of doubt in his own mind. He. of course had no tricks, and he relied entirely on God.

2590. The concerted attack of evil is sometimes so well contrived from all points that falsehood appears and is acclaimed as the truth. The believer of truth is isolated, and a sort of moral duztiness creeps over his mind But by God's grace Fauls asserts itself, gives him confidence, and points out the specific truths which will dissipate and destroy the teeming brood of faite-board.

23)1. The meaning may be either (I) that falsehood and trickery may have their day, but they cannot win everywhere, especially in the presence of Truth, or (2) that trickery and magic must come to an eyil end.

2592. Cf. this passage with vii. 120-126 and the notes thereon.

2593. Pharaoh accures his sorccers who have been converted, of having been in league with Moses all the time, and in fact of having been led and taught by hin! So arrogance and evil cannot conceive of God's worlds and worlds of beauty and truth beyond its own narrow vision! It is truly blind, and its very cleverness deludes it to wander far from the truth

Your hands and feet.
On opposite sides, and I
Will have you crucified
On trunks of palm-trees:
So shall ye know for certain,
Which of us can give
The more severe and the more
Lasting Punishment!

- 72. They said: "Never shall, we Regard thee as more than The Clear Signs "what have Come to us, or than Him Who created us! So decree whatever thou Desirest to decree: for thou Canst only decree (touching) The life of this world."
- 73. "For us, we have believed In our Lord: may He Forgive us our faults, And the magic to which Thou didst compel us: 2006 For God is Best And Most Abiding."
- 74. Verily he who comes sure?
  To his Lord as a sinner
  (At Judgment),—for him
  Is Hell: therein shall he
  Neither die nor live.

ٱيدِيكُوْ وَٱرْجُكُكُوْ مِنْ خِلَافٍ وَلَأُصَلِكَ عَكَمَ فِجُدُوعِ الْقَوْلِ وَلَعَنَّلُنَ أَنِيَّا أَشَدُ عَذَابًا وَٱبْقَ

۞ قَالْوَالْنَ فُؤْرُكَ مَلَ مَاجَاءً كَا مِنَ الْبِيَمَـٰنِ وَالْمَنِى فَطَكَرَأً فَا فَيْرِ مِنَّا أَنَ فَامِنْ إِنَّا لِمُفْوِر مِسْلِيوا لَكِيْزَ الذَّبَا

> ﴿ إِنَّا اَمْنَا إِرْبِيَالِيغُ فِرْلِنَا خَلَيْنَا وَمَّاأَخُورُ فَالْفِي الْمِنْفِيلَا لَهُ فَالْمُنْفِيلَا لَهُ خَرُولُولُونَا

@ إِنَّهُ مُنَ يَأْتِ كَنَهُ مُعِيمًا قَالَ لَكَيْحَتُمْ لَانَمُوتُ فِيهَا وَلِاَيَخِينًا

2594 Clear Signs: the miracles, the personality of the Messengers of God, the logic of events as they unfolded themselves, and the light of inner conviction in their own conscience. There are in addition the Signs and Proofs of God in nature, which are referred to in many places, 4.5, xx. 33.54.

2595. Thus was the first part of the mission of Moses-that to the Egyptians-fulfilled. See n. 1083 to vii. 126; also Appendix V, pp. 409-410.

2596. The magic, mummery, and deceptions which pertained to Egyptian Pagan religion became a creed, a State article of faith, to which all citzens were compelled to bow, and which its priests were compelled actively to practise. And Pharaoh was at the head of the whole system—the high priest or the supreme god: Witten using the theorem of the converted magicians lay the blame on Pharaoh, effectively negativing Pharaoh's disingenuous charge that they had been in league with Moses.

These falsehoods and deceptions—combined in many cases with horrid cruelties, open and secret.—were common to many Pagan systems. Some of them have been investigated in detail in Sir John G. Fraver's Golden Bough.

2597. The verses xx. 74-76 are best construed as comments on the story of the converted Fgypthen who had "purified themselves (from evil)". But some construct hem as a continuation of their speech. 75. But such as come
To Him as Believers
Who have worked righteous
deeds,—
For them are ranks exalted.—

76. Gardens of Eternity,
Beneath which flow rivers:
They will dwell therein
For aye: such is the reward

For aye: such is the rewal Of those who purify Themselves (from evil). 5000 ، عَذَن *تَقَرِّعِهِ نِ*غَيْنِهِ النَّهِ مِن فِيهِمَّ وَذَلِكَ جَزَآءُ مَن تَزَكَّ

C. 145.—The people of Israel were rescued from bondage
(xx. 77:104.)

And led on their way to the Promised Land.
God's Grace gave them light and guidance, but they
Rebelled under the leadership of one
Called the Samift: he melted the gold
Of their jewels and made an idol—a calf
For their worship—a thing without life or power.

Moses destroyed the idol, and cursed. The man who led the people astray.

SECTION 4.

- 77. We e sent an inspiration was To Moses: "Travel by night With My servants, and strike A dry path for them Through the sea, without fear Of being overtaken (by Pharaoh) And without (any other) fear."
- 78. Then Pharaoh pursued them
  With his forces, but
  The waters completely
  overwhelmed
  Them and covered them up.
- Pharaoh led his people astray Instead of leading them aright.

Egyptian bondage.

@ وَلَمَدْ أَوْمَنِيَّ الْأَوْمَى أَنْأَسْرِ بِيَبَادِى فَاضْرِيْهِ لَمُسْطِرِيقًا فِي الْحَرِّيَّبِكَ لَاَتَفَكْ دَرَّكَ الْلَاَقْفَنَى

 اَلَيْمَهُمْ وَنَوْنُ يُحْوُدِهِ وَ فَيْشَهُونَ فَيَ اللَّهِ مَا اللَّهُ مَا اللَّهِ مَا اللَّهُ مَا اللَّهِ مَا اللَّهِ مَا اللَّهِ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهِ مَا اللَّهُ مَا اللّ مَا اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللْ

@ وَأَصَلَ فِرْعَوْنُ قَرْمَهُ وَمَا هَدَىٰ

2598. As the Egyptian magicians had done when they confessed the One True God. 2599. Time passes, and at last Moses is commanded to leave Egypt with his people by night. They were to cross the Red Sea into the Sinai Peninsula. They were told to have no fear of Pharaoh or of the sea or of the unknown desert country of Sinai into which they were going. They crossed dry-shod, while Pharaoh who came in pursuit with his troopy was overwhelmed by the sea. He and his men all pershed. There is no emphasis on this episode here. But the emphasis is faid on the hard task which Moses had with his own people after the had delivered them from the

2600. It is the duty of kings and leaders to give the right lead to their people. Instead of that, the evil ones among them lead them astray and are the cause of the whole of the people perishing.

- 80. Pye Children of Israel! We delivered you from Your enemy, and We Made a Covenant with you On the right side of and Mount (Sinai), and We sent Down to you Manna And qualis:
- 81. (Saying): "Eat of the good boad Things We have provided For your sustenance, but Commit no excess therein, Lest My Wrath should justly Descend on you: and those On whom descends My Wrath Do perish indeed! "Boad"
- 82. "But, without doubt, I am (Also) He that forgives Again and again, to those Who repent, believe, And do right,—who, In fine, are ready to receive True guidance."
- 83. ( When Moses was up on the Mount, 504 God said:) "What made thee Hasten in advance of thy people, O Moses?"
- 84. He replied: "Behold, they are Close on my footsteps:

ور قالمة أولاء عالك

2601, Right side: Cf. xix. 52, and n. 2504, towards the end. The Arabian side of Sinai (Jabai Mass the place where Moses first received his commission before going to Egypt, and also where he received the Law after the Exodus from Egypt.

2602, C.f. ii. 37 and n. 71; and vii. 160. I should like to construe this not only literally but also metaphorically. 'God has looked after you and saved you. He has given you ethical and spiritual guidance. Enjoy the fruits of all this, but do not become puffed up and rebelhous (another meaning in the root Taga); otherwise the Wrath of God is sure to descend on you.

2603. This gives the key-note to Moses's constant tussle with his own people, and introduces immediately afterwards the incident of the golden calf.

2604. This was when Moses was up on the Mount for forty days and forty nights: ii. 51, and n. 66. Moses had left the elders of Israel with Aaron behind him: Exod. xxiv. 14, While he was in a state of ecstatic honour on the Mount, his people were enacting strange scenes down below. They were tested and tried, and they failed in the trial. They made a golden image of a calf for worship, as described below. See also vii. 184:150 and notes.

I hastened to Thee.
O my Lord,
To please Thee."

- 85. (God) said: "We have tested Thy people in thy absence: The Samiri has led them "" Astray."
- 86. So Moses returned to his people
  In a state of indignation
  And sorrow. He said:
  "O my people! did not
  Your Lord make a handson.e score
  Promise to you? Did then
  The promise seem to you
  Long (in coming)? Or did ye
  Desire that Wrath should
  Descend from your Lord on you,
  And so ye broke your promise
  To me?"
  - 87. They said: "We broke not The promise to thee, as far As lay in our power: But we were made to carry The weight of the ornaments and Of the (whole) people, and we

و بچيك إيك رئب يعرضي ﴿ قَالَ قَالِ عَلَى فَنَا فَوْمَلَكُينَ اللَّهِ - يَا مِنْ اللَّهِ اللّ

وَاصَلَهُمُ السَّاعِرِي ﴿ فَرَجَتُمْ مُوسَىٰۤ الْفَقَى مِسْفَصْبُنِ أَسِفاً قَالَ يَعْوَرُ الْرُبِيدُ ثُرُ زَيْكُمْ وَمَا حَسَنَاً أَصَالَ عَكِيْ الْمُنْفِيدُ الْمُؤْدَرُ مُنَا الْمَصِلُولُ الْمُنْفَالِكُمْ مُن زَرِحُ مُنْ فَأَخْلَفُ مُوْعِلِي

الرُأم آأخلف موعد لنيم ليكنا
 ولكينا عنا آؤزار من إينة الغوم

Z605. Who was this Sāmni? If it was his personal name, it was sufficiently near the meaning of the original root-word to have the definite article statished to it: Cf. the name of the Chalita Mutasim, (Al-Mutasim). What was the root for "Sāmin"? If we look to old Egyptian, we have Sāmner-A stranger, foreigner (Sir E. A. Wallis Budges Egyptian Hirngly)shic Dictionary, 1920, p 815. As the Israelites had just left Egypt, they might quite well have among them an Egyptianised Hebrew beating that nickname. That the name Sāmner was subsequently not unknown among the Hebrews is clear from the Old Testament. In I Kings, xvi. 24 we read that Omni, king of Israel, the northern portion of the divided kingdom, who reigned about 903-896 B.C., built a new city, Samaria, on a bill which he bought from Sāmner, the owner of the hill, for two talents of silver, See also Renan: History of Israel, it; Di. For a further discussion of the words see n. 2608 below.

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2606. There are two promises referred to in this verse, the promise of God and the promise of the people of Israel. They form one Covenant, which was entered into through their leader Moses. See xx. 80, and ii. 63, n, 78. God s promise was to protect them and lead them to the Promised Land, and their promise was to obey God's Law and His commandments.

2607. G. Exod. xii. 33-36: the Isrselites, before they left Egypt, borrowed from the Egyptians "fewels of silver and jewels of gold, and raiment"; and "they spoiled the Egyptians" i.e., stripped them of all their valuable jewellery. Note that the aniswer of the backsliders is disingenuous in various ways. (1) The Samiri was no doubt responsible for suggesting the making of the golden calf, but they could not on that account disclaim responsibility for themselvers: the butden of the sin is on him who commits it, and he cannot pretend that he was powerless to avoidit. (2) At most the weight of the gold they carried could not have been heavy even if one 'two men carried it, but would have been negligible if distributed. (3) Gold is valuable, and it is not likely that if they wanted to disburde themselves of it, they had say need to light a furnace, melt it, and cast it into the shape of a calf.

Threw them (into the fire), And that was what The Sāmirī suggested.3608

88. "Then he brought out
(Of the fire) before the (people)
The image of a calf: "\*\*
It seemed to low: \*\*
So they said: 'This is
Your god, and the god
Of Moses, but (Moses)
Has forgotten!'!!" \*\*

89. Could they not see that
It could not return them
A, word (for answer); and that
It had no power either
To harm them or
To do them good? \*\*Med\*

### SECTION 5.

90. Anon had already, before this Said to them: "O my people! Ye are being tested in this:" but For verily your Lord is (God) Most Gracious: so follow me And obey my command." ""

فَعَذَ فَنَهَا فَكُذَ لِلِنَأَ لَى ٱلْسَاعِرِي

۞ فَأَنْرَحَ لَمُدْعِ لَكَجَسَكًا لَكُزُخُوا رُفَقَالُوا هَٰذَاۤ إِلَىٰ ﷺ وَلَلْهُ مُوسَىٰ فَنَيْقَ

۞ أَمَادَ بَرُوْنَ أَلَاَيَرْجِيعُ إِلَيْهِمْ فَوْلًا ` وَلَابَسُلِكُ لَمُنْزَمَنَزًا وَلَاَقَتْمًا

۞ وَلَقَدْ فَالَ كَمُسُوَكُونُ مِن فَبَكَ لِمَثَوَدِ إِنْمَا فَيُنشُد بَدِّ وَلَاثَ رَبَّكُمُ الزَّخْنُ فَانْجِعُونُ وَأَطِيغُوا أَمْرِي

2608. See n. 2605 about the Sămiri. If the Egyptian origin of the root is not accepted, we have a Hebrew origin in "Shomer" a guard, watchman, sentinel; allied to the Arabic Samara, yasmuru, to keep awake by uight, to converse by night; samīr, one who keeps awake by uight. The Sāmiri may have been a watchman, in fact or by nickname.

2609. See n. 1113 to vii, 148, where the same words are used and explained.

2610. See n. 1114 to vii, 148.

2611. Moses has forgotten: i.e., 'forgotten both us and his god. He has been gone for so many days. He is searching for a god on the Mount when his god is really here! 'This is spoken by the Samiri and his partisans, but the people as a whole accepted it, and it therefore becomes their speech.

2612. This is a parenthetical comment. How blind the people were! They had seen Signa of the true living God, and yet they were willing to worship this dead image! The true living God had spoken in definite words of command, while this call fould only emit some sounds of lowing, which were themselves contrived by the fraud of the priests. This image could do neither good nor harm, while God was the Cherisher and Sustainer of the Universe, Whose Mercy was unbounded and Whose Wrath was terrible.

2613. "Resist this temptation; you are being tested in this. Do not follow after the semi-Egyptian Samiri, but obey me,"

2614. The Bible story makes Auron the culprit, which is inconsistent with its office as the high priest of God and the right hand of Moses, 'See n. 1116 to vii. 150. Our versions is more consistent, and explains in the Samin the lingering influences of the Egyptian cult of Osiris the bull-god.

- 91. They had said: 2515 "We will not Abandon this cult, but we Will devote ourselves to it Until Moses returns to us." 2816
- 92. (Moses) said: "O Aaron! What kept thee back, when Thou sawest them going wrong,
- 93. "From following me? Didst thou Then disobey my order?" " " "
- 95. (Moses) said: "What then Is thy case, O Samari?" \*\*\*\*\*
- 96. He replied: "I saw what They saw not: so I took

( قَالِمَا لَنَ نَهْرَتَ عَلِيْهُ عَلَيْهِ عَلَيْ كَلِي عَلَيْهِ 
@ قَالَ فَمَا خَطْبُكَ يَلْسَلِمِيثُ

@ قَالَ بَصَرْنُ بِمَا لَزَيْتِصُرُوا بِدِء فَقَبَصَنْتُ

2618, Cl. vii, 150,

2620. Moses now turns to the Samit, and the Samit's reply in the next verse sums up his character in a few wonderful strokes of character-painting. The lesson of the whole of this episode is the fall of a human soul that nominally comes to God's Truth in a humble position but makes mischlef when and as it finds occasion. It is no less dangerous and culpable than the arrogant soul typified by Pharaoh, which gets into high places and makes its leadership the cause of rigin to a whole nation.

<sup>2015.</sup> Obviously Aaron's speech in the last verse, and the rebels' defiance in this verse, were spinken before the return of Moses from the Mount.

<sup>2016.</sup> The rebels had so little faith that they had given Moses up for lost, and never expected to see him again.

<sup>2617.</sup> Moses, when he came back, was full of anger and grief. His speech to Aaron is one of rebuke, and he was also inclined to handle him roughly; see next verse. The order he refers to is that stated in vii, 142, "Act for me amongst my people; do right, and follow not the way of those who do mischief.".

<sup>2619.</sup> This reply of Aaron's is in on way inconsistent with the roply as noted in vii. 150. On the contrary there is a dramatic aptness in the different points emphasised on each occasion. In S. vii. we were discussing the Unmat of Israel, and Aaron rightly says, "The peoply did indeed teckon me as naught, and went near to slay me!" In adding, "Let not the enemies rejoice over my misform time "he is referring by implication to his brother's wish to maintain unity among the people. Here the unity is the chief point to emphasise: we are dealing with the Sāmirt as mischief-monger, and he could best be dealt with by Moses, who proceeds to do-so.

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A handful (of dust) from The footprint of the Apostle, And threw it (into the calf): Thus did my soul suggest To me." <sup>[32]</sup>

97. (Moses) said: "Get thee gone! But thy (punishment) in this life Will be that thou wilt say," "Touch me not!; and moreover (For a future penalty) thou hast A premise that will not fail: ""B". Now look at thy god, Of whom thou hast become A devoted worshipper: We will certainly (melt) it In a blazing fire and scatter It broadcast in the sea!" """

مِّضَةً يُنْ أَزِّ الْسَوُلِ فَنَبَذَ ثُهَا وَكَذَلِكَ سَوَكَ لِي نَفْسِى ﴿ فَالَ فَا ذَهِبُ فَإِنَّ لَكَ فِي الْكَبَيْوْفِ أَنَ تَعُولُ لَا يَسَاسُّ وَإِنَّ لِلَّ مَوْعِكَ الْنُ تُخْلَفَكُمْ وَانظُ إِلَى إِلِمِلَ الْذِي ظَلْ قَالَتِهِ عَاصِمًا الْفَيْفَةَ نُهُ إِنَّ لَنَدِ عَنْهُ فِي الْبَيْمَ نَسْفًا

1621. This answer of the Samiri is a fine example of unblushing effrontery, excelul evasion of issues, and invented falsehoods. He takes upon himself to pretend that he had far more might than anyhody else; he saw what the vulgar crowd did not see. He saw something supernatural. "The Apostie" is construed by many Commentators in one an the angel Gabriel. Nexal [plural, result) is used in several places for "angels" e.g. in xi. 69, 77; xix 19; and xxix. 1. But if we take it to mean the Apostie Aloses, it means that the Samiri say something sacred or supernatural in his footprints; perhaps he thinks a little flattery would make Moses forgree him. The dust became sacred, and his thowing it into the call's image made the claft-cutter a lowing sound 1. As if that was the point at issue! I he does not answer the change of making an image for worship, But should be enough!"

2622. He and his kind were to become social lepers, untouchables; perhaps also sufficiently arrigant to hold others at arm's length, and say " Noli me langure" (touch me not)

2623. Namely, the promised Wrath of God : see xx, 81 ; lxxxix, 25.

2624. The cast effigy was re-melted and destroyed. Thus ends the Sanmi's story, of which the lessons are indicated in n. 2620 above. It may be interesting to pursue the transformations of the word Samiri in later times. For its origin see notes 2605 and 2608 above. Whether the root of Samut was originally Egyptian or Hebrew does not affect the later history. Four facts may be noted. (1) There was a man bearing a name of that kind at the time of Moses, and he led a revolt against Moses and was cursed by Moses. (2) In the time of King Omri (903 896 B,C.) of the northern kingdom of Israel, there was a man called Shemer, from whom, according to the Bible, was bought a hill on which was built the new capital of the kingdom, the town of Samana. (3) The name of the hill was Shomer (-watchman, vigilant guardian), and that form of the name also appears as the name of a man (see II Kings xii. 21); some authorities think the town was called after the hill and not after the man (Hastings's Encyclopadia of Religion and Ethics), but this is for our present purposes immaterial. (4) There was and is a dissenting community of Israelites called Samaritans, who have their own separate Pentateuch and Targum, who claim to be the true Children of Israel, and who hold the Orthodox Jews in contempt as the latter hold them in contempt; they claim to be the true guardians (Shemerim) of the Law, and that is probably the true origin of the name Samaritan, which may go further back in time than the foundation of the town of Samaria. I think it probable that the schism originated from the time of Moses, and that the curse of Moses on the Samiri explains the 811

- 98. But the God of you all
  Is the One God: there is
  No god but He: all things
  Hecomprehends in His knowledge.
- 99. Mehus do We relate to thee Some stories of what happened Before: for We have sent Thee a Message from Our own Presence. 2023
- 100. If any do turn away Therefrom, verily they will Bear a burden On the Day of Judgment;
- They will abide in this (state):
   And grievous will the burden and Be to them on that Day,—
- 102. The Day when the Trumpet Will be sounded: that Day, We shall gather the sinful, Blear-eyed (with terror). 2027
- 103. In whispers will they consult Each other: "Ye tarried not Longer than ten (Days);" 2018
- 104. We know best what they Will say, when their leader and

الله المَّا اللهُ 
2625. Thus supersetting previous revelations; for this (the Qurant is direct from God, and is not a second-hand exposition on other men's authority.

2626. C/, vi. 31. If people are so immersed in the evanescent falsehoods of this life as to turn from the True and the Eternal, they will have a rude awakening when the Judgment comes. These very things that they thought so enjoyable here—taking advantage of others, material self-indulgence, nursing grievances instead of doing good, etc., etc.—will be a grievous burden to them that day, which they will not be able to escape or lighten.

2627. Zurq = having eyes different from the normal colour, which in the East is black and white; having blue eyes, or eyes afflicted with dimness or blindness, or squint; hence mataphorically, blear-eyed (with terror).

2628. Faced with eternity they will realise that their life on this earth, or the interval between their sin and their punishment, had a duration which practically amounted to nothing. They express this by the phrase "ten days", but their wiser heads think that even this is an over-estimate. It was but a brief day!

2629 Cf. xx 63 and n. 2587. Note that it is the shrewdest and most versed in Life who will say this, because they will be the first to see the true situation.

Most eminent in Conduct Will say: "Ye tarried not Longer than a day!"

عَلِيهَةً إِن لِنُنْتُمْ إِلَّا يَوْمًا

C. 14 —Such is the lure of Evil; but high
(xx. 105-135) And low will be levelled on the Day
Of Judgment, before the Eternal, the Gracious,
The King, the Truth, who sends the Qur-an
To teach and to warn. Will man remember
How Adam's arch-enemy, Satan, caused
His fall, and will he yet be blind
To the Signs of God? Nay,—but let
Not Evil make you impatient: the Prixe
Of the Hercafter is better than aught
Of the glitter of this life: wait in Faith,
And the End will show the triumph

Of Truth, Goodness, and Righteousness,

## SECTION 6.

- 105. Whey ask thee concerning \*\*\*\*\*
  The Mountains: say, "My Lord Will uproot them and scatter Them as dust; \*\*\*\*\*
- 106. "He will leave them as plains Smooth and level;
- 107. "Nothing crooked or curved Wilt thou see in their place."
- 108. On that Day will they follow
  The Caller (straight): no
  crookedness

و وَيَشْكُونَكَ عَنِ الْجِهَا لِفَعَالَيْنِيفَهَا لَهِ وَيَشْكُونَكَ عَنِ الْجِهَا لِفَعَالَيْنِيفَهَا الْجَالِفُونَ لَيْنِيفُهَا وَهِوَ اللَّهِ الْمُعْلَمُةُ اللَّهِ الْمُعْلَمُةُ اللَّهِ اللَّهُ اللَّ

2630. In the last verse, it was the deceptiveness and relativity of Time that was dealt with. Here we come to the question of space, solidity, bulk. The question was actually put to the holy Prophet: what will become of the solid Mountains, or in the English phrase, "the eternal hills"? They are no more substantial than anything else in this temporal world. When the "new wrold", (xiii, 3) of which Unbelievers doubted, is actually in being, the mountains will case to exist. We can imagine the scene of judgment as a level plain, in which there are no ups and downs and no places of concealment. All is straight and level, without corners, mysteries, of lutking doubts.

2631. The one word massis carries the ideas of (1) tearing up by the roots, (2) scattering like chaff or dust, and (3) winnowing. Its twofold repetition here intensifies its meaning.

2632, The Caller: the singel whose voice will call and direct, all souls. Gabriel will call, when Israitl has sounded the Trumpet,

(Can they show) him: all sounds 300 Shall humble themselves in The Presence of (God) Most Gracious: Nothing shalt thou hear

Nothing shalt thou hear But the tramp of their feet (As they march).

- 109. On that Day shall no
  Intercession avail
  Except for those for whom was
  Permission has been granted
  By (God) Most Gracious
  And whose word is
  Acceptable to Him.
- 110. He knows what (appears To His creatures as) before Or after or behind them: \*\*\*33 But they shall not compass it With their knowledge.
- 111. (All) faces shall be humbled Before (Him)—the Living, The Self-Subsisting, Eternal: Hopeless indeed will be The man that carries Iniquity (on his back).\*\*

ۊڿۺ۫ڡٙۑؙڷڵڞٙۄؘڷؿؗڸڒؖٷؽۿڶٲۺٛػ ٳ؆ؘڡۺٵ

يَوْمَيْدِ ذِلْاَئْنَعُ الشَّفَعَ الشَّفَعَةُ إِلَّامَنَ أَذِكَ لَهُ
 التَّعَنُ وَرَضِى لَهْ وَلَّا

سَتُمُ مَا بَيْنَ أَيْدِيهِ وَوَمَا خَلْفَهُ مُ
 وَلَا يُحِيطُونَ إِيهِ عِلَاً

۞ \* وَعَنَٰكِ ٱلْوَبُوهُ لِلْتِيَالْفَيُّوْمِ ۗ وَقَالْمُعَالِكُنَّ حَمَّلَهُكُلُّا

2633. A beautiful personification of hushed Sound. First there is the foud blast of the Trumpet; then there is the soft angelic Voice calling "Arise". Then there is the stillness and hush of awe and reverence; only the tramp of the ranks marching along will be heard.

2634.  $C_l$ : ii. 255 in the Verse of the l'hrone. Here man is in the accusative case governed by tanfa's, and it is better to construe as I have done. That is, intercession will benefit no one except those for whom God has granted permission, and whose word (of repentance) is true and sincere, and therefore acceptable to God. Others construe: no intercession will avail, except by those to whom God has granted permission, and whose word (of intercession) is acceptable to God. In that case the two distinct clauses have no distinct meanings.

2635. Cf. ii. 255 and n. 297. The slight difference in phraseology (which I have tried to preserve in the Translation) will be understood as a beauty when we reflect that here our attention is directed to the Day of Judgment, and ii. 1255 the wording is general, and applies to our present state also.

25i6. The metaphor of the burden of sin which the unjust carry on their backs is referred to in xx. 100-101 (seen. 2526), in vi. 31, and in other passages. Note that all faces, those of the just as well as of the unjust, will be humble before God: the best of us can claim no ment equal to God's Grace. But the just will have Hope: while the unjust, now that the curtain of Reality has risen, will be in absolute Depair!

- 112. But he who works deeds
  Of righteousness, and has faith,
  Will have no fear of harm
  Nor of any curtailment \*\*\*\*
  (Of what is his due).
- 113. Fahus have We sent this
  Down—an Arabic Qur-an—
  And explained therein in detail
  Some of the warnings,
  In order that they may
  Fear God, or that it may
  Cause their remembrance
  (of Him). \*\*
- 114. High above all is God,
  The King, the Truth!
  Be not in haste.
  With the Our-an before
  Its revelation to thee soon
  Is completed, but say,
  "O my Lord! advance me
  In knowledge."
- 115. We had already, beforehand, \*\*\*

  Taken the covenant of Adam.

© وَمَنَعِمَدُ مَنَ الصَّلِحَتِ وَهُوَمُؤْمِنُ فَلَا يَخَافُظُلُّ وَلَاهَضَا

وَكَذَلِكَ أَرْتَلْتَهُ فَرُواناً عَرَبًا
 وَحَرَفنا فِيهِ مِنْ الْوَعِيدِ لَتَلَهُ مُنِيَّقُوراً وَيُعِيدُ
 مُنْدُذِكًا

٥ فَعَتَّلَ أَنَّهُ الْسَالُ الْغَنِّ قُلِهُ تَعْمَلُ أَلْفُنَا اللهِ الْمُعَلِّ أَلْفُنَا اللهِ الْمُعَلِّلُ مِن هَبَلِ أَنْ يُفضَى الْسَالُ وَحُمِينًا وَقُل نَيْزِ رِدْ فِي عَلَّى

﴿ وَلَقَدْعَهِ إِنَّا إِلْ الدَّمَ مِنْ فَسُلَّ

<sup>2637.</sup> See the last note. Unlike the unjust, the righteous, who have come with Faith, will now and their Faith justified: not only will they be free from any fear of harm, but they will be rewarded to the full, or, as has been said in other passages, where His bounty rather than His justice is emphasised, they will get more than their due reward (ii. 27; xxxix. 10).

<sup>2638.</sup> The Qur-an is in clear Arabic, so that even an unlearned people like the Arabs rhight understand and profit by its warnings, and the rest of the world may learn through rhem, as they did in the first few centuries of Islam and may do again when we Muslims show ourselves worthy to explain and exemplify its meaning. The evil are warned that they may repent; the good are confirmed in their Fails and strengtheand by their remembrance of Him.

<sup>2639.</sup> God is above every human event or desire. His purpose is universal). But He is the Truth, the absolute Truth; and His kingdom is the true kingdom, that can carry out its will. That Truth unfolds itself gradually, as it did in the gradual revelation of the Qursan to the holy Apcetle. But even after it was completed in a volume, its true meaning and purpose only gradually unfold themselves to any given indivic; a) or nation. No one should be impatient about it. On the contrary, we should always pray for increase in our own knowledge, which can never at any given moment be complete.

<sup>2640.</sup> The spiritual fail of two individual souls, Pharaoh and the Samir, haxing been referred to, the one through overweening arrogame, and the other through a spirit of mischief and false harking back to the past, our attention is now called to the prototype of Evil who tempted Adam, the original Man, and to the fact that though man was clearly warned that Evil is his enemy and will only effect his ruin, he showed so little formess that he succumbed to it at once at the first opportunity.

But he forgot: and We found On his part no firm resolve.

SECTION 7:

116. When We said to the angels,
"Prostrate yourselves to Adam",
They prostrated themselves, but
not

Iblis: he refused.

117. Then We said: "O Adam! Verily, this is an enemy To thee and thy wife:
So let him not get you Both out of the Garden, So that thou art landed In misery."

118. "There is therein

(enough provision)
For thee not to go hungry 2112
Nor to go naked,

- 119. " Nor to suffer from thirst, Nor from the sun's heat."
- 120. But Satan whispered evil
  To him: he said, "O Adum!
  Shall I lead thee to
  The Tree of Eternity seil
  And to a kingdom
  That never decays?"

فَنَيْنَى وَلَمْ يَعِدُ لَهُ عَنْهَا

 قَادُهٔ لَمَانَا لِلْمَلْتَيِكُ فَالْهُدُوالِآدَةُ مُنْتَحِدُوا

 إلاّ إنليس إَنَا لَهُ لَا تَكِمُ وَالْهُولُولِ اللّهِ مَنْتَحِدُوا

﴿ إِنَّ لَكَ أَنَّ مَجُوعَ فِيهَا وَلَا تَعْمَا

 وَأَنَّكَ لَانَظَمَوا فِيهِا وَلَا تَعْفَى 

© فَوَسُوسَ الْسَدَالسَّنِطَنُ فَالْآيَّادَمُ حَلْ ذَلْنَ عَلَى تَجْمَ فِالْخُدلْدِ وَمُلْكِ لَا يَسْلَ

264). See last note. 'The story is referred to, in order to draw attention to man's folly in rushing into the arms of Evil, though he had been clearly forewarned.

2642. Not only had the warning been given that Evil is an enemy to man and will effect his description, but it was clearly pointed out that all his needs were being met in the Garden of Happiness. Food and clothing, druk and shelter, were amply provided for. By these terms we must understand, if the Garden was a spiritual Garden, also spiritual good the things that feed the soul and make it glad, that give it an aesthetic sense of beauty and afford it shelter from extremes of passion or emotion.

2643. The suggesion of the Evil One is clever, as it always is: it is false, and at the same time plausible. It is false, because (1) that felicity was not temporary, like the life of this world, and (2) they were supreme in the Garden, and a "hingdom" such as was dangled before them would only add to their sorrows. It was plausible, because (1) nothing had been said to them about Eternity, as the opposite of Eternity was not yet known, and (2) the sweets of Power arise from the savour of Self, and Self is an alluring (if false) attraction that misteads the Will.

- 121. In the result, they both
  Ate of the tree, and so
  Their nakedness appeared \*\*\*
  To them: they began to sew
  Together, for their covering,
  Leaves from the Garden:
  Thus did Adam disobey
  His Lord, and allow himself \*\*\*
  To be seduced.
- 122. But his Lord chose him (For His Grace): He turned To him, and gave him guidance.
- 123. He said: "Get ye down,
  Both of you,—all together, \*\*\*
  From the Garden, with enmity
  One to another: but if,
  As is sure, there comes to you
  Guidance from Me, whosoever
  Follows My guidance, will not
  Lose his way, nor fall \*\*\*
  Into misery,
- 124. "But whosoever turns away From My Message, verily For him is a life narrowed Down, and We shall raise

2644. Hitherto they were clothed in the garb of Innocence and knew no evil. Now, when disobedience to God had sullied their soul and torn off the garment of their Innocence, their sullied Self appeared to themselves in all its nakedness and uginess, and they had to resort to external things (leaves of the Garden) to cover the shame of their self-consciousness,

2645. Adam had been given the will to choose, and he chose wrong, and was about to be lost in the throng of the evil ones, when God's Crace came to his aid, His repentance was accepted, and God chose him for His Mercy, as stated in the next verse.

2646. The little variations between this passage and ii. 38 are instructive, as showing how clearly the particular argument is followed in each case. Here ighlig ("get ye down") is in the dual number, and refers to the two individual souls, our common ancestors: in iii. 38 lephils is in the plural number, to include all mankind and Satan, for the argument is about the collective life of man. On the other hand, "all together" includes Satan, the spirit of evil, and the emity "one to another" refers to the eternal feud between Man and Satan, between our better nature and Evil.

2647. For the same reason as in the last note, we have here the consequences of Guidance to the individual, vir.; being saved from going astray or from falling into misery and despair. In ii. 38, the consequences expressed, though they apply to the individual, are also appropriate taken collectively: "on them shall be no fear, nor shall they grieve."

Him up blind on the Day 6046 Of Judgment."

- 126. (God) will say: "Thus
  Didst thou, when Our Signs
  Came unto thee, disregard
  Them: so wilt thou,
  This day, be disregarded." \*\*co
- 127. And thus do We recompense
  Him who transgresses beyond
  bounds
  And believes not in the Signs
  Of his Lord: and the Penalty
  Of the Hereafter is far more
  Grievous and more enduring. State

128. Is it not a warning to such
Men (to call to mind)
How many generations before
them

We destroyed, in whose haunts They (now) move? Verily, In this are Signs for men Endued with understanding. 1868 وَالِيَّهُ اعْنَى (الْ الْرَبِي الْرَحَةُ لَيْكَ أَمَّنَاكُ عَلَى وَقَدْ كُنْكُ لِلْهِ الْمُعَلَّى وَقَدْ كُنْكُ لِلْهِ الْمَنْكُ وَاللَّهُ الْمُنْكَ وَاللَّهُ الْمُنْكِينَةُ مِنْ اللَّهُ اللَّ

﴿ وَكَذَٰ لِكُ نَجْنُ زِعَكُنَا اسْرَفَ كَاذَ بُوْدِنَ يِمَايَتِ رَبِّهِ عِلْمَا لَكَ الْآخِرُو أَضَا وَأَنْقَ

٥ آفَارَ بَمْدِكُمُ مَرَّاهُ لَكَ اَقِبَلَهُم مِنَالْفُرُونِ بَمْنُونَ فِي مَسْجِنِهُمُ اِنَّهُ ذَلِكَ لَاَيْتِيْ إِذْ فُولِالتُّكِنَ

2648. Again, as in the last two verses, there is a variation from the previous passage (ii. 39). The consequences of the rejection of God's guidance are here expressed more individually: a life narrowed down, and a bindness that will pessite beyond this life. "A life narrowed down" has many implications: (1) it is a life from which all the beneficent influences of God's wide world are excluded; (2) it is a life for Self, not for all; (3) in looking exclusively to the "good things" of this life, it misses the true Reality.

2649. Because God gave him physical sight in this life for trial, he thinks he should be favoured in the treal world, the world that matters! He misused his physical sight and made himself blind for the other world.

2650, 'You were deliberately blind to God's Signs: now you will not see God's favours, and will be excluded from His Grace,

2651. Blindness in the world of enduring Reality is far worse than physical blindness in the world of probation.

2652. Cf. xx. 54. This phrase concluded the argument of Moses with Pharanh about Pharanh bimdness to God and the Signs of God. Now it concludes the more general argument about men, concerning whom the saying arose: 1 none are so billed as those who xtll not see,

SECTION 8.

129. Is ad it not been
For a Word that went forth
Before from thy Lord, ess
(Their punishment) must

necessarily

Have come; but there is A term appointed (for respite).

130. Therefore be patient with what
They say, and celebrate
(constantly) \*\*Sit

The praises of thy Lord,
Before the rising of the sun,
And before its setting;
Yea, celebrate them
For part of the hours
Of the night, and at the sides \*\*\*
Of the day: that thou
Mayest have (spiritual) joy.

131. Nor strain thine eyes in longing For the things We have given For enjoyment to parties Of them, the splendour وَلَوْلاَ كِلَهُ ثُسَقَتْ مِن لَيْكَ أَكَانَ لِولَامًا
 الْجَمْلُ شَدَى

فأضير يَحَالَمُ التَّوْلُونَ وَسَيَعْ عَيْدَ رَيْكَ هَـٰلَ اللَّهِ عَلَى الْمَثْلِيَةِ الْمُؤْمِنَ الْمَثْلِينَ الْمُثْلِينَ وَمَثْلًا اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى الْمُعْلَى اللَّهُ عَلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى اللَّهُ عَلَى الْمُعْلِي عَلَى الْمُعْلَى الْمُعْلِمِي الْمُعْلَى الْمُعْلِمُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِمِ الْمُعْلَى الْمُعْلَى الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلِمِ الْمُعْلَى الْمُعْلَى الْمُعْلِمُ الْمُعْلِمِ الْمُ

@ وَلَا تَمُدُّنَ عَيْنَيْكَ لِلْمَاسَقَىٰ اِهِ مَّ أَوْلِكِمَا مِنْهُمُ لَكُمْةً

2633, Cf. x. 19 and n. 1407 also xi. 110. In God's holy Plan and Purpose, there is a wise adjustor of all interests, and a merciful chance and rer; ite given to all, the unjust as well as the just, and His decree or word abilities. The most wicked have a term appointed them for respite. Had it not been so, the punishment must necessarily have descended on them immediately for their evil deeds.

2654. All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy exil; for the fight against evil is one of the cardinal points in Islam. What they are sold is that they must not be impatient: they must pray to God and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength but inward spiritual joy.

2655, Taraf, plural agrāf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sidet are not so clearly marked they would be april (plural), not tarafain (aula). Now the prayer before sunties is clearly Fajr; that before sunset is "har: "part of the hours of the night" would indicate Magrib (easi'y night, just after sunset), and "blab, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day: it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the Ave Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to God.

Of the life of this world,
Through which We test them:
But the provision of thy Lord 2006
Is better and more enduring.

132. Enjoin prayer on thy people,
And be constant therein.
We ask thee not to provide and
Sustenance: We provide it
For thee. But the (fruit of)
The Hereafter is for

Righteousness.

not 3008
Bring us a Sign from
His Lord?" Has not
A Clear Sign come to them
Of all that was
In the former Books
Of revelation?

134. And if We had inflicted
On them a penalty before this, 2009
They would have said:
"Our Lord! If only Thou
Hadst sent us an apostle,
We should certainly have followed

ٱلْحَيَّوٰهِ ٱلدُّنْيَالِيَقْنِنَهُمْ فِيهُ وَرِزْقُ رَبِّكَ خَيْرٌ | وَأَنْهَى

٥ وَأَمْرُ إَهْ لَكَ بِالصَّلَوْرَ وَاصْطَارِ عَلَيْهَا ۗ لاَسْتَلُكَ رِنْفَا أَغَنْ زَزْفَالْ وَالْسَكِينَةُ لِلتَعْوِي

۞ وَفَالْوَا لَوْلَايَأْنِينَا بِنَاكِ فِينَ زَيْفِيَّا أَوَلَا نَازْمُهِم بَيْنَهُ مَا فِي اَصْمُعُنِياً لَاوْلَىٰ

@ وَلَوْأَنَّا أَهُ لَكَ مَنْهُمْ مِعِنَا بِهِ وَلَوْأَنَّا أَهُ لَكِنَا مِنْكَالِهِ وَلَوْلَهُمْ اللَّهِ اللّ لِهَا لَوْارْبَهُ الْوَلْاَ أَرْسَلْتُهِ إِلَيْنَا رَسُولًا فَنَتَبِعَ

2656. The good things of this life may make a brave show, but they are as nothing compared with the good of the Hereafter. Both are provided by God. But the former are given to the just and the unjust as a test and trial, and in any case will pass away; while the latter come specially from God for His devoted servants, and are incomparably of more value and will last through eternity.

2637. Sustenance, in the sense of the ordinary needs of life, the man of God does not worry about. That is provided by God for all, the just and the unjust. But the special provision, the real Sustenance, the spiritual fruit, is for a righteous life in the service of God.

2658. The question or plea of the Unbelievers is disingenuous. Many Signs have come with this Revelation. But the one that should have appealed to those who believed in former revelations and should have convinced them was what was in their own books.

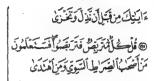
2659. If the Sign mentioned in the last note did not convince them, it would mean that they were not true to their own faith. They were not straight with themselves. In justice they should have been punished for their laisheod. But they were given further respite. Or they would again have argued in a circle, and said: "If only God had sent us a living apostle we should have believed!" The living apostle they flout because they want a Sign. The Sign they wish to ignore, because they want a living apostle!

Thy Signs before we were Humbled and put to shame."

135. Say: "Each one (of us)
Is waiting: wait ye, therefore, ""
And soon shall ye know
Who it is that is
On the straight and even ""

16 Way, and who it is

30 That has received guidance."





<sup>2660.</sup> If people will not be true to their own lights, what further argument is left? The man of God an only say: "Let us wait the issue: my faith tells me that God's Truth must prevail." Cf. ix. 32.

<sup>2661.</sup> Cf. xix. 43. The straight and even Way must endure, and show that the man who follows it has received true guidance. All falsehood and crookedness must ultimately disappear.

# INTRODUCTION TO SURA XXI (Anbiyaa).

The last Sûra dealt with the individual story (spiritual) of Moses and Aaron, and contrasted it with the growth of evil in individuals like Pharaoh and the Samiri, and ended with a warning against Evil, and an entortation to the purification of the soul with prayer and praise. This Sûra begins with the external obstacles placed by Evil against such purification, and gives the assurance of God's power to defend men, illustrating this with reference to Abraham's fight against idolatry, Lot's fight against unnatural wickedness, Noah's against unbelief, that of David and Solomon against injustice and failure to proclaim God's glory by making full use of man's God-given faculties and powers, that of Job against impatience and want of self-confidence, that of Isma'il, Idris, and Zul-kifi against want of steady perseverance, that of Zun-nûn against hasty anger, that of Zakarıya against spiritual isolation, and that of Mary against the lusts of this world. In each allusion there is a special point about the soul's purification. The common point is that the Prophets were not, as the vulgar suppose, just irresistible men. They had to win their ground inch by inch against all kinds of resistance from evil.

The chronology of this Sūra has no significance. It probably dates from the middle of the Meccan period of inspiration.

Summary.—Man treats, as he has always treated, the serious things of life with jest or contempt; but the Judgment must come, and Truth must triumph (xxi. 1.29, and C. 147).

Unity of Design, and certainty of God's Promise: God's protection and mercy, and His justice (xxi 30.50, and C. 148).

· How Abraham triumphed over idols, as did others among God's chosen ones over various forms of evil (xxi. 51-93, and C, 149).

Work righteousness while it is yet time, for the Judgment will come, and only he righteous will inherit (xxi, 94-112, and C, 150),

C. 147.—Men may lightly treat God's Signs
(xxi, 1-20.) As jests, but the Judgment must come
Inevitably. His Message is true,
And delivered by God's Apostle, as from
Man to men. Truth must triumph,
And all false gods and false worship
Must come to naught: for God is One,
And His Truth has been one throughout the arcs.

Stra XXI.

Anbiyaa, or The Prophets

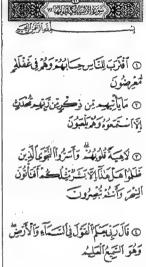
In the name of God, Most Gracious, Most Merciful.

- Closer and closer to mankind \*\*ees\*
   Comes their Reckoning: yet they
   Heed not and they turn away.
- Never comes (aught) to them
  Of a renewed Message sess
  From their Lord, but they
  Listen to it as in jest,—
- 3. Their hearts toying as with Trifles. The wrong-doers conceal \*\*\*

  Their private counsels, (saying), "Is this (one) more than A man like yourselves? Will ye go to witchcraft With your eyes open? " \*\*\*

  With your eyes open? " \*\*\*

  With your eyes open? \*\*\*\*
- 4. Say: <sup>9886</sup> "My Lord Knoweth (every) word (spoken) <sup>9807</sup> In the heavens and on earth; He is the One that heareth And knoweth (all things)."



2662. Every minute sees them nearer to their doom, and yet they are sadly headless, and even actively turn away from the Message that would save them.

2653. In each age, when the Message of God is renewed, the very people who should have known better and welcomed the renewal and the sweping away of human cobwebs, either receive it with amused self-superiority, which later turns to active hostility, or with careless indifference.

2664. God's Message is free and open, in the full light of day. His enemies plot against it in secrecy, lest their own false motives be exposed. Their jealousy prevents them from accepting a "man like themselves" as a teacher or warner or guide.

2665 Literally, "in a state in which you (actually) see (that it is witchcraft)". When God's Messenger is proved to be above them in moral worth, in true insight, in earnestness and power of eloquence, they accuse him of witchcraft, a word which may mean nothing, or perhaps some mysterious deceitful arts.

2665, Notice that in the usual Arabic texts printed in India the word #Ma is here and in xxi. 112 below, as well as in xxiii. 112, spelt differently from the usual spelling of the word in other places (e.g., in xx, 125:126). Qul is the reading of the Bagra Qiraat, meaning. "Say thou" in the imperative, If we construe "he says", the pronoun refers to "this (one)" in the preceding verse, viz.: the Prophet. But more than one Commentator understands the meaning in the imperative, and I agree with them. The point is merely one of verbal construction. The meaning is the same in either case. See n. 2948 to Xxiii 112.

2667. Every word, whether whispered in secret (as in xxi. 3 above) or spoken openly, is known to God. Let not the wrong-doers imagine that their secret plots are secret to the Knower of all things.

5. "Nay," they say, "(these are) Medleys of dreams I—Nay, He forged it!—Nay, He is (but) a poet! \*\*\*
Let him then bring us A Sign like the ones That were sent to (Prophets) of old!"

6. (As to those) before them, Not one of the populations Which We destroyed believed: Will these believe? \*\*\*\*

7. Before thee, also, the apostles
We sent were but men,
To whom We granted inspiration:
If ye realise thic not, ask
Of those who possess the Message.

 Nor did We give them Bodies that are no food, Nor were they exempt from death.

In the end We fulfilled
 To them Our promise,
 And We saved them
 And those whom We pleased.

2688. The charges against God's inspired Apostle are heaped up. "Magic!" says one: that means, "We don't understand it!" Says another, "Oh! but we know! he is a mere dreamer of confused dreams!" If the "dreams" fit in with real things and vital experiences, another will suggest, "Oh yes! why drag in supernatural agencies? he is clever enough to forge it himself!" Or another suggests, "He is a poet! Poets can invent things and say them in beautiful words!" Another interposes, "What we should!like to see is miracles, like those we read of in stories of the Prophets of old!"

2669, 'If such miracles as you read of failed to convince Unbelievers of old, what chance is there that these Unbelievers will believe? Miracles may come, but they are no cures for Unbelief.

2670. See xvi. 43 and n. 2069. This answers the Unbelievers' taunt, "he is just a man like ourselves!" True, but all aposties sent by God were men, not angels or another kind of beings, who could not understand me, or whom men could not understand.

2671. As men they were subject to all the laws governing the physical bodies of men. They ate and drank, and their bodies perished in death,

But We destroyed those Who transgressed beyond

bounds.9072

10. We have revealed for you (O men!) a book in which is a Message for you: Will ye not then understand?

# SECTION 2.

- 11. In ow many were the populations
  We utterly destroyed because
  Of their iniquities, setting up
  In their places other peoples?
- Yet, when they felt Our Punishment (coming), Behold, they (tried to) flee From it.<sup>975</sup>
- 13. Flee not, but return to
  The good things of this life
  Which were given you,
  And to your homes,
  In order that ye may
  Be called to account. stra
- 14. They said: "Ah! woe to us! We were indeed wrong-doers!"
- And that cry of theirs Ceased not, till we made

وأملكنا الشرفين

۞ لَقَدُ أَنْزَلْنَآ إِلَيْكُمْ كِنَاكُمْ فِي فِي حُدُرُكُمْ فَالْاَنْعَنِيْلُونَ

وَكَرْفَصْمَتْ الرَزْوَيْ وَكَانَتْ طَلَيْهَ وَأَنشَأَنَا
 وَكَرْفَصْمَتْ الرَيْسَةِ وَكَانَتْ طَلَيْهَ وَأَنشَأَنَا
 وَلَمَا آخَمَتُ وَأَبْسَتَنَا وَمَاهُم وَنَهَا
 رَحِصُونَ

﴿ لَا تَرْكُشُوا وَالْدِجْمُوا إِلَى مَا أَثْرُ فَلْمْرفيهِ
 وَمَسَائِكِ بَكُمُ المَلَكُمُ الشَكْلُونَ

@ قَالُوُّا يُوْلِكَ آلِنَّا لِنَّاكُمُ الْكِينَ

@ فَأَزَالَتِ إِلْكَ دَعُولُهُ وَحَوْلُهُ وَحَوْلُهُ وَعَوْلُهُ وَحَوْلُهُ وَعَوْلُكُمْ

2672. But, however difficult for impossible) their mission may have appeared to them, or to the world at first, they won through eventually, even those who seemed to have been defeated. Examples are given in the latter part of this Sūra, especially jn xxi. 31-93. They were delivered from the Wrath which overtook the Unbplievers, as were those with them who accepted God's Message and placed themselves in conformity with His Will and Plan. That is the meaning of "whom We pleased".

2673. When they had every chance of repentance and reform, they rejected God's Message, and perhaps even put up an open defiance. When they actually began to feel the Wrath coming, they began to fiee, but it was too late 1 Bestdes, where could they fee to from the Wrath of God? Hence the ironical appeal to them in the next verse: better go hack to your luxuries and what you thought were your permanent homes! Gr. Christ's saying in the present Gospel of St. Matthew (iii, 7): "O generation of yipers, who hath warred you to fiee from the Wrath to come?"

2674, See last note. 'You thought your homes so comfortable: why don't you go back to them?' You will be called to account, Perhaps there may be rewards to be given you, who knows?' This itury is itself the beginning of the Punishment. But the ungody now see how wrong they had been. But their sighs and regrets now avail them nothing. It is too late. They are lost, and nothing can save them.

9.25

(٢١) سورة الانبياء

حَصِيدًا خَيْلِينَ

Them as a field That is mown, as ashes Silent and quenched. 8873

- Pot for (idle) sport did We and Create the heavens and the earth And all that is between!
- 17. If it had been Our wish
  To take (just) a pastime,
  We should surely have taken
  It from the things nearest
  To Us, if We would
  Do (such a thing)! \*\*\*\*\*If the content of t
- 18. Nay, We hurl the Truth Against falsehood, and it knocks Out its brain, and behold, Falsehood doth perish! Ah! woe be to you For the (false) things Ye ascribe (to Us).\*\*\*\*\*
- 19. To Him belong all (creatures)
  In the heavens and on earth:
  Even those who are in His
  (Very) Presence are not the
  Too proud to serve Him,
  Nor are they (ever) weary
  (Of His service):
- They celebrate His praises Night and day, nor do they Ever flag or intermit.

اَلْ مَقْدُونُ إِلْحَيْنَ عَلَ الْبَاطِلِ فَهَدْمَهُ مُ
 اَلْوَيْنُ لَوْلَكُمُ الْوَيْنُ لِيكَا
 اَلْوَيْنُ لِيكَا
 اَلْوَيْنُ لِيكَا

وَلَمُومَنِ فِي التَّمَونِ وَالْأَرْضُ وَمَنْ
 عِندَ وُلايَسَنخين فِي التَّمَونِ وَالْكَارِّينَ وَمَنْ
 عَندَ وَلا يَسْتَخْيَسُ رُولَتَ

@ بُسَيِغُونَ ٱلْنَاوَالَهَا لَلَا بَفَارُونَ

<sup>265.</sup> The two similes present two different aspects of the lamentation of the ungodly. When they really see the Wrath to come, there is a stampede, but where can they go to? Their lamentation is now the only mark of their life. But it dies away, as corn vanishes from a field that is being mown, or as a dying fire is slowly extinguished! They do not die. They wish they were dead! (txviii. 40).

<sup>2676.</sup> The Hindu doctrine of Lifa, that all things were created for sport, is here negatived. But more: with God we must not associate any ideas but those of Truth, Righteousness, Mercy, Justice, and the other attributes implied in His Beautiful Names. He does not jest nor play with His creatures.

<sup>2677.</sup> If such an idea as that of play or pastime had been possible with regard to God, and if He had wished really to indulge in pastime. He would have done it with creatures of Light nearest to Him, not with the lowly material creation that we see around us.

Him, not with the lowly material creation that we see around us,

2678. Such as that (1) God has partners (xxi, 22), or (2) that He has begotten a son (xxi, 26), or
(3) has daughters (xxi, 57), or any other superstitions derogatory to the dignity and glory of God.

<sup>2679.</sup> The pure angelic hosts, whom we imagine to be glorious creatures of light, high in the spiritual world, near the Throne of God Himself, are yet His creatures, and serve Him without ceasing, and are proud to do so. Such is the majesty of God Host Hierk.

22. If there were, in the heavens And the earth, other gods seet Besides God, there would Have been confusion in both I But glory to God, The Lord of the Throne: (High is He) above What they attribute to Him!

 He cannot be questioned For His acts, but they were Will be questioned (for theirs).

24. They they taken
For worship (other) gods 
Besides him? Say, "Bring
Your convincing proof: this
Is the Message of those
With me and the Message
Of those before me." 
But most of them know not
The Truth, and so turn away.

(ه) أَمَ أَغَنَّذَ فَأَ الْهَا تُغْنِثَ الْأَرْضِ أَمْ يُنْضِرُونَ (ه) لَوْكَانَ فِيسًا عَلِمَةً إِلَّا أَفَهُ لَسَنَدَةً مُنْ يَحْدَثَ اللهِ رَبِّ الْمَرْشِ عَمَّا يَسِينُونَ (ه) لَانِسْنَا مِنَا اللّهِ مَنْ اللّهِ اللّهِ اللّهِ اللّهِ اللهُ اللّهَ اللهُ الل

2680. The different kinds of false gods whom people raise from their imagination are now referred to. In verses 21-23, the teference is to the gods of the earth, whether dols or local godlings, or defined heroes, or animals or trees or forces of the nature around us, which men have from time to time worshipped. These, as delites, have no life except what their worshippers give to them.

2681. The answer of course is "no". No one but God can raise the dead to life. The miracle in the story of Jesus (iii. 49 and v. 113) was "by God's leave". It was a miracle of God, not one of lesus by his own power or will.

2682. After the false gods of the earth (verse 21), are mentioned the false gods in the heavens and the aerth, like those in the Greek Pantheon (verse 22), who quarrelled and fought and siandered each other and made their Olympus a perfect bear-garden!

2683. God is Self-Subsisting. All His creatures are responsible to Him and dependent on Him there is no other being to whom He can be responsible or on whom He can be dependent.

2694. See above, n. 2682, where two kinds of false worship are noted. Now we are warned against a third danger, the worship of false gods of any sort. Pagan man is prolific of creating abstract images for worship, including Self or abstract Intelligence or Power. In verse 26 below is mentioned a fourth kind of false worship, which imagines that God begets sons or daughters.

2685. This werse should be read with the next. All reason revolts against the idea of conflicting good, and points to Unity in Creation and Unity in Godhead. This is not only the Message of Islam ("those with me") but the message of all prophets who came before the holy Prophet Muhammad ("those before me"), and the line of prophets was closed with him. The Message given to every apostle in all ages was that of Unity as the fundamental basis of Order and Design in the world, material, moral, and spiritual.

- 25. Not an apostle did We Send before thee without This inspiration sent by Us To him: that there is No god but I; therefore Worship and serve Me.
- 26. And they say: "(God) Most Gracious has begotten som Offspring." Glory to Him! They are (but) servants raised To honour.
- 27. They speak not before seen He speaks, and they act (In all things) by His command.
- 28. He knows what is before them, And what is behind them, And they offer no intercession Except for those who are Acceptable. \*\*\*\* and they \*\*\*\* stand In awe and reverence Of His (glory).
- 29. If any of them should say,
  "I am a god besides Him",
  Such a one We should
  Reward with Hell: thus
  Do We reward those
  Who do wrong.

2696. This refers both to the Trinstarian superstition that God has begotten a son, and to the Arab superstition that the angels were daughters of God. All such superstitions are derogatory to the glory of God. The prophets and the angels are no more than servants of God: they are raised high in honour, and therefore they deserve our highest respect, but not our worship.

2687. They never say anything before they receive God's command to say it. and their acts are similarly conditioned. This is also the teaching of Jesus as reported in the Gospel of St. John :xii. 49.50): "For I have not spoken of myself: but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life ever. Lasting: whatesover I speak therefore, even as the Father said unto me, so I speak." If rightly understood, "Father" has the same meaning as our "Rubb", Sustainer and Cherisher, not Begetter or Progenitor.

2688, Cf. xx. 109. "Acceptable" means that they have conformed to the Will of God and obeyed His Law, thus winning the stamp of His approval.

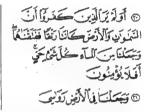
269). They: the usual interpretation refers the pronoun to the servants of God who intercede: it may also refer to those on whose behalf intercession is made: they do not take it as a matter of course. but stand is due awe and reverence of God's great glory and mercy.

C. 148.—Look at God's Creation: contemplate (xxi. 30-50.) Its unity of Design and benevolence Of Purpose. Death must come to all, But life and faith are not objects of ridicule. Truth will outlast all monkery: 'tis God Who calls, because He cares for you, And on His Judgment Seat will weigh Each act, each thought, each motive, great Or small, with perfect justice. Come, Ye all, reject not His blessed Message.

Î C. 148.

# SECTION 3.

- 30. Do not the Unbelievers see
  That the heavens and the earth
  Were joined together (as one see
  Unit of Creation), before
  We clove them asunder?
  We made from water see
  Every living thing. Will they
  Not then believe?
- 31. And We have set on the earth Mountains standing firm, 9593



2690. The evolution of the ordered worlds as we see them is hinted at. As man's intellectual gaze over the physical world expands, he sees more and more how Unity is the dominating note in God's wonderful Universe. Taking the solar system alone, we know that the maximum intensity of sun-spots corresponds with the maximum intensity of magnetic storms on this earth. The universal law of gravitation seems to bind all mass together. Physical facts point to the throwing off of planets from vast quantities of diffused nebular matter, of which the central condensed core is a sun.

2691. About 72 per cent, of the surface of our Globe is still covered with water, and it has been estimated that if the inequalities on the surface were all levelled, the whole surface would be under water, as the mean elevation of land sphere-level would be 7,000—10,000 feet below the surface of the ocean. This shows the predominance of water on our Globe. That all life began in the water is also a conclusion to which our latest knowledge in Biological science points. Apart from the fact that protoplasm, the original basis of living matter, is liquid or semi-liquid and in a state of constant flux and instability, there is the fact that land animals, like the higher vertebrates, including man, show, in their embryological history, organs like those of fishes, indicating the watery origin of their original habitat. The constitution of protoplasm is about 80 to 85 per cent of water.

260. Cf..xvi, Is and n. 2038. Lest is should shake with them: here "them" refers back to "they" at the end of the preceding verse, meaning "Unbelievers". It might be mankind in general, but the pointed address to those who do not realise and understand God's mercies is appropriate, to drive home to them the fact that it is God's well-ordered providence that protects them normally from cataclysms like earthquakes, but that they could for their injusities be destroyed in an instant, as the Ad and the Thambd were destroyed before them. As pointed out in n. 2691 above, if the surface of the earth were levelled up, it would all be under water, and therefore the firm mountains are a further source of security to life which has evolved in terrestrial forms. Though the mountains may seem impassable barriers, yet God's providence has provided broad passes between them to afford highways for human communications.

Lest it should shake with them, And We have made therein Broad highways

(between mountains)
For them to pass through:
That they may receive guidance.

- 32. And We have made
  The heavens as a canopy
  Well guarded: \*\*\*\*\* yet do they
  Turn away from the Signs
  Which these things (point to)!
- 33. It is He Who created

  The Night and the Day,
  And the sun and the moon:
  All (the celestial bodies)
  Swim along, each in its and
  Rounded course.
- 34. Me e granted not to any man Before thee permanent life \*\*\*\* (Here): if then thou shouldst die, Would they live permanently?
- 35. Every soul shall have A taste of death: \*\*\*\* And We test you By evil and by good

أَن تَعِيدَ بِعِدْ وَيَجَعَلْنَا فِهَا فِجَاجًا سُبُلًا لَتُعَلِّمُ يَهْلَدُونَ

وَبَعْمَانَا النّماءَ سَقْفًا مَعْفُوطُلّاً
 وَهُدْعَنْ النّبِيهَا مُعْضُونَ

٥ وَمُوَالَّذِي خَلَقَالُكِلَ وَالنَّهَا وَ وَالنَّسَسُ وَالْفَ مَرِّكُلُّ فِ فَلَاٍ بَسْتِحُونَ

وَمَا جَعَلْنَ الِبَنَ رِيْنِ مَبْلِكَ ٱلْخُلْدُ
 وَمِنَ تَنْ فَهُمُ ٱلْخَلِدُونَ

صُلُنَعْشِ آيَةَ الْمَوْتُ
 وَبَنْلُوعُمْ إِلْنُكَرِّوَ الْخَسَيْرِ

2693. In both the literal and the figurative sense. Literally these natural mountain highways direct men in the way they should go. Figuratively, these wonderful instances of God's providence should turn men's thoughts to the true guidance of God in life and spiritual progress.

2694. Canepy well guarded: the heavens form a canopy that is secure from falling down; they also form a sublime spectacle and a Mystery that man can only faintly reach. Perhaps also the mystery of spictual life is metaphorically hinted at. Cf. also xv. 17.

2695. I have indicated, unlike most translators, the metaphor of swimming implied in the original works: how beautiful it is to contemplate the heavenly bodies swimming through space (or ether) in their rounded courses before our gaze!

2696. Life on this planet without death has not been granted to any man. The Khidhr legends are popular tales. His life without death on this earth is nowhere mentioned in the Qurān. The taunt of the Unbelievers at the holy Prophet was therefore futile. Could any of them live without death at some time or other? Could they name any one who did?

2697. Cf. lii. 185, and n. 491. The soul does not die, but when it separates from the body at the death of the body, the soul gets a taste of death. In our life of probation on this earth, our virtue and faith are tested by many things: some are tested by calamities, and some by the good things of this life. If we prove our true mettle, we pass our probation with success. In any case all must return to God, and then will our life be appraised at its true value.

By way of trial. To Us must ye return.

- 36. When the Unbelievers see thee,
  They treat thee not except
  With ridicule. "Is this,"
  (They say), "the one who talks ""
  Of your gods?" And they
  Blaspheme at the mention
  Of (God) Most Gracious!
- 37. Man is a creature of haste: \*\*\*
  Soon (enough) will I show
  You My Signs; then
  Ye will not ask Me
  To hasten them!
- 38. They say: "When will this Promise come to pass, If ye are telling the truth?"
- 39. If only the Unbelievers \*\*\*\*o
  Knew (the time) when they
  Will not be able
  To ward off the Fire
  From their faces, nor yet
  From their backs, and (when)
  No help can reach them!
- 40. Nay, it may come to them All of a sudden and confound Them: no power will they Have then to avert it, Nor will they (then) Get respite.

2698. To the godly man the issue between false worship and true worship is a very serious matter. To the sceptics and unbelievers it is only a joke. They take it lightly, and laugh at the godly man. They not only laugh at him, but they blaspheme when the name of the One True God is mentioned. The reply to this is in the next verse.

2699. Haste is in the very bone and marrow of man. If he is granted respite for his own sake, in order that he may have a further chance of repentance and coming back to God. he says impatiently and incredulously: "Bring on the Punishment quickly, that I may set if what you say is true!" Alas, it is too true! When the Punishment actually comes near and he sees it, he will not want it hastened. He will want more time and further delay! Poor creature of haste!

2700. They would not be so unreasonable it they only realised the terrible future for them! The Fire will envelop them on all sides, and no help will then be possible. Is it not best for them now to turn and repent? The Punishment may come too suddenly, as is said in the next verse.

41. Mocked were (many)
Apostles before thee;
But their scoffers
Were hemmed in
By the thing that they mocked.\*\*

## SECTION 4.

- 42. Say, "Who can keep You safe by night and by day From (the Wrath of) (God) Most Gracious?" "" Yet they Turn away from the mention Of their Lord.
- 44. Nay, We gave the good things
  Of this life to these men
  And their fathers until
  The period grew long for them;
  See they not that We grew
  Gradually reduce the land
  (In their control) from
  Its outlying borders? Is it
  Then they who will win?

وَاللّهِ السّمْهُونَ وَرَسُولُ مِنْ فَبِلْكَ فَمَا قَ وَاللّهِ السّمْهُونَ وَرَسُولُ مِنْ فَبِلْكَ فِي اللّهِ مِنْ اللّهِ مَنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ

2701. The same verse occurs at vi. 10, where see n. 843. 'What they are mocking at now will be in a position to mock them in due time.'

2702. 'God is most Gracious: if, in spite of His great mercy, you are so rebellious and depraved as inclumed in the whole is there who can save you? His Wrath can descend on you at any time, by night or by day.'

2703, Appels: to join as companion; with 'an or min it has also the meaning of to defend or remove from someone. The full signification can only be got by a long paraphrase: 'they are not fit to be mentioned in the same breath with Us, nor can they be defended from Us.'

2704. 'Umr, or 'Umur: age, generation, period, time, life. Here "period" is most appropriate, as it covers many generations, "these men and their fathers."

2705. Cf. xiii. 41 and n. 1865. The particular signification is that Islam spread from the outer borders, social and geographical, gradually inwards. The social fringe was the humbler people, such as slayed and poor men. The geographical reference is to Medica and tribes away from the Mecca centre. The proud and unbelieving Quraish, were the last to come in when the circle was gradually drawn tighter and tighter around them. The general signification applies to all times, God's Truth makes its way first among the poor and the lowly, those whose minds are unsoited by prejudices of false pride or false knowledge, but it gradually hems in the obstinate, until it prevalls in the end.

- 45. Sav. "I do but warn vou According to revelation ": But the deaf will not hear The call. (even) when They are warned! \$706
- 46. If but a breath of the Wrath Of thy Lord do touch them. They will then say, "Woe To us! we did wrong indeed!"
- 47. The shall set up scales Of justice for the day Of Judgment, so that Not a soul will be dealt with Unjustly in the least. . And if there be (No more than) the weight Of a mustard seed, 9707 We will bring it (to account): And enough are We To take account. \$708
- 48. In the past We granted To Moses and Aaron

2706. According to the English saying, "none is so deaf as those who will not hear". When they deliberately shut their ears to warnings from the Merciful God, meant for their own good, the responsibility is their own. But their cowardice is shown in the next verse by Their behaviour when the first breath of the Wrath reaches them.

832

2707. Not the smallest action, word, thought, motive, or predilection but must come into the account of God. Cl. Browning (in Rabbi Ben Esra): "But all, the world's coarse thumb And finger failed to plumb, So passed in making up the main account; All instincts immature, All purposes unsure, That weighed not as his work, yet swelled the man's account; Thoughts hardly to be packed Into a narrow act, Fancies that broke through language and escaped; All I could never be, All, men ignored in me, This, I was worth to God, Whose wheel the pitcher shaped."

2708. The literalism of Sale has here excelled itself; he translates, "and there will be sufficient accountants with us" | What is meant is that when God takes account. His accounting will be perfect : there will be no flaw in it, as there may be in earthly accountants, who require other people's help in some matters of account which they do not understand for want of knowledge of that particular department they are dealing with. God's knowledge is perfect, and therefore His justice will be perfect also; for He will not fail to take into account all the most intangible things that determine conduct and character. See last note. There is no contradiction between this and zviii. 104-105, where it is said that men of vain works, i.e., shallow hypocritical deeds, will have no weight attached to their deeds. In fact the two correspond.

The Criterion (for judgment), and a Light and a Message For those who would do right.—

- 49. Those who fear their Lord In their most secret thoughts, And who hold the Hour (Of Judgment) in awe. \*\*110
- 50. And this is a blessed Message which We have Sent down: will ye then Reject it? smi

الفُرْفَانَ وَمِيْنَا وَوَخَوْرُ الْمُنْفِينَ ﴿ الْمَيْنَ يَغْفُونَ رَبِّهُ وَالْفَيْدِ وَهُم مِنَ السَّاعَةِ مُنْفِعُونَ ﴿ وَهُذَا وَحُرُّونَ اللَّهِ الْمُنْفِعُونَ ﴿ وَهُذَا وَحُرُّونِ اللَّهِ الْمُنْفِعُونَ المِنْهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُنْفَالِمُ اللَّهُ الْمُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْفَالِمُ اللَّهُ الْمُنْفَالِمُ اللَّهُ الْمُنْفَالِمُ اللَّهُ الْمُنْفِقِ اللَّهُ الْمُنْفَالِمُ اللَّهُ الْمُنْفَالِمُ الْمُنْفِقِ اللَّهُ اللَّهُ الْمُنْفَالِمُ اللَّهُ الْمُنْفَالِمُ الْمُنْفَالِمُ اللَّهُ الْمُنْفَالِمُ اللَّهُ الْمُنْفِقِ الْمُنْفِي الْمُنْفِقِ الْمُنْفِقِ الْمُنْفِقِ الْمُنْفِقِ الْمُنْفَالِمُلْمُ الْمُنْفِقِ الْمُنْفَالِمُ الْمُنْفِقِ الْمُنْفَالِمُ الْمُنْفِقِ الْمُنْفِقِ الْمُنْفِقِ الْمُنْفِقِ ا

C. 149.—The great exemplars of virtue conquered (xxi. 51-93) Evil, each according to his circumstances: Abtlanta toods stouch in the nee.

Of persecution, unhart; Lūt was bold in reproving abominations; Nosh, sarvived The Flood by his faith, in a world of Unbelief David sought justice, and sang God's praises; Solomon by wisdom subdued the refractory; Job was patient in suffering; Isma'il, Idris, and Zul-kifl were true in constancy Amid temptation; Jonah turned to God After a short misunderstanding; Zakariya And his family were exemplars of devoutness; And Mary of chastity. All men and women Of God form one united Brotherhoad.

2709. Cf. ii. 53 and n. 68, where the meaning of Farqān is discussed. Here three things are mentioned as given to Aloses and Aarm: (1) The Criterion for judgment; this might well be the wondeful Proofs they saw of God's geometers and glory from which they could have no doubt as to God's will and command; (2) the Light; this was the inner enlightenment of their soul, such as comes from inspiration; and (3) the Message, the Book, the original Book of Aloses, which Aaron as his lieutenant would also use as a guide for his people

270. Note the three kinds of fear mentioned in xxi. 48-49 Topwā is the fear of running counter to the will of God; it is akin to the love of Him; for we fear to oßend those we love; it results in right conduct, and those who entertain it are "those who would do right". Then there is Rharhyar, the fear of God, lest the person who entertains it may be found, if his inmost thoughts, to be short of the standard which God wishes for him; this is also righteousness but in a less high degree than Taqua which is akin to feve. And thirdly, there is the fear of consequences on the Day of Judgment (kh/dq); this also may lead to righteousness, but is on a still lower plane. Perhaps the three correspond to the Criterion, the Light, and the Message (or Warning) of the last verse.

2711. Here is a man and a Book, greater than Moses and his Book. Are you going to reject him and it?

### SECTION 5.

- 51. Whe e bestowed aforetime
  On Abraham his rectitude with
  Of conduct, and well were We
  Acquainted with him wild
- 52. Behold! he said

  To his father and his people, 97.16

  "What are these images,

  To which ye are
  (So assiduously) devoted? "
- 53. They said, "We found Our fathers worshipping them."
- 54. He said, "Indeed ye Have been in manifest Error—ye and your fathers."
- 55. They said, "Have you Brought us the Truth, Or are you one Of those who jest?" ""15
- 56. He said, "Nay, your Lord Is the Lord of the heavens And the earth, He Who Created them (from nothing): \*is And I am a witness To this (fruth).

2712. Rushd: right conduct, Corresponding in action to the quality expressed in the epithet Eans' (sound or true in Faith) applied to Abraham in it. 135 and elsewhere.

2713. Hence Abraham's title "Friend of God" (Khalif-xilah); iv. 125.

2714. Reference is made to Abraham in many places. In xix. 42-49 it was with reference to his) relations to his father: the problem was how a righteous man should deal with his father, when his duty to his father conflicts with his duty to God. Here the problem is: how a nighteous man should deal with evil and overcome it; how he should fight against evil, and if he is subjected to the fire of persecution, how his firmness draws God's Mercy, and the very troubles he is placed in become his comfort and joy.

2715. Abraham looked at life with a serious eye, and his people took it light-heartedly. He was devoted to Truth, and they cared more for ancestral custom. In the conflict he seemed to be in their power. But he was learless, and he triumphed by God's Grace.

2716. For the various words for "creation" see a. 120 to ii, 117, where fature is explained and differentiated from other words of similar meaning.

- 57. "And by God, I have A plan for your idols-After ve go away And turn your backs" ... "
- 58. So he broke them to pieces. (All) but the biggest of them. That they might turn (And address themselves) to it. 4714
- 59. They said, "Who has Done this to our gods? He must indeed be Some man of implety!"
- 60. They said. "We heard A youth talk of them : 2710 He is called Abraham."
- 61. They said, "Then bring him Before the eyes of the people. That they may bear witness:"
- 62, They said, "Art thou The one that did this With our gods, O Abraham?" ##

2717. He wants to convince them of the powerlessness of their idols. But he does not do it underhand. He tells them that he is going to do something when once they are gone and their backs are turned to the idois -- as much as to say that the idols are dependent on their care and attention. Apparently the people are amused and want to see what he does. So they leave him to his own devices.

835

2718. He was enacting a scene, to make the people ashamed of worshipping senseless stocks and stones. He left the biggest idol untouched and broke the others to pieces, as if a fight had taken place between the idols, and the biggest had smashed the others. Would they turn to the surviving idol and ask him bow it all happened?

2719. Different groups of people are speaking. Those who were not present at Abraham's speech in verse 57 ask, "who has done this?" Those who were, at once name him, whereupon a formal council of the people was held, and Abraham was arraigned.

2720. They asked him the formal question. There was no mystery about it. He had already openly threatened to do something to the idols, and people who had heard his threats were there. He now continues his ironic taunt to the idol-worshippers. 'You ask met Why don't you ask the idols? Doesn't it look as if this big fellow has smashed the smaller ones in a quarrel?' If they do not ask the idols, they confess that the idols have not intelligence enough to answer! This argument is developed in verses 64-67. Note that while the false worshippers laughed at his earnestness, he pays them out by a grim practical joke, which at the same time advances the cause of Truth.

- 63. He said: " Nav. this Was done by-This is their biggest one! Ask them, if they Can speak intelligently!"
- 64. So they turned to themselves And said, "Surely ve Are the ones in the wrong!" " "
- 65. Then were they confounded and With shame: (they said), "Thou knowest full well that These (idols) do not speak!"
- 66. (Abraham) said, "Do ye then Worship, besides God. Things that can neither Bo of any good to you Nor do you harm?
- 67. " Fie upon you, and upon "a The things that ye worship Besides God! Have ve No sense?"...
- 68. Whey said, "Burn him And protect your gods. If ye do (anything at all) !"

836

2721. Abraham's biting irony cut them to the quick. What could they say? They turned to each other. Some among them thought he had the best of the argument. They were not keen on idolatry, and they told their fellows that it was useless arguing with Abraham. They all hung their heads in shame. But presently they thought they would face out Abraham, and take his words literally. They said, "You know quite well that idols do not speak!" This was precisely what Abraham wanted them to say, and he delivered his final blow! See n. 2723 below.

2722. Literally, "they were turned down on their heads" which may suggest a metaphorical somersault, i.e., that they recovered from their dawning shame for idolatry and were prepared to argue it out with the youth Abraham. But I think there is better authority for the interpretation I have adopted.

2723. As soon as they admitted in so many words that the idols could not speak, Ahraham delivered his final attack: 'Then why do you worship such useless impotent creatures?' After that, there remains nothing but the argument of violence, which they proceed to exercise, being the party in power, 'Burn him at the stake' is an easy cry t But it was not Abraham that suffered: it was his persecutors (xxi, 70).

69. We said, "O. Fire! ""
Be thou cool,
And (a means of) safety
For Abraham!" ""

""

70. Then they sought a strat-gem Against him: but We Made them the ones That lost most l state

71. But We delivered him
And (his nephew) Lut
(And directed them) to the land \*\*\*
Which We have blessed
For the nations.

72. And We bestowed on him Isaac

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2724. The nature of fire, by all the physical laws of matter, is to be hot. The supremacy of mind over matter is a phrase much used, but the supremacy of the spiritual over the material is not so commonly understood. And yet it is the greatest factor in the estimate of Reality. The material is ephemeral and relative. The spiritual is ciernal and absolute. Through all the fire of persecution and hatterd Absham remained unhurt. The fire became cond, and a means of safety for Abraham.

2725. Can we form any idea of the place where he passed through the furnice, and the stage in his career at which this happened? He was born in Ur of the Chaldees, a place on the lower reaches of the Euphrates, not a hundred miles from the Persian Gulf. This was the cradle, or one of the cradles, of human civilisation. Astronomy was studied here in very ancient times, and the worship of the sun, moon, and stars was the prevailing form of religion. Abraham revolted against this quite early in life, and his argument is referred to in vi. 74 82. They also had idols in their temples, probably idols representing heavenly bodies and celestial winged creatures. He was still a youth (xxi 60) when he broke the idols. This was stage No. 2. After this he was marked down as a rebel and persecuted. Perhaps some years passed before the incident of his being thrown into the Fire (xxi. 68-69) took place, or the incident may be only allegorical. Traditionally the Fire incident is referred to a king called Nimrud, about whom see n. 1565 to xi. 69. If Nimrud's capital was in Assyria, near Nineveh (site near modern Mosul), we may suppose either that the king's rule extended over the whole of Mesopotamia, or that Abraham wandered north through Babylonia to Assyria, Various stratagems were devised to get rid of him (xxi 70), but he was saved by the mercy of God. The final break came when he was probably a man of mature age and could speak to his father with some authority. This incident is referred to in xix. 41-48 He now left his ancestral lands, and avoiding the Syrian desert, came to the fertile lands of Aram or Syria, and so south to Canaan, when the incident of mi. 69-76 and the adventure of his nephew 1.01 took place. It is some years after this that we may suppose he built the Ka'ba with Isma'il (si. 124-29), and his prayer in giv. 35-41 may be referred to the same time. His visit to Egypt (Gen. gii. 10) is not referred to in the Our-an.

2736. As they could not get rid of him by open punishment, they tried secret plans, but were toiled throughout. It was not he that lost, but they. On the contrary he left them and prospered and became the progenitor of great people;

2727. The land of Aram or Syria, which in its widest connotation includes Cancan or Palestine, Syria is a well-watered fertile land, with a Mediterranean sea-coast, on which the farmous commercial cities of Tyre and Sidon were situated. Its population is very mixed, as it has been a bone of contention between all the great kingdoms and empires of Western Asia and Egypt, and European interest in it dates from the most ancient times and continues under the French Mandate to the present day.

And, as an additional giff, \*\*\*
(A grandson), Jacob, and We
Made righteous men of every one
(Of them).

73. And We made them
Leaders, guiding (men) by
Our Command, and We
Sent them inspiration
To do good deeds,
To establish regular prayers,
And to practise regular charity;
And they constantly served
Us (and Us only).\*\*\*

74. And to Lot, too,
We gave Judgment and
Knowledge,
And We saved him
From the town which practiced

From the town which practised Abominations: truly they were A people given to Evil, A rebellious people. 2780

75. And We admitted him To Our Mercy : for he Was one of the Righteous.

#### SECTION 6.

2728. Nāfilat has many meanings: (1) booty; (2) extra work or prayer; (3) extra or additional gift; (4) grandson. The two last significations are implied here. Not only was 'Abraham given a son in his old age; he was given not only Isaac, but several sons, the chief being Isma'il and Isaac, who both joined in burying him (Gen. 2xx. 9); and he also saw grandsons. Isma'il is specially mentioned later (xxi. 85) pastr from Isaac's line, on account of his special importance for Islam.

2729. The spiritual lesson from this passage may be recapitulated. The righteous man makes no compromse with evil. If the votaries of evil laugh at him he pays them in their own coin, but he stands firmly by his principles. His firmness causes some confusion among the followers of evil, and he openly declares the faith that is in him. They try, openly and secretly, to injure or kill him, but God protects him, while evil perishes from its own sexcesses.

2730. Lot's people were given to unspeakable abominations. His mission was to preach to them. He withstood Evil, but they rejected him. They were punished, but he and his followers were saved. See y. 6.1-74; ix. 7-82; ix. 40; ix. 90-84.

2730-A. The date of Noah was many centuries before that of Abraham.

2731. The contemporaries of Noah were given to Unbelief, oppression of the poor, and vain disputshiphs, He carried God's Message to them, and standing fast in faith, built the Ark, in which he was sayed with his followers from the Flood, while the wicked were drowned. See, xi. 25-48.

77. We helped him against
People who rejected Our Signs:
Truly they were a people
Given to Evil: so We
Drowned them (in the Flood)
All together.

78. And remember David
And Solomon, when they
Gave judgment in the matter
Of the field into which
The sheep of certain people
Had strayed by night:
We did witness their judgment.

79. To Solomon We inspired min The (right) understanding Of the matter: to each (Of them) We gave judgment And Knowledge; it was Our power that made The hills and the birds Celebrate Our praises, min With David: it was We Who did (all these things).

80. It was We Who taught him who The making of coats of mail

( وَمَعَمَّرُنَهُ مِنَ الْمَوْمِ الْذِينَ مِلَا لَيْنِ مِلَالْدِينَ حَمَّمَ الْمَوْمِ الْذِينَ حَمَّا فَا فَوْمَ اللّهِ وَمَا فَوْمَ اللّهِ الْمُؤْمِنَ الْمُؤْمِنِ اللّهِ وَمَا فَرْمَ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ ال

@ وَعَلَمْنَهُ مَنْعَكَةً لَبُوسٍ

2732. The sheep, on account of the negligence of the shepherd, got into a cultivated field (or vineyard) by night and ate up the young plants or their tender shoots, causing damage, to the extent of perhaps a whole year's crop. David was king, and in his seat of judgment he considered the matter so serious that he awarded the owner of the field the sheep themselves in compensation for his damage. The Roman law of the Twelve Tables might have approved of this decision, and on the same principle was built up the Deodand doctrine of English Law, now obsolete. His son Solomon, a mere boy of eleven, thought of a better decision, where the penalty would hetter fit the offence. The loss was the loss of the fruits or produce of the field or vineyard: the original of the property was not lost. Solomon's suggestion was that the owner of the field or vineyard should not take the sheep altogether but only detain them long enough to recoup his actual damage, from the milk, wool, and novelby young of the sheep, and through the sheep the shepherd. David's merit was that he accepted the suggestion, even though it came from a hittle boy: Solomon's neutral state the dissinguished between crops; and income, and though a boy, was not ashamed to put his case before his father. But in either case it was God Who inspired the true realisation of justice. He was present and winessed the afair, as He is present everywhere.

2733. Whatever is in the heavens and the earth celebrates the praises of God: xvii, 44; lvii, 1; xvii 48 50. Even 'the "thunder repeateth His praises": xiii. '13. All nature ever sings the praises of God. David sang in his Pealins, cxtviii. 7:10: "Praise, the Lord from the earth, ye...mountains and all hills; ...creeping things and flying flow!!" All nature sings to God's glory, in unison with David, and angels, and men of God. If the Jewish Talmodists take this iterally, there is no need

for Muslims to do so. C/. also xxxiv. 10 and xxxviii. 18-19.

2734. The making of coats of mail is attributed to David. It is defensive atmour, and therefore its discovery and supply is associated with deeds of righteousness in xxxiv, 10 11, in contrast with the deadly weapons which man invents for offensive purposes. Indeed, all fighting, unless in defence of righteousness, is mere "violence."

For your benefit, to guard You from each other's violence: Will ye then be grateful? \*\*\*as

 (Wet was Our power that Made) the violent (unruly) Wind flow (tamely) for

> Solomon, gree To his order, to the land gree Which We had blessed; For We do know all things.

82. And of the evil ones, Were some who dived For him, and did other work \*\*\*\* Besides; and it was We Who guarded them.

83. M nd (remember) Job, when He cried to his Lord, "Truly distress has seized me, 2700 But Thou art the Most

2735. David's good work then was: (1) he was open to learn wisdom wherever it came from; (2) he sang the praises of God, in unison with all nature; (3) he made defensive armour. But all these things he did, because of the faculties which God had given him, and we must be grateful for this and for all things to God.

473.6. Cf. XXXiv. 12, and XXXVII. 36-38. This has been interpreted to mean that Solomon had misculous power over the winds, and he could make them obey his orders. Rationalists say that he had naval power on the Mediterranean, and through the Gull of 'Aqaba on the Red Sea, and that he therefore figuratively commanded the winds, and we may say the same of airmen at the present day. In any case the power behind was, and is, from God, Who has granted man intelligence and the faculties by which he can tame the more unruly forces of nature.

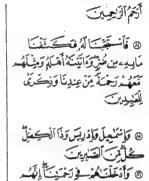
2737. Evidently Palestine, in which was Solomon's capital, though his influence extended far north in Syria, and perhaps far south in Arabia and Ethiopia. In the Roman ruins of Baalbek, fifty miles north of Damascus, is still shown a quarry of huge stones supposed to have been cut for Solomon. I have seen them with my own eyes. This local tradition is interesting, even if invented.

2738. As in n, 2736, the literalists and the rationalists take different views. The former say that Solomon had power over supernatural beings of evil, whom he compelled to dive for peatis and do other hard tasks. Rationalists refer this to hostile unruly races whom he subjected to his sway, It was God's power ultimately, Who granted him wisdom. Solomon tamed evil with Windom.

2739. Job (Atyāb) was a prosperous man, with faith in God, living somewhere in the north-east corner of Arabia. He suders from a number of calamities: his cattle are destroyed, his servants stain by the sword, and his family crushed under his roof. But he holds fast to his faith in God. As a further calamity he is covered with loathsome sores from head to foot. He leses his peace of mind, and he curses the day be was born. His false friends come and attribute his afficitions to sin. These "Job's comforters" are no comforters at all, and he further loses his balance of mind, but God recalls to him all His mercles, and he resumes his humility and give up self-justification. He is restored to prosperity, with twice as much as he had before; his brethren and friends come back to him; he had a new family of seven sons and three fair daughters. He lived to a good old age, and saw four generations of descendants. All this is recorded in the Book of Job in the Old Testament. Of all the Hebrew writings, the Hebrew of this Book comes nearest to Arabic.

Merciful of those that are Merciful."

- 84. So We listened to him:
  We removed the distress
  That' was on him,
  And We restored his people
  To him, and doubled
  Their number,—as a Grace
  From Ourselves, and a thing
  For commemoration, for all
  Who serve Us.\*\*\*
- 85. And (remember) Ismā'il <sup>3741</sup>
  Idris, <sup>3742</sup> and Zul-kiff, <sup>3782</sup> all
  (Men) of constancy and patience;
- 86. We admitted them to Our Mercy: for they Were of the Righteous ones.



2740. Job is the pattern of humility, patience, and faith in God. It was with these weapons that he fought and conquered evil.

274]. Ismā'īl is mentioned specially, apart from the line which descended through Isaac (xxi. 72), as he was the founder of a separate and greater Ummat. His sufferings began in infancy (see n. 160 til. 158); but his steady constancy and submission to the will of God were specially shown when he earned the title of "Sacrifice to God" (see n. 2506 to xix. 54). That was the particular quality of his constancy and patience.

2742. For Idris seen. 2308 to xix. 56. He was in a high station in life, but that did not spoil him. He was sincere and true, and that was the particular quality of his constancy and patience.

27.13 \$ml-kif, would literally mean "possessor of, or giving, a double requital or portion"; or else, "one who used a cloak of double thickness," that being one of the meanings of Kifl. The Commentators differ in opinion as to who is meant, why the title's applied to him, and the point of his being grouped with Isma'll and Idi's for constancy and patience. I think the best suggestion is that afforded by Karsten Nieburh in his Krastracheburg and Arabus, Openhasgen 1778, ii. 267-266, as quoted in the Encyclopedia of Islam under "Dhol-Kifl". He visited Meshed 'All in 'Isla, and also the little town called Kefil, midway between Najaf and Hills (Baitylon), Kefil. he says, is the Arabic form of Ezekkel. The shrine of Ezeklel was there, and the Jews came to it on pitgrimage,

If we accept "Zul-kiff" to be not an epithet, but an Arabicised form of "Ezekief", if this the context. Ezekief was a prophet in Israel who was carried away to Babylon by Nebuchadnezzarafterhis second attack; on Jerusalem (about B C, 399). His Book is included in the English Bible (Old Testament). He was chained and bound, and put into prison, and for a time he was dumb (Ezekief, if 3-56). He bove all with patience and constancy, and continued to reprove boldly the evils in Israel. In a burning passage he denounces false leaders in words which are eternally true: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wood, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken...", etc. (Ezeklel, xxxiv. Aselled, x

Zul-kifl is again mentioned in xxxviil, 48 along with Isma'il and Elisha,

87. And remember Zun-non, ""
When he departed in wrath:
He imagined that We
Had no power over him!
But he cried through the depths
Of darkness, "There is
No god but Thou:
Glory to Thee: I was
Indeed wrong!"

88. So We listened to him:
And delivered him from
Distress: and thus do We
Deliver those who have faith.

89. And (remember) Zakariya, sus When he cried to his Lord:
"O my Lord! leave me not Without offspring, though Thou Art the best of inheritors."

90. So We listened to him: And We granted him ( وَ قِلَا النُّون إِذ ذِّ مَبُ مُعَنِيبًا فَظَنَ الْوَلَى الْفُلْنَيْ الْوَلِيَّةِ الْفُلْنَيْ الْوَلِي الْفُلْنَيْ الْوَلِينَ الْفَلْلَيْ الْوَلِينَ الْفَلْلَيْ الْوَلِينَ الْفَلْلَيْ الْوَلِينَ الْفَلْلَيْ اللَّهِ الْفَلْلَيْ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللللَّلْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ

2744. Sun-nan, "the man of the Fish or the Whale", is the title of Jonah (Yunus), because he was swallowed by a large Fish or Whale. He was the prophet raised to warn the Assyrian capital Nineveh, For Nineveh see n 1478 to x. 98. His story is told in xxxvii 139-148 When his first warning was unheeded by the people, he denounced God's wrath on them. But they repented and God forgave them for the time being. Jonah, meanwhile, departed in wrath, discouraged at the apparent failure of his mission. He should have remained in the most discouraging circumstances, and relied on the power of God; for God had power both over Ninevah and over the Messenger He had sent to Nineveh.. He went away to the sea and look a ship, but apparently the sailors threw him out as a man of bad omen in a storm. He was swallowed by a big Fish (or Whale), but in the depth of the darkness, he cried to God and confessed his weakness. The "darkness" may be interpreted both physically and spiritually; physically, as the darkness of the night and the storm and the Fish's body; spiritually as the darkness in his soul, his extreme distress in the situation which he had brought on himself. God Most Gracious forgave him. He was cast out ashore; he was given the shelter of a plant in his state of mental and physical lassitude. He was refreshed and strengthened, and the work of his mission prospered. Thus he overcame all his disappointment by repentance and Faith, and God accepted him.

27.15 See xiz, 2.15, and iii 38.41. Zakartră was a priest; both he and his wife were devout and punctilious in their duties. They were old, and they had no son. He was troubled in mind, not so much by the vulgar desire to have a son to carry on his tine, but because he felt that his people were not unselfathly devout, and there would be no sincere work for God unless he could train up some one himself. He was given a son Yahyà (John the Baprist), who added to the devour reputation of the family, for he is called "noble, chaste, and a prophet," (iii. 39). All three, father, mother, and son, were made worthy of each other, and they repelled evil by their devour emulation in virtue.

2746. 'It is not the I crave a personal heir to myself: all things go back to Thee, and Thou art the best of inheritors: but I see no one around me sincere enough to carry on my work for Thee; will Thou give me one whom I can train?

Yahyā: We cured his wife's \*\*\*\*
(Barrenness) for him. These
(three)

Were ever quick in emulation
In good works: they used
To call on Us with love
And reverence, and humble
themselves

Before Us.

91. And (remember) her who was Guarded her chastity: We breathed into her Of Our Spirit, and We Made her and her son A Sign for all peoples.

92. We erily, this Brotherhood
Of yours is a single Brotherhood, The
And I am your Lord
And Cherisher: therefore
Serve Me (and no other).

93. But (later generations) cut off \*\*\*30 Their affair (of unity),
One from another: (yet)
Will they all return to Us.

يَّغِيٰ وَأَصْلَانَ اللهِ زَفَجَهُ ۚ وَائِهُمْ كَافُلُ بُسْرِعُونَ فِي الْكَثِرُانِ وَيَدْعُونَنَا رَغَّا وَرَمَّكُ وَكِافُوا لَنَا خَيْنِهِ مِنَ

وَالِّنِ الْحَسَنَىٰ فَيْجَهَا مَفَعَنَا
 فيها مِن رُوحِنَا وَبَسَلَنْهَا وَابْنَهَا عَالَةً
 وَلِمِنَا مِن رُوحِنَا وَبَسَلَنْهَا وَابْنَهَا عَالَةً
 وَلَمْ اللّهِ مِنْ الْمُنْحِدُهُ أَمْلًا وَابْدَةً
 وَلَمْ اللّهِ مِنْ الْمُنْحِدُهُ أَمْلًا وَلَيْمَا أَنْهُ وَلِيدًا

@ وَنَقَطَعُوا أَمْرَهُ مِينَهُ مُّرُكُلُّ النَاكِيدُونَ

C. 150.—No good deed is fruitless: work
(xxi. 94-112.) While yet there's time: for with Judgment
The door will be closed to repentance.
No false code of fancy can helo.

2747. Aslaba=to improve, to mend, to reform, to make better. Here, with reference to Zakaryka's wite, the signification is twofold; (i) that her barrenness would be removed, so that she could become a mother; and (2) her spiritual dignity should be raised in becoming the mother of lohn the Baptist; and by implication his also, is becoming the father of John.

2748. Many the mother of Jesus. Chastity was her special virtue: with a son of virgin birth, she and selected as miracle to all nations. That was the virtue with which they (both Mary and Jesus) relisted evil.

2740, ['mma1: this best translated by Brotherhood here. "Community", "race", and "nation," and "people" are words which import other ideas and do not quite correspond to "Ummat", "Religion" and "Way of Life" are derived meanings, which could be used in other passages, but are less appropriate here. Our attention has been drawn to people of very different temperaments and writes, widely different it emperaments and but forming the closest brotherhood as being men and women united in the highest service of God. They pre-figure the final and perfected Brotherhood of Islam.

2750. God's Message was and ever is one; and His Messagers treated it as one. It is people of narrower views who come later and trade on the earlier names, that break up the Message and the Brotherhood into jarring camps and seets.

The Righteous will have no fear; for them The angelic greetings will truly open A new world, which they will inherit. This was God's Message of old, and thesame Is God's Message renewed: for God Is one, and so is His Message, proclaimed For all, freely and in loving Truth.

### SECTION 7.

IC. 150.

- Www hoever works any act Of Righteousness and has Faith, His endeavour will not Be rejected: We shall Record it in his favour. 9751
- 95. But there is a ban On any population which We have destroyed: that they Shall not return.
- 96. Until the Gog and Magog (people) 175 Are let through (their barrier), And they swiftly swarm From every hill.
- 97. Then will the True Promise. Draw nigh (of fulfilment): Then behold! the eves Of the Unbelievers will state. Fixedly stare in horror: " Ah! Woe to us! we were indeed Heedless of this; nay, we Truly did wrong !"

(٢١) سبورة الإنساء

2751. God gives credit for every act of righteousness, however small: when combined with sincere Faith in God, it becomes the stepping stone to higher and higher things. It is never lost.

2752. But when wickedness comes to such a pass that the Wrath of God descends, as it did on Sodom, the case becomes hopeless. The righteous were warned and delivered before the Wrath descended. But those destroyed will not get another chance, as they flouted all previous chances. They will only be raised up at the approach of the Day of Judgment.

2753. For Gog and Magog see n. 2439 to xviii. 92. Their geographical position was discussed in Appendix VII, pp. 761-63. Here I do not think we are concerned with their geographical position. The name stands for wild and lawless tribes who will break their barriers and swarm through the earth. This will be one of the prognostications of the approaching Judgment.

[S. xx1, 98-103.

- 98. Verily ve. (Unbelievers). And the (false) gods that Ye worship besides God. Are (but) fuel for Hell! To it will ve (surely) come !
- 99. If these had been gods. They would not have got there | 2780 But each one will abide Therein.
- 100. There, sobbing will be Their lot, nor will they There hear (aught else).
- 101. Me hose for whom The Good (Record) from Us Has gone before, will be Removed far therefrom."
- 102. Not the slightest sound Will they hear of Hell: What their souls desired. In that will they dwell.
- 103. The Great Terror will stor Bring them no grief: But the angels will meet them (With mutual greetings): "This is your Day,-(The Day) that we were promised."

2755. The ultimate proof of Truth and Falsehood will be that Truth will endure and come to its own, while Falsehood will be destroyed. And so the men who worshipped Truth will come to their own, while those who worshipped Falsehood will be in a Fire of Punishment they could scarcely have imagined before. In that state there will be nothing but regrets and sighs and groans, and these evil sounds will drown everything else.

845

2756. In contrast to the misery of those who rejected Truth and Right, will be the happiness of those who accepted it. Their record does not lag behind: in fact it goes before. Our Deeds go before our journey in this life is completed. What then is the Judgment? It is instantaneous; it will all be decided in the twinkling of an eye (xvi. ??). The good will not hear the least sound of the groans of evil. Their true sout's desires will be fulfilled-not temporarily as in this world, but in a permanent form.

2757. The Judgment and balancing of accounts will be a mighty Terror to the evil-doers. , But it will cause, to the righteous, not grief or anxiety, but hope and happiness, for now they will be in a congenial atmosphere, and will see the fulfilment of their ideals in the meeting and greeting of the angels, preparatory to their enjoyment of the supreme Bliss-seeing the Face of God.

104. The Day that We roll up
The heavens like a scroll
Rolled up for books (completed),—
Even as We produced
The first Creation, so
Shall We produce
A new one: a promise
We have undertaken:
Truly shall We fulfi it.

105. Perfore this We wrote in the Psalms, "fine after the Message (Given to Moses): "My servants.

The righteous, shall inherit The earth."

106. Verily in this (Qur-an)
Is a Message for people
Who would (truly) worship

۞ وَلَقَدُكُنْكَ إِنْ الزَّنُورِ مِنْهَمَّدِ الذِهُـــُورَاتِ الأَرْضَ رِيْمُهَاعِبَادِيَ الصَّلِيْمُونَ

﴿ إِنَّ فِي هَلْمَالَتِكَا غَالِقَوْمِ عَبِدِينَ

﴿ وَمِّنَّا أَرْسَلْنَكَ لَا كَنْحَكَّ لِلْمُكْلِّدِينَ

2738. The world—the universe—as we know it, will be folded up like a scroll of parchment, for it will have done its work. If God created all this world out of nothing, He can create an entirely new heaven and a new earth, on a plane of which we can form no conception in our present life. And He will do so, for that is His promise.

Some Commentators understand Sijiil to be the name of the Recording Angel who closes the Book of a man's Deeds after the man's death,

2759. Zabūr: the Book of the Psalms of David. The name of David is expressly mentioned in connection with the Zabūr in iv. 153 and xvii. 55, although there the indefinite article is applied to the word as meaning a Book of Scripture. See Psalms xxv. 13, "his seed shall inherit the earth"; xxxvii. 11, "the meek shall inherit the earth "(quoted by Jesus in Matt. v. 3); and xxxvii. 29, "the righteous shall inherit the land." Thus may be understood both literally, as referring to power and authority on this earth, and figuratively, as referring to the new and real world of the spint.

2760. The same promise occurs in the Pentateuch, Exod, xxxii, 13, "they shall inherit it (the land) for ever".

276]. The culimination of God's Revelation is in the Quran, which confirms previous scriptures, corrects the errors which men introduced into them, and explains many points in detail for all who seek for right worship and service to God—whether they inherit the previous Books ("People of the Book") or not, It is a universal Message.

2782. There is no question now of race or nation; of a "chosen people" or the "seed of David"; or of Hindu Arya-wata; of Jew or Gentile, Arab or Ajam (Persian), Turk or Tajik, European or Asiatic, White or Coloured; Aryan, Semitic, Mongolian, or Arican; or American, Australian, or Polynesian. To all men and creatures other than men who have any spiritual responsibility, the principles universally apply.

- 108. Say: "What has come to me By inspiration is that Your God is One God: Will ye therefore bow Tô His Will (in Islam)?" \*\*Post
- 109. But if they turn back,
  Say: "I have proclaimed
  The Message to you all alike
  And in truth; but I
  Know not whether that
  Which ye are promised
  Is near or far. """
- 110. "It is He Who knows
  What is open in speech
  And what ye hide
  (In your hearts), 5%
- 111." I know not but that
  It may be a trial
  For you, and a grant
  Of (worldly) livelihood
  (To you) for a time." "

هُ فَا إِنَّا بُوتِحَنَ اللَّهَ أَنَّا إِلَهُ كُنْ اللَّهُ عَلَى اللَّهُ اللَّهِ اللَّهِ اللهِ اللهُ اللهِ 
فَإِن تَوَلَّوْا فَشْلَ الْمَنْ الْمَنْكُمْ عَلَ
 فَرَامِ وَإِنْ أَدْرِيتَ أَقْرِيبُ أَمْ بِعَيدٌ
 الْوُعَدُونَ

إِنَّهُ بِعَثَامٌ الْجَمْنَرَمِنَ ٱلْعَثَوْلِ
 وَيَعِثَامُ مَاتَحَضُمُونَ

وَإِنَّا أَدْرِيمُ لَكَنَّةُ فِلْنَةٌ لَّكُمْ وَمَكَنَّعُ فَلَنَةٌ لَكُمْ وَمَكَنَّعُ اللهِ مَا اللهُ مَا اللهُ مَا اللهِ مَا اللهِ مَا اللهُ مَا اللهِ مَا اللهُ مَا اللهِ مَا اللهُ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهُ مَا اللهِي

2763, 'Not my God only, but also year God; for there is but One God, the Universal Lord, Who made and loves and cheristan all.'

2764. "If you do not realise the significance of the Message, I at least have done my duty. I have given the Good News for the Righteous and the Warning for the Unjust, without favour or partiality, and without abating one jot of the truth, openly and squarely for all. Do not ask-me when the Good News and the Warning will be fulfilled. That is for God to decide, not for me or for you to know."

2765. The Messenger of God freely and impartially teaches all how to carry out God's Will and live a good life. If some of them are hypocrites and come into the Unimat (Brotherhood) from baser motives and not the pure motives of the love of God, their motives and conduct will be judged by God and not by men.

2766. In the same way if men who come into the Brotherhood from pure motives and yet feel agglieved that those outside are better off from a worldly point of view, they are wrong. It may be that the fleeting enjoyment of this world's goods is but a trial, and they should be grateful for being saved from tempotation.

S. vvi. 112.1

112. Say: 2767 " O my Lord! Judge Thou in truth!" 2008
"Our Lord Most Gracious Is the One Whose assistance Should be sought against

RAR

The blasphemies ye utter! " " "

(٢١) سورة الإنساء



2767. See above, n. 2666 to xxi. 4. The better reading is "Say" in the imperative, rather than "He (the Prophet) said (or says)" in the indicative mood. Note that, on that construction, there are three distinct things which the Prophet is asked to say: riz; (1) the statement in verses 109-111. addressed to those who turn away from the Message; (2) the prayer addressed to God in the first part of verse 112; and (3) the advice given indirectly to the Believers, in the second part of verse 112. I have marked these divisions by means of inverted commas.

768. That is, God's judgment as between the Teacher and those who refuse his Message, or between the righteous and those who taunt them for their poverty, will be the true one, and both the Teacher and the Ummat must leave the judgment to God.

2769. Blasphemy is a dreadful sin. We must guard ourselves from it. But as regards others, if we cannot prevent it, we must pray to God for assistance and not rely upon carnal weapons.

# INTRODUCTION TO SURA XXII (Hajj).

We now come to a new series of four Súras, dealing with the environments and methods contributing to our spiritual progress, as the last five Súras dealt with the Messengers who came in various ways to proclaim the Truth and conquer evil. See Introduction to S. xvii.

The subject-matter of this particular Sūra is concerned mainly with the spiritual implications of the Sacred House, the Pilgrimage, the Sacrifices, Striving and Fighting in defence of Truth when attacked, and other acts that make for Unselfishness and uproof Falsehood.

On the chronology of this Sūra, opinion is divided. Some parts were probably revealed in the later Meccan period, and some in Medina. But the chronological question has no significance here.

Summary.—Importance of the spiritual Future, and need of firmness in Faith: help for Truth and punishment for Evil (xxii. 1-25, and C. 151).

Purity, Prayer, Humility, and Faith are implied in the Pilgrimage; in solemn Sacrifice we express our gratitude and reverence to God, and our desire to share food with our poorer brethren; Striving and Fighting in defence of Truth when attacked are necessary as tests of self-sacrifice (xxii. 26-48, and C.\*152).

The promptings of Evil may hinder the work of God's Apostle, but that work must triumph, and the Mercy and Truth of God must be established; therefore serve God humbly, and He will protect and help you (axii. 49-78, and C. 153).

C. 151.—Will not mankind take warning
(xxii. 1-25.) From the dreadful consequences of Evil
Clearly proclaimed to them? Will they
Dispute about God and the Life of the Future?
They have only to look around and within them,
And they will, see vestiges of the Plan
And Purpose of God. Let them not halt
Between Good and Evil: God's Message as well
As His Messenger must win against all
Obstacles. Only the evil will be brought
To shame and agony. The good—whose speech
Is pure and conduct worthy of praise—
Will have a meed of refinement, beauty, and bliss.

Sara XXII.

Haii, or The Pilgrimage,

In the name of God, Most Gracious, Most Merciful.

- mankind! Fear your Lord! For the convulsion of the Hour (Of Judgment) will be A thing terrible! <sup>4770</sup>
- 2. The Day ye shall see it, Every mother giving suck Shall forget her suckling-babe, And every pregnant female Shall drop her load (unformed): Thou shalt see mankind As in a drunken riot,<sup>871</sup> Yet not drunk: but dreadful Will be the Wrath of God.
- 3. And yet among men
  There are such as dispute
  About God, without knowledge,
  And follow every evil one
  Obstinate in rebellion!
- 4. About the (Evil One)
  It is decreed that whoever
  Turns to him for friendship,
  Him will he lead astray,
  And he will guide him
  To the Penalty of the Fire. area



وَمَّ النَّايِنَ مَن يُعَيِّدُكُ فِي اللَّهِ
 إِنَّ يَرِع لَمْ وَمَنْ مِثْ حُكُلُ شَيْطُونِ مِهِ مِرْ

عَلَيْهِ عَلَيْهِ أَنْكُوْمَن لَوْلَاهُ مَا أَنْهُو
 يُضِلْهُ وَيَهَمْ يهو إلك عَناب السّيمير

2770. As an introduction to the spiritual meaning of various symbolical acts in this life, the seminosi issues involved are indicated by showing how terrible the consequences will be for those who disobey God's Will. The terror will only be for those who rebel and disobey; the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi, 103)

271. Three metaphors are used for the extreme terror which the Awul Day will inspire, (1) No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour. (2) An expectant mother carries the young life within ther with great pinde and hope: "hope" is the actual word used in Urdu for this physical state; yet the terror will overpower the hope at this "Hour", and naturelys working will be reversed. (3) Men ordinarily retain their self-possession except under intoxication; here, without intoxication, they will be driven to freasy with terror.

2772. Even after the warnings there are men who are such fools as to turn away from God Who created them and cherishes them with His love and care; they become outlaws in His Kingdom, making friends with Evil, which is a rebel in God's Kingdom.

mankind! if ve have A doubt about the Resurrection. 8713 (Consider) that We created you Out of dust, then out of Sperm, then out of a leech-like Clot, then out of a morsel Of flesh, partly formed and And partly unformed, in order That We may manifest (Our power) to you: And We cause whom We will 2713 To rest in the wombs For an appointed term, Then do We bring you out As babes, then (foster you) That ye may reach your age Of full strength: and some Of you are called to die. And some are sent back To the feeblest old age. So that they know nothing After having known (much). 9776 And (further), thou seest The earth barren and lifeless. But when We pour down Rain on it, it is styrred (To life), it swells, And it puts forth every kind Of beautiful growth (in pairs). ""

نَهَ بَابَ النَّاسُ إِن هُنهُ فَدُ فَرَسُونِ الْبَالِيَّةِ النَّاسُ إِن هُنهُ فَدُ فَرَسُونِ الْبَالِيَّةِ الْكَالِمِثُمِّ الْلَّهِ فَا فَا المَّلَّةِ الْمَالِحُمُّ مِن مُنْسَعَمُ مَن مُنْسَعَمُ مَن مُنْسَعَمُ مَن مُنْسَعَمُ مَن مُنْسَعَمُ مَن مُنْسَعَمُ وَمُنْسَدِي فَا الْمَلَى الْبَعَلِ الْمَنْسَدِي فَي الْمَلْوَلِيَّةِ الْمَلْسَلَمُ الْمَلْسَلَمُ الْمَلْسَلَمُ الْمَلْسُلِكُ الْمَلِيكُ الْمَلْسُلِكُ الْمَلْسُلِكُ الْمُلْسُلِكُ الْمَلْسُلِكُ الْمُلْسُلِكُ الْمُلْسُلِكُ الْمُلْسُلِكُ الْمُلْسُلِكُ الْمُلْسُلُكُ الْمُلْسُلِكُ الْمُلْسُلُكُ الْمُلْسُلُكُ الْمُلْسُلِكُ الْمُلْسُلُكُ الْمُلْسُلُكُ الْمُلْسُلِكُ الْمُلْسُلِكُ الْمُلْسُلُكُ الْمُلْسُلُكُ الْمُلْسُلُكُ الْمُلْسُلِكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُ الْمُلْكُلُكُ الْمُلْكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُ الْمُلْكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُ الْمُلْكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُ الْمُلْكُلُكُ الْمُلْكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْلُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْكُلُكُ الْمُلْكُلُكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ الْمُلْكُلُكُ لِلْكُلْ

2173, If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from life is matter, to seed, fertilised own, fectus, whild, youth, age, and death! How can they doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or, if they look at reternal nature, they see the earth dead and harren, and God's fertilising showers bring it to life, growth, and beauty in various forms. The Creator of this great per, sent of Beauty can surely create yet another and a newer world.

.2774. The stages of man's physical growth from nothing till he completes the cycle of this life are described in words whose accuracy, beauty, and comprehensiveness can only be fully understood by biologists. Parallel to the physical growth, may be understood man's inner growth, also by stages and by God's creative artistry.

2775. That is, a male or a female child, a fair or an ugly child, a good or a rebellious child, etc., involving countless mysteries of genetics and heredity.

2776. Cf. xvi 70. In that passage the mystery of our life was used to illustrate God's abundant mercies and favours to us. Here it is used to illustrate God's power in giving us a future Life of even greater promise.

2717. A beautiful nature passage so pregnant in meaning that the earnest student wonders what magic and truth have been conveyed in so few words. M. P.'s Egyptian colleague, Prof Chamrawi (see M. P.'s note on this passage) was but expressing the feelings of every careful student of the Quran. The "subtlety and wealth of meaning" are indeed marvellous.

- 6. This is so, because God
  Is the Reality: it is He
  Who gives life to the dead,
  And it is He Who has
  Power over all things."
- 7. And verily the Hour will come:
  There can be no doubt
  About it, or about (the fact)
  That God will raise up
  All who are in the graves.
- 8. Yet there is among men Such a one as disputes About God, without knowledge, Without guidance, and without A Book of Enlightenment,—""
- 9. (Disdainfully) bending his side, In order to lead (men) astray From the Path of God: For him there is disgrace was In this life, and on the Day Of Judgment We shall Make him taste the Penalty Of burning (Fire).
- 10. (It will be said): "This is Because of the deeds which Thy hands sent forth, For verily God is not Unjust to His servants." stell

2778. All these beautiful and well-articulated pageants of life and nature point to the Reality behind them. i.e., God. They will perish, but He is eternal. They are but shadows; the substance (if such a word may be used) is in Him. They are shifting and illusory, in the sense that they have neither permanency nor independent existence. But they have a sort of secondary reality in the sense in which a shadow is a real reflection from a substance. No Power of Existence has any meaning except as a reflection of God's inefable Glory.

2779. For "Book of Enlightenment" see iii, 184 and n. 490. I understand "knowledge" to mean here their human knowledge or intelligence, "guidance" to mean divine guidance, such as comes from God or a revelation from God, and the "Book of Enlightenment" to mean the fundamental guide to good conduct, the clear rules laid down in all Dispensations to help men to lead good lives. The "Book of Enlightenment" may mean as revealed Book in which case "Guidance" would refer to divine guidance through a man of God.

2780. Some Commentators think this refers to Abū Jahl, but the words are perfectly general, and this type of man is common in all ages. The same may be said about verse 3 above: Commentators give the immediate reference to one Nadhar ion Harith.

2781. What you suffer is the Consequence of your own sinful deeds; God is just; He is not unjust to the least of His creatures.

#### SECTION 2.

- Some who serve God,
  As it were, on the verge: """
  If good befalls them, they are,
  Therewith, well content; but
  If a trial comes to them,
  They turn on their faces:
  They lose both this world
  And the Hereafter: that
  Is loss for all to see!
- 12. They call on such deities, con Besides God, as can neither Hurt nor profit them: That is straying far indeed (From the Way)!
- 13. (Perhaps) they call on one Whose hurt is nearer and Than his profit: evil, indeed, Is the patron, and evil The companion (for help)!
- 14: "Y erily God will admit
  Those who believe and work
  Righteous deeds, to Gardens,
  Beneath which rivers flow:
  For God carries out
  All that He plans, "861

وَمِنَ الْنَاسِ مَن يَعَسَبُدُ اللّهُ عَالِ
 يَدْ عَوْلَ قَالِدُ آصَابَتُهُ وَعَنَدُ الْمَعَلَنَ اللّهُ عَالَى
 يَدْ عَوْلَ آصَابَتُهُ وَعَنَدُ الْمَعْلَكِ عَلَى
 وَعَيْسِ و ، حَسِسَ الدُنْسَا وَالْاَحْسَرَةُ الْقَلْبُ عَلَى

 قَلْكَ هُ مَوَالْحُسْسَ كَالُ اللّهِ مِنْ الْمَحْسَدُهُ وَهِ يَدْعُ وَالْعَمْسُلُكُ اللّهِ مِنْ الْمَحْسُدُهُ وَمَا لَا يَعْمُسُونُهُ وَمَا لَا يَعْمُسُونُهُ وَمَا لَا يَعْمُسُونُهُ وَلَا اللّهُ الللّهُ اللّهُ ال

2782. They are men whose minds are not firm; they will have faith, if all goes well with them, but as soon as they are treef, they are found wanting. They are a different kind from hyporrites, It is not fraud or double-dealing that is their snr. it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundanc calculations—— "nicely calculated less or more" of the good, things of this world, "They fail in both worlds, and their failure in this world is parted for ever, "on-lookids, and their failure in this world is parted for ever, "on-lookids, and their failure in this world is parted for ever, "on-look in the standard in the standard is parted for ever, "on-look in the standard in the standard is parted for ever, "on-look in the standard in t

2783. To such minds religion does not mean high endeavour, self-sacrifice for noble ends, the recognition of God's infinite world, but just a small concession to formalism, perhaps a present to an idol (literal or figurative), perhaps attendance at worship if it can be done without trouble! It is false gods they worship, and the more they worship, the more they stray.

2784. Such false worship is not always neutral, bringing neither harm nor good. Perhaps the harm comes first, and there is no help from God. Such minds are themselves democratised, and render themselves until for help!

2785. God is both true to His promise, and He has power to give full effect to His Will and Plan.

15. If any think that God
Will not help him
(His Apostle) in this world
And the Hereafter, let him
Stretch out a rope
To the ceiling and cut (himself) 200
Off: then let him see
Whether his plan will remove
That which enrages (him)!

16. Thus have We sent down stern Clear Signs; and verily God doth guide whom He will!

17. Those who believe (in the Qur-an),
Those who follow the Jewish
(scriptures),
And the Sabians, \*\*\*\* Christians,
Magians, \*\*\*\* and Polytheists,—
God will judge between them

1786. There is some difference of opinion as to the interpretation of this verse. Most Commentators are agreed that the pronoun "him" in the second line ("will not help him") refers to the holy Prophet, and that the "any" in the first line refers to his senemies, who wished to see him destroyed and removed from the scene of his labours. Buy "Abbās, whim i have followed here, and whom a grear number of Commentators follow, construes the later clauses in the sane given in the text. Freely paraphrased, it means: if the entemies of God's Aposite are entaged at his successes, let them fix a rope to their ceiling and hang themselves. Samāa is thus rendered by the word "ceiling" If Samāa is rendered by the word "heaven" (the usual meaning), the paraphrase would be: if the entemies of God's Aposite are entaged at the help he gets from heaven, let them stretch a rope to heaven and see if they can cut off the help in that way!—in other words, they are fools if they think they can intercept God's help by their netty devires!

2787. Instead of plotting against God's Messenger, the Unbelievers should observe the Clear Signs which he has brought, and obey and follow the Guidance which comes from God according to the Laws which He has Swed by His holy Will and Phan.

2788. For Sabinas, see n. 76 to it 62. They are also referred to in v. 72. In both those passages the Muslims are mentioned with the Jews. Christians, and Sabinas, as receiving God's protection and mercy. Here, besides the four religions, there is further mention of hagians and Polythesia: it is not said that they would receive God's Mercy, but only that God will judge between the various forms of faith. The addition of polythesis—those who join gods with God—may seem a little surprising. But the argument is that all forms of faith that are sincere (and not merely contumacious) are matters in which we as men cannot interfere. Our duty is to be tolerant within all the limits of folerance—i.e., so long as there is no oppression, injustice, and persecution. Where we can right an obvious wrong, it is our duty to do so; but it would be wrong on our part to rush in without power or autionity simply opecause other people do not see our point of view.

2789. This is the only place where the Magians (Majās) are mentioned in the Qurān. Thoir cult is a very ancient one. They consider Fire as the purest and noblest element, and worship it as a fit emblem of God, Their location was the Persian and Median uplands and the Mesopotamian valleys. Their religion was reformed by the Prophet Zardusht (date uncertain, about B.C. 600?). Their scripture is the Zend-Avestia, the bible of the Pārsis. They were "the Wise men of the East" mentioned in the Gospels.

On the Day of Judgment: For God is witness Of all things.

18. Seest thou not that
To God bow down in worship
All things that are
In the heavens and on earth,—'me
In the heavens and on earth,—'me
The sun, the moon, the stars;
The hills, the trees, the animals;
And a great number among
Mankind? But a great number
Are (also) such as are
Fit for Punishment: and such
As God shall disgrace,—
None can raise to honour:
For God carries out
All that He wills."

- 19. These two antagonists dispute \*\*Pl
  With each other about their Lord:
  But those who deny (their Lord),—
  For them will be cut out
  A garment of Fire:
  Over their heads will be
  Poured out boiling water.
- 20. With it will be scalded What is within their bodies, As well as (their) skins.<sup>780</sup>
- 21. In addition there will be Maces of iron (to punish) them.

تُوْمَالُيْنَكُوْ إِنَّ اللَّهُ عَلَى كَلِيْنَى وَشَهِدُ الْمِسَدُ اللَّهُ مِنْ اللَّهُ عَلَى اللَّهُ مِنْ فَي اللَّهُ مِنْ فَي الْمُرْسِنِ اللَّهُ مِنْ وَالشَّمْسُ الشَّمُورُ وَالْجُهُ الْمُرْضِ وَالشَّمْسُ وَالشَّمْسُ وَالشَّمْسُ وَالشَّمْسُ وَالشَّمِينُ وَالْجَهُ الْمَالِقَ وَكَيْبُ اللَّهُ وَمِنْ يَهِنِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَمِنْ يَهِنِ وَكَيْبُ اللَّهُ مِنْ اللَّهِ وَمَنْ يَهِنِ اللَّهُ وَمِنْ يَهِنُ وَمِنْ يَهِنِ اللَّهُ وَمِنْ يَهِنِ اللَّهُ وَمِنْ يَعْمُ اللَّهُ وَمُنْ اللَّهُ وَمُنْ اللَّهُ وَمُنْ اللَّهُ وَمُنْ اللَّهُ وَاللَّهُ وَمُنْ اللَّهُ وَمُنْ اللَّهُ وَاللَّهُ وَاللْهُ وَاللَّهُ وَالْمُؤْمِدُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِدُ وَاللَّهُ وَالْمُؤْمِدُ وَاللَّهُ وَاللَّهُ وَاللْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِدُ وَاللَّهُ وَالْمُؤْمِدُ وَاللَّهُ وَالْمُؤْمُودُ وَالْمُؤْمِدُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُودُ والْمُؤْمُ وَاللَّهُ وَالْمُؤْمِدُ وَالْمُؤْمُ وَالْمُؤْمِدُ وَالَّهُ وَالْمُؤْمِدُ وَالْمُؤْمُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ واللَّهُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمُ وَالْمُؤْمِدُ وَالْمُؤْمُ

2790. Cf. xxi. 79, and n 2733. All created things, animate and inanimate, depend on God for their existence, and this dependence can be construed as their Sayda or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For pages in this verse. Cf. xv. 64, n 1990.

2791. Cf. xxn. 16. There the argument was that those who work in harmony with God's Law and Will will get their reward, for God always carries out His Plan. Here is the parallel argument: those who dely God's Will must suffer pain and disgrace, for God is well able to carry out His Will.

2792. Two antagonists: i.e., narties of antagonists, vis., Men of Faith, who confess their Lord and seek to carry out His Will, and Men who deny their Lord and dely His Will.

2793. The punishment, expressed in physical terms, will be all-pervading, not merely superficial.

2794 Read this with the next verse. There will be no escape from the final Punishment adjudged after the time of repentance is past.

22. Every time they wish
To get away therefrom,
From anguish, they will be
Forced back therein, and
(It will be said), "Taste ye
The Penalty of Burning!"

# SECTION 3.

23. Sod will admit those
Who believe and work righteous

deeds, To Gardens beneath which the Rivers flow: they shall be Adorned therein with bracelets Of gold and pearls; and Their garments there Will be of silk.

- 24. For they have been guided (In this life) to the purest Of speeches; they have been Guided to the Path of Him Who is Worthy of (all) Praise.
- 25. As to those who have rejected (God), and would keep back (men) From the Way of God, and From the Sacred Mosque, which We have made (open) to (all) men—Equal is the dweller there And the visitor from the country—And any whose purpose therein Is profanity or wrong-doing—<sup>2008</sup> Them will We cause to taste-Of a most grievous Penalty.

شَكَاتًا أَرَادُنَا أَن يَخْرُجُوا نَهَا مِن الْحَيْدِ فَي اللَّهِ اللَّهُ اللّلَّا اللَّهُ اللَّاللَّالِيلَا اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

إِنَّ أَلَّهُ يُدْخِلُ أَلْمِينَ أَمْنُوا
 وَعَمَلُوا أَلْسَلِحَتْ بِحَنْ تَذِي آمَنُوا
 مَنْ مِلْوا أَلْسَلِحَتْ بِحَنْ بَعْنَا يَحْلُونَ فِيهَا مِنْ
 أَسَاورَ مِن ذَهَبِ وَلَوْلُولُّ وَلِيَاسُهُ مُعْفِيمًا
 حَدِيرٌ
 وَهُ دُولَ إِلَى الْعَلَيْنِ مِن الْعَنْ وَلِي اللهِ عَلَى الْعَنْ وَلِي
 وَهُ دُولًا إِلَى الْعَلَيْدِ مِن الْعَنْ وَلِي

إِنَّ الَّذِينَ كَمَنَرُواْ وَتَصُدُونَ مَنَ
 سَيِيلَا لَهُ وَلَاسِيدِ الْمُسْتَادِ الَّذِي
 جَمَلَنَهُ النَّاسِ سَتَوَاءً الْمَنْجِثُ
 في و وَالْبَاذُ وَمَن بُنْ فِي وَالْمُحَامِ
 بِشْرِعُ الْمُدَامِ

C. 152.— For our spiritual growth are provided
(xxii. 26.48.) Symbols and means of expression in our ordinary
Lives. Such is the pilgrimage, meant
To gather men and women from far and near

2795, In xxii, 14 above, was described the meed of the Righteous as compared with the timeservers and those who worshipped false posts (v: 12-13); here we have the case of those who were persecuted, abused, prevented from entering the Larba and deprived of all that makes life smooth, agreeable, and comfortable. For them the meed is described in metaphors that negative these afficients; costly adoraments (as against being stripped of home and property), purity of speech (as against the abuse they received), the Path of the Lord of Praise (as against the fierce and malignant persecution to which they were subjected).

2796. All these were enormities of which the Pagan clique in power in hircca before and during the Hijrat were guilty.

To share in sacrifice, and prayer and praise, In an age-old centre of worship. The sacrifices, Too, are symbols of Piety of Heart, A longing to share with fellow men In the bounties of God. In the Fight for Truth Is tested our purity of motive, unselfishness Of aim, and devotion to Right at the cost Of Self. Fearless must we fight; for Truth Has often been flouted, but must finally win

#### SECTION 4.

C. 1521

26. Behold! We gave the site, ""
To Abraham, of the (Sacred)

House, (Saying): "Associate not anything (In worship) with Me; And sanctify My House For those who compass it round, "" Or stand up, Or bow, or prostrate themselves (Therein in prayer).

- 27. "And proclaim the Pilgrimage
  Among men: they will come
  To thee on foot and (mounted)
  On every kind of camel,
  Lean on accout of journeys
  Through deep and distant
  Mountain highways;
- 28. "That they may witness
  The benefits (provided) for them, \*\*\*\*

وعلى مصلى صابير الإياث ين مصل عَيبيلِ

® لِيَنْهَدُوا مَسَافِعَ كُمُرُ

2707. The site of Merca, was granted to Abraham (and his son Ismis 10) for a place of worship that to be pure (without idds, the worship head paul to the One Trus God) and universal, without being reserved dike Solomon's Temple of later (univ) to any one People or Race.

2708. Cf. ii. 125. Note that here the word offinin ('who stand up for prayer') becurs in place of shiftin (who use it as a retreat). In practice the meaning is the same. Those who go for a retreat to the Karba stay there for the time being.

2799, When the Pilgrimage was proclaimed, people came to it from every quarter, near and far, on foot and mounted. The "lean came!" coming after a fatiguing journey through distant mountain roads typities the difficulties of travel, which Pilgrims disregard on account of the temporal and spiritual benefits referred to in the next verse.

2800. There are benefits both for this our material life and for our spiritual life. Of the former kind are those associated with social intercourse which furthers trade and increases knowledge. Of the latter kind are the opportunities of realising some of our spiritual yearnings in sacred associations that go back to the most ancient times. Of both kinds may be considered the opportunities which the Pligitimage provides for strengthering our international Brotherhood. And celebrate the name
Of God, through the Days to Appointed, over the cattle and Which He has provided for them
(For sacrifice): then eat ye
Thereof and feed the distressed
Ones in want.

- 29. "Then let them complete
  The rites prescribed \*\*\*\*
  For them, perform their vows, \*\*\*
  And (again) circumambulate
  The Ancient House."
- Whoever honours the sacred Rites of God, for him It is good in the sight Of his Lord. Lawful to you (For food in Pilgrimage) are cattle. Except those mentioned to you was (As exceptions): but shun The abomination of idols, And shun the word That is false,—
- 31. Being true in faith to God, And never assigning partners

وَيَدِكَرُوا اسمُ اللهِ قِلَ اللهِ اللهُ 
® مُخَفَيَّاءً لِلَّهِ غَمْيْرَ مُشْرِكِينَ

<sup>2001</sup> The three special days of Bajj are the 8th, 9th, and 10th of the month of Zul-hajj, and the two or three subsequent days of Tashriq: see the rites explained in n. 217 to ii 107. But we may prinarily include the first lend days of Zul-hajj in the term.

<sup>2802</sup> The great day of commemorative Sacrifice ('Id-ul-Adhhā) is the 10th of Zul-hajy; the meat then killed is meant to be eaten for food and distributed to the poor and needy. In present conditions, where much off its wasted on the spot, it would be a good thrug if the surplus meat were vanned and utilised for export, or if the sacrifice were performed in some other form approved by due authority. Bahimal means animal generally; aw'am means cattle, specifically used for meat, and here for sacrifice.

<sup>2803.</sup> Tq/ath—the superfluous growth on one's body, such as nails, hair, etc., which it is not permitted to remove in Ibrām. These may be removed on the 10th day, when the Bajj is completed: that is the rite of completion.

<sup>2804.</sup> The spirit of the Polgramage is not completed by the performance of the outward rites. The Pilgrim should carry in mind some vow of spiritual service and endeavour to perform it. Then comes the final Taurist.

<sup>2803.</sup> The general food prohibitions will be found in ii, 173, v. 4.5, and vi. 121, 138-146. They are nearly for health and cleanliness, but the worst abominations to shun are those of false worship and as expect. Here the question is about food during Pilgrimage. Lawful meat but not game is allowed.

To Him: if anyone assigns
Partners to God, he is
As if he had fallen
From heaven and been snatched up
By birds, or the wind
Had swooped (like a bird
On its prey) and thrown him
Into a far-distant place. \*\*IM

- 32. Such (is his state): and
  Whoever holds in honour
  The Symbols of God,\*en
  (In the sacrifice of animals).
  Such (honour) should come truly
  From piety of heart.
- 33. In them <sup>309</sup> ye have benefits For a term appointed: In the end their place Of sacrifice is near <sup>509</sup> The Ancient House.

#### SECTION 5.

34. Me every people did We Appoint rites (of sacrifice), That they might celebrate The name of God over

يؤ و وَمَن يُشْدِلْ إِلَّقَ وَكَا أَمَّا حَدَّ مِنَ السَّمَا عَلَى الْمَدَّ الْمَعْ مِنْ الْمَثَلُمُ الْعَلَيْمُ الْمَلْكُمُ الْعَلَيْمُ الْمَلْكُمُ الْعَلَيْمُ الْمَلْكُمُ الْمَلْكُمُ الْمَلْكُمُ الْمَلْكُمُ الْمَلْكُمُ الْمُلْكُمُ الْمُلْكُمُ الْمُلْكُمُ اللّهُ الْمُلْكُمُ اللّهُ الْمُلْكُمُ اللّهُ المُلْكُمُ اللّهُ اللّهُ المُلْكُمُ اللّهُ اللّهُ المُلْكُمُ اللّهُ اللّهُ اللّهُ اللّهُ المُلْكُمُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ اللللّهُ الللّهُ اللّه

2806. A parable full of meaning. The man who falls from the worship of the One True God is like a man who falls from heaven. His being taken up with false objects of worship is like the failing man being picked up in the air by birds of prey. But the false objects of worship cannot hold him permanently in their grip. A flerce blan of wind—the Wrath of God—comes and snatches him away and throws him into a place far, far away from any place he could have imagined—into the hell of those who defeed God.

2807. Sha'āir, symbols, signs, marks by which something is known to belong to some particular body of men, such as fags. In it. 158 the word was applied to \$afa and Marwa; see n. 150 there. Here it seems to be applied to the rites of sacrifice. Such wacrifice is symbolical; it should betoken dedication and piety of heart; See below, xmi 37.

2808. In them: in cattle, or animals offered for sacrifice. It is quite true that they are useful in many ways to man, e.g., camels in desert countries are useful as mounts or for carrying burdens, or for giving milk, and so fire horses and over are last good for meat, and earnel's hair can be woven into cloth; goats and sheep also yield milk and meat, and hair or wool. But if they are used for sarrifice, they become symbols by which men show that they are willing to give up soone of their own benefits for the sake of statisfying the needs of their poorer brether).

2805. Hā "(owards, near. The actual sacrifice is not performed in the Ka'ba, but at Minā, five or six miles off, where the Pilgrims encamp: see n. 217 foi i 197. \*\*Dumma=thn, finally, in the end; f.e., after all the rites have been performed, Tawatf, Safa and Marwa, and 'Arafat.

The sustenance He gave them From animals (fit for food). Sub But your God is One God:
Submit then your wills to Him (In Islam): and give thou
The good news shilt to those
Who humble themselves.—

- 35. To those whose hearts,
  When God is mentioned,
  Are filled with fear,
  Who show patient perseverance
  Over their afflictions, keep up
  Regular prayer, and spend
  (In charity) out of what
  We have bestowed upon them.
- 36. The sacrificial camels
  We have made for you
  As among the Symbols from
  God: in them is (much)
  Good for you: then pronounce
  The name of God over them
  As they line up (for sacrifice):
  When they are down
  On their sides (after slaughter),
  Eat ye thereof, and feed
  Such as (beg not but)
  Live in contentment:

  \*\*\*H\*\*
  And such as beg
  With due humility: thus have

مِنْ بَعِيمَـا وَالْأَمْسَةِ مَا لِمُكْتَكُمُ مَالَهُ وَلِيدٌ مَلَكُواْ سَلِقًا وَكَيْفِ الْفَيْلِياتَ

@ اَلَاِيَرَ إِذَا دُكِرَ اللّهُ وَكِيكُ قُلُومُهُمُّ وَالْصَالِمِينَ عَلَامًا أَصَالَهُمُ وَٱلْكِنِي اَلْسَلَوْلُو وَضَا رَنَّفْنَكُمْ يُنفِعُونَ

وَالْبُدُت جَعَلْنَهَا لَصُعْدِينَ
 مُعَنِيدٍ اللهِ لَصُعْدُ فِيهَا خَبْرُ مَنْ اللهِ عَلَيْهَا صَلَوْنَ
 مَا ذَكُولُ اللهِ اللهِ عَلَيْهَا صَلَوْنَ
 مَا فَا قَصَبُ جُنُوبُها فَصَلُوا مِنْهَا
 وَأَمْلِمِهُ الْقَالَعَ وَالْمَازَرُ صَلَالًا

2814. There are chics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands, It should find out real needs and meet them.

<sup>2810.</sup> This is the true end of sacrifice, not propituation of higher powers, for God is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to God by sharing meat with fellow-men. The solemn pronouncement of God's name over the sacrifice is an essential part of the rite.

<sup>2811.</sup> The good news: is, the Message of God, that He will accept in us the sacrifice of self for the benefit of our fellow-men.

<sup>2812.</sup> Some qualities of God's devotees are mentioned here, in ascending order: (1) Humility before God makes them receptive, and prepares them to listen to God's Message; (2) fear of God, which is akin to love, touches their heart, and penetrates through their inmost being; (3) they are not alraid of anything in mortal life; they take their trials patiently, and they go on in a course of righteousness with constancy; (4) their prayer now is not a matter of form, but a real communion with God, with a sense of confidence such as a faithful servant feels in the presence of a kind and loving master; and (5) gratifued to God, as shown by practical acts of charity to all fellow-creatures.

<sup>2813.</sup> See n. 2808 to xxii, 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is Noër (cviii. 2).

We made animals subject To you, that ye May be grateful.

- 37. It is not their meat
  Nor their blood, that reaches
  God: it is your piety
  That reaches Him: He
  Has thus made them subject
  To you, that ye may glorily
  God for His guidance to you:
  And proclaim the Good News
  To all who do right.
- 38. Verily God will defend (From ill) those who believe: Verily, God loveth not Any that is a traitor To faith, or shows ingratitude.

#### SECTION 6.

- 39. All o those against whom war is made, permission Is given (to fight), because They are wronged;—and verily, God is Most Powerful For their aid;—
- 40. (They are) those who have Been expelled from their homes

2815. The essence of sacrifice has been explained in n 2810. No one should suppose that meat or blood sacripte. But God does accept the oftening of our heart, that God could be appeased by blood sacribe. But God does accept the oftening of our heart, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce this name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that wanton cruelly is not in our thoughts, but only the need of food. Now if we further deny ourselves the greater part of the food (some theologians fix the proportion at three-quarters or two-hitch) for the sake of our poner breather in solemn assembly in the precincts of the Haram (sacred territory), our symbolic act finds practical expression in benevolence, and that is the virtue rought to be raught. We should be grateful to God for His guidance in this matter, in which many Peoples have gone wrong, and we should proclaim the true doctrine, so that virtue and charity may increase among men.

, 7816. Several translators have failed to notice that yag@faigna (in the best-approved texts) is in the passive voice, "against whom war is made",—not " who take arms against the unbelievers "as Sale translates it. The clause "and verify...their aid" is parenthetical. Verse 40 connects on with "they are wronged". The wrong is indicated: 'driven by persecution from their home, for no other reason than that they worshipped the One True God. This was the first occasion on which fighting—in self-defence—was permitted. This passage therefore undoubtedly dates from Medicates.

In defiance of right,—
(For no cause) except
That they say, "Our Lord
Is God" Did not God
Check one set of people
By means of another,"
There would surely have been
Pulled down monasteries, churches,
Synagogues, and mosques, in which
The name of God is

commemorated In abundant measure. God will Certainly aid those who Aid His (cause);—for verily God is Full of Strength, Exalted in Might, 838 (Able to enforce His Will).

41. (They are) those who, If We establish them In the land, establish Regular prayer and give Regular charity, enjoin The right and forbid wrong; with God rests the end (And decision) of (all) affairs.

42. If they treat thy (mission)
As false, so did the Peoples

بِهَرْخِيْ إِنَّا أَن يَعُولُواْ رَبُّتَ اللَّهُ وَلَـُولَا اللَّهُ وَلَـُولَا اللَّهُ وَلَـُولَا اللَّهُ وَلَـُولَا اللَّهِ اللَّهُ اللْمُلْمُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولَى اللْمُلْمُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولَى الْمُلْمُولُولُولِي اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْعُلِمُ الللْمُولِمُ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُل

الذين إن تحكن غرف الأرض أما من المستلفة وأشوا المتسلفة وأشوا الإستان والمشروبية والمشروبية والمراد المشروبية والمراد المشروبية المشر

@ وَإِنْ يُكَذِيُوكَ فَمَا لَا يَحَدُبُنُ

2817. C.J. ii. 251, where the expression is used in connection with David's fight against the Philistines. To allow a righteous people to fight against a feroclous and mischell-loving people was fully justified, But the justification was far greater here, when the little Muslim community was not only fighting for its own existence against the Meccan Quraish, but for the very existence of the Faith in the One True God. They had as much right to be in Mecca and worship in the Ka'ba as the other Quraish; yet they were existed for their Faith. It affected not the faith of one peculiar people. The principle involved was that of all worship, Jewish or Christian as well as Muslim, and of all foundations built for plous uses.

2818. 'Asis means Exalted in power, rank, dignity; incomparable; Full of might and majesty; Able to enforce His Will. The last signification is the one that predominates here.

2319. The justification of the righteous in resisting oppression when not only they but their laith is persecuted and when they are led by a righteous Imām, is that it is a form of self-sacrañce. They are not fighting for themselves, for land, power, or privilege. They are fighting for the right.

Before them (with their Prophets),—2014
The People of Noah,
And 'Ad and Thamud:

- 43. Those of Abraham and Lut:
- 44. And the Companions \*\*\*
  Of the Madyan people;
  And Moses was rejected
  (In the same way). But I
  Granted respite to the Unbelievers,
  And (only) after that
  Did I punish them:
  But how (terrible) was
  My rejection (of them)!
- 45. How many populations have We
  Destroyed, which were given
  To wrong-doing? They tumbled
  down\*\*\*

  On their roofs. And how many
  Wells are lying idle and
  neglected,\*\*

  And castles lofty and well-built?
- 46. Do they not travel
  Through the land, so that
  Their hearts (and minds) \*\*\*\*
  May thus learn wisdom

فَبُلَهُ مَ فَوَرُ نُوجِ وَعَادٌ وَتَمُودُ

وَفَوهُ إِنْرَفِيهُ وَفَوهُ لُوطٍ
 وَأَضَعَهُ مَنْ مَنْ وَكُذْتِهُ مُوسَىً الله وَالْمَائِنُ لِلْمُحَلِينِ مِنْ مَنْ أَمَّذُنْهُ أَمَّا مَنْ فَهُ أَمَّا مَنْ فَكَ الله وَالله وَلّه وَالله وَاللّه وَالله 
ق آن تن قرب أخلت تها وي قرب المحالة المح

2820. It is nothing new if the Prophet of God is accused of imposture. This was done in all ages; eg., Noah (vii. 69); Hud the prophet of the "Ad people (vii. 69); Bâlh) the prophet of the Thammd (vii. 76); Abraham (xxi. 59); Lu (vii. 82); Shu'aib the prophet of the Madyan people (vii. 83) and ano of the Companions of the Wood (xv. 78). The case of Moses is mentioned apart, as his people survived to the time of our Prophet and survive to the present, and they frequently rebelled against Moses (ii. 49-61).

2821. Were they the same as the Companions of the Wood? See n. 2000 to xv. 78.

2822. My Wrath on them, and the complete reversal of their fortune in consequence.

2823. The roofs fell in first, and the whole structure, walls and all, came tumbling after, as happens in ruins. The place was turned upside down.

2824. In a dry country like Arabia, a well stands as a symbol for a living, flourishing population, and many place-cames mean "the well of so-and-so" e.g., Bir 'Alt, a village just south of Medina, the quality of whose drinking water is famous, or Abyār Iba Ḥaṣān, a noted stopping place on the road from Mecra to Medina, about 92 miles from Medina.

.2835. The word for "heart" in Arabic speech imports both the seat of intelligent faculties and understanding as well as the seat of affections and emotions. Those who reject God's Message may have their physical eyes and ears, but their hearts are blind and deal. If their faculties of understanding were active, would they not see the Signs of God's Providence and God's Wrath in nature around them and in the cities and ruins if they travel intelligently?

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And their ears may Thus learn to hear? Truly it is not their eyes That are blind, but their Hearts which are In their breasts.

47. Yet they ask thee To hasten on the Punishment! But God will not fail 2846 In His promise. Verily A Day in the sight of thy Lord Is like a thousand years Of your reckoning.

48. And to how many populations Did I give respite, which that Were given to wrong-doing? In the end I punished them. To Me is the destination (of all).

C. 153.—The power of Evil is in insidious suggestions: (xxii, 49-78.) They are only a trial to those whose hearts Are inclined to evil, but Truth doth shine The nobler for the Believers, by the grace And guidance of God. Martyrs who give Their all in the cause of God will find A provision ample and eternal. The finest And subtlest mysteries are but proofs of the goodness. Of God. Dispute not about rites and ceremonies: Follow the Straight Way. Seek for worship The Only True God, and strive in His service. That ye may be witnesses among men To God's Truth, as the Apostle is a witness to you.

SECTION 7.

49: Say: "O men! I am (Sent) to you only to give 2826. If God gives respite, those to whom it is given have a real chance of repentance and amendment. He will not curtail His promise of respite. But on the other hand He has promised to call everyone to account for his deeds, and this involves justice and punishment for sin. This promise will also come true. It is foolish to fry to hasten it. Time with Him is nothing. We keep count of time for our relative calculations. His existence is absolute, and not conditioned by Time or Place. What we call a thousand years may be nothing more than a day or a minute to Him.

A clear warning: 9839

- 51. "But those who strive
  Against Our Signs, to frustrate \*\*
  Them,—they will be
  Companions of the Fire."
- 52. Dever did We send
  An apostle or a prophet
  Before thee, but, when he
  Framed a desire, Satan
  Threw some (vanity) 3011
  Into his desire: but God
  Will cancel anything (vain)
  That Satan throws in,
  And God will confirm
  (And establish) His Signs:
  For God is full of knowledge
  And wisdom: 3021
- 53. That He may make
  The suggestions thrown in
  By Satan, but a trial
  For those in whose hearts

For those in whose hearts

2228. It is the Aposile's duty to convey the warning in the clearest terms to the wicked. It is no part of his duty to coages them or judge them, or bring on the Punishment for them. That only rests

with God. But the warning itself is full of Morcy; for it gives the highest hope to the repentant sinder who turns and comes to God.

2839, The "sustenance" must be construed in the widest sense, spiritual as well as intellectual and physical. The reward of righteousness is far more generous than any merit there may be in the creature following the Will of his Creator.

 2830. It will not be in their power to frustrate God's Plan; all they will do is to go further and further down in their spiritual state, deeper and deeper in their Hell.

2831. Prophets and apostles (the distinction is explained in n. 2803 to xix. 51) are but human. Their actions are righteous and their motives pure. But in judging things from a human point of view, the suggestion may come to their mind (from Satan) that it would be good to have power or wealth or influence for furthering God's cause, or that it may be good to concluste some faction which may be irreconciable. In fact, in God's Plan, it may be the opposite. God, in fils mercy and inspiration, will cancel any false or vain suggestions of this kind, and confirm and strengthen His own Commands and make known His Will in His Signs or revelations.

2832. This clause and the similar clause at the end of the next verse are parenthetical.

2833. If any suggestion comes to the human mind that is not in accordance with God's Will and Plan, it has two opposite effects: to evil minds it is a trial and temptation from the Evil One, but to the mind well-instructed in Paith, it stands self-condemned at once, and becomes a means of strengthening the Paith and stimulating redoubled efforts to conform to the Will of God.

.(۲۲) سورة الحج

I a disease and who are 2834 Hardened of heart: verily The wrong-doers are in a schism Far (from the Truth):

- 54. And that those on whom """ Knowledge has been bestowed may learn
  That the (Qur-an) is the Truth
  From thy Lord, and that they
  May believe therein, and their hearts
  May be made humbly (open)
  To it: for verily God is
  The Guide of those who believe,
  To the Straight Way.
- 55. Those who reject Faith
  Will not cease to be will
  In doubt concerning (Revelation)
  Until the Hour (of Judgment)
  Comes suddenly upon them,
  Or there comes to them
  The Penalty of a Day of Disaster.
- 56. On that Day the Dominion \*\*\* Will be that of God: He will judge between them: So those who believe And work righteous deeds will be In Gardens of Delight.
- 57. And for those who reject Faith And deny Our Signs, There will be a humiliating Punishment.

تَهَنُّ وَالْفَاسِيَةِ فُلُونُهُ ثُمُّ فَاتَ الظّالِينَ لِنَ شِعَالِمِ سَيد ﴿ وَلِيمَنَهُ الْذِينَ أُوثُوا الْمِسْمُ أَنَّهُ الْمَيْمُ مُ ثَيْلِتَ فَيُوْمِنُوا إِنِهِ مَفْضِ الْمُرْضُلُونُهُ أَنْ وَإِنْ الْمُعْلَمُ الْمِلْرِينَ الْمَنْفَا الْاسِنا الْمُعْمَلُ والْمِلْرِينَ الْمَنْفَا

۞ وَلاِ يَرَالُ الَّذِينَ كَمْنُواْ فِيثِمَا يُونِيَّهُ حَتَّى تَاٰنِيْهُمُ السَّاعَةُ بَفْتَةً أَوْ يَاٰنِيهُمُ عَلَّالِ بَيْنِهِمُ عَفِيدٍ

۞ وَالْذِينَ كَفَرُواْ وَكَذَّبُواْ بِالنِيْنَا وَالْوَلَتِهِ لَنَهُ مُعَالِثُ شُهِبُنُّ

2834. Cf. ii, 10. I understand the "disease in the heart" to be an earlier state of curse, which leads in an intensified form to a complete "hardening of the heart"

2835. The last clause in the last verse was parenthetical. Treat this clause as parallel with the fixed clause in verse 53, "that he may make"; etc. Both will then connect with "God will confirm (and establish) this Signs" in verse 52. See n. 2833 above.

2836. The penalty of deliberately rejecting Faith is that the person doing so closes the channels of Mercy that flow from God. He will always be subject to doubts and superstitions, until the time comes when all earthly scales fall from his spiritual eyes. But then there will be no time for Repentance: it will be too late to profit by the guidance of God given through Revelation.

2837. Such power as Evil has over those who yield to it (xvii. 62-64) will then be gone, as the respite granted to Satan will be over, and God's Kingdom will be established.

#### SECTION 8

- 58. Mehose who leave their homes
  In the cause of God,
  And are then slain or die,—
  On them will God bestow verily.
  A goodly Provision:\*\*\*
  Truly God is He Who
  Bestows the best: Provision.
- 59. Verily He will admit the:n To a place with which They shall be well pleased: For God is All-Knowing, Most Forbearing. State 1
- 60. That (is so). And if one
  Has retaliated to no greater
  Extent than the injury he received,
  And is again set upon
  Inordinately, God will help
  Him: for God is One
  That blots out (sins)
  And forgives (again and again). 2010
- FE hat is because God merges Night into Day, and He Merges Day into Night, and Verily it is God Who hears

وَالْذَرَتَ مَا جَرُوا فِي سَيْمِ لِ الْقَرْتُ مَا جُرُوا فِي سَيْمِ لِ الْقَرْتُ مَا الله وَ لله وَ اله وَالله وَاله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله

2838. Rize: sustenance, provision. I have preferred the latter word here, because after death we can only think of rag in a large metaphorical sense, i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependants and near and dear ones in this life.

2839. Martyrdom is the sacrifice of life in the service of God. Its reward is therefore even greater than that of an ordinarily good life. The martyr's sins are forgiven by the very act of martyrdom, which implies service and self-surrender in the highest sense of the word God knows all his past life but will forbear from calling him to account for things that should strictly tome into his account.

280. Ordinarily Mualims are enjoined to bear injuries with patience and return good for evil (xxiii. 96). But there are occasions when human feelings get the better of our wise resolutions, or when, m a state of conflict or wan, we return "as good as we get". In that case our retalization is permissible, provided the injury we inflict is not greater than that we receive. After such retalization we are even, but if the other side again acts aggressively and goos beyond all bounds in attacking us, we are entitled to protection from God in spite of all our faults: for God is One that blots out our sins, and forgives again and aggrain. And sees (all things), MIII

- 62. That is because God—He \*\*\*\*!

  Is the Reality; and those
  Besides Him whom they invoke,
  They are but vain Falsehood;
  Verily God is He, Most High,
  Most Great.\*\*\*\*

  Verily God is He, Most High,
- 63. Seest thou not that God
  Sends down rain from the sky,
  And forthwith the earth
  Becomes clothed with green?
  For God is He Who understands call
  The finest mysteries, and
  Is well-acquainted (with them).
- 64. To Him belongs all that is In the heavens and on earth: For verily God,—He is Free of all wants, Worthy of all praise.<sup>5815</sup>

بَصِيرُ ﴿ ذَلِكَ بِأَنَّ اللّهُ هُوَ الْحَيْقُ وَأَنَّ مَا بَدْعُونَ مِن دُونِهِ - هُوَالْبُ طِلْ وَأَنَّ اللّهُ هُوَ الْمَيْلِ الْكَبِيْدُ ﴿ أَلَةٍ زَرَ أَنَ اللّهَ أَنزَلَ مِنَ السَّسَاءَ مَا الْمَسَاءَ مَا الْمَسَاءَ مَا الْمَسَاءَ مَا الْمَسَاءَ مَا الْمُسَاءِ مِنْ السَّسَاءَ مَا الْمَسْعَادِ مِنْ السَّسَاءَ مَا الْمَسْعَدِيمُ الْمُسْعَدِيمُ الْمُسْعَدِيمُ الْمُسْعَدِيمُ الْمُسْعَدِيمُ الْمُسْعَدِيمُ الْمُسْعَدِيمُ الْمُسْعَدِيمُ الْمُؤْمِنُ عَلَيْهِ اللّهُ مُسْعَدِيمُ الْمُسْعِدِيمُ الْمُسْعَدِيمُ اللّهُ اللللللّهُ الللّهُ اللّهُ ال

281). To some it may appear strange or even irreconcilable that God should be both Merciful and Just; that He should both protect His devotees and yet ask for their self-sacrifice; that He should combinant dihem to return good for evil, and yet permit retalation under certain restrictions. But such thoughts are short-righted. Do they not see many inconsistencies in all Life, all Nature, and all Creation? Why, even in such simple phenomena as Night and Day, the one merges into the other, and no one can tell when precisely the one begins and the other activity, that the one irreals the beauties of the starry heavens and the other the other activity, that the onic reveals the beauties of the starry heavens and the other the splendour of the sun. In countless ways we can see there the wisdom and the fine artistry of God. And there are subtle nuances and mergings in nature that our intelligence can hardly penetrate. Now human life and human relations are far more complicated, and it is God alone Who can six all the subtle distinctions and hear the cries of all His creatures, in a world which Tennyson described as "red in tooth and claw".

2842. The emphatic construction calls attention to the fact that God is the only abiding Reality. All else is like shadows that will pass away.

2843. See n. 2841 Above. Our value imaginings, groundless doubts, foolish subtleties, and false worship should all give place to trust and faith in the one and only Reality.

2844. Lajī, as a name of God, is as difficult to define in words as the idea it seeks to represent is difficult to grasp in our minds. It implies: (1) fine, subtle (the basic meaning); (2) so fine and subtle as to be incomprehensible; (4) with sight so perfect as 1.0 see and understand the finest subtleties and mysteries; (5) so kind and gracious as to bestow grits of the most refined kind; extraordinarily gracious and understanding. No. 4 is the predominant meaning here and in xii 100; Nos. 2 and 3 in vi. 100; and No. 5 in xiii, 19, but every shade of meaning must be borne in mind in each case, as a subsidiary factor in the spiritual melody.

2815. Each of the verses xxii 5143 mentioned two attributes of God with reference to the contents of that verse. This verse now sums up the whole argument, and the two attributes with which it closes sum up the idea by which we can understand God's goodness. God's loving kindness and mercies are not like those of human creatures who all depend upon one another, and often expect some kindness or recognition in return. God's above all wants and depends in no way whatever on this creatures. His mercies have therefore a special quality, which we cannot describe except by gratefully signing the praises of God. Cf. ii. 260.

#### SECTION 9.

- 65. Seest thou not that God
  Has made subject to you (men)
  All that is on the earth,
  And the ships that sail sets
  Through the sea by His command?
  He withholds the sky (rain) set?
  From falling on the earth
  Except by His leave:
  For God is Most Kind
  And Most Merciful to man.
- 66. It is He Who gave you life, Will cause you to die, And will again give you Life: truly man is A most ungrateful creature!
- 67. Ælo every People have We Appointed rites and ceremonies that Which they must follow: Let them not then dispute With thee on the matter, But do thou invite (them) To thy Lord: for thou are Assuredly on the Right Way.
- 68. If they do wrangle with thee, Say, "God knows best What it is ye are doing." 2849

أَلْهُ رَّرُ أَنَ الْمَاسَمُ لَكُمْ مَا فِي الْمُؤْمِنُ الْحَصْمَةُ مَا فِي الْمُؤْمِنُ الْمُؤْمِنُ وَعُنِيكُ الْمُؤْمِنُ الْمُؤْمِنُ الْمَا الْمَائِمُ الْمَائِمِينَ الْمَائِمِينَ الْمَائِمِينَ الْمَائِمِينَ الْمَائِمُ الْمُؤْمِنُ الْمُؤْمِنُ الْمَائِمُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمَائِمُ الْمُؤْمِنُ اللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الل

﴿ وَإِن جَدَّدُ لُولَ فَشُلِ اللهُ أَصْلَمُ عِمَا اللهُ أَصْلَمُ عِمَا اللهُ اللهُ أَصْلَمُ عِمَا اللهُ عَلَمُ عَمَا اللهُ اللهُ عَلَمُ اللهُ عَلَمُ عَمَا اللهُ اللهُ عَلَمُ عَمَا اللهُ عَلَمُ عَلِمُ عَلَمُ 
2846. Land and sea have been made subject to man by God's command, so that man can develop his life freely on earth.

2847. Samãa means (1) something high, (2) a roof, a ceiling, (3) the sky, the canopy of heaven. (4) cloud or rain. I undersland the last meaning here, though most authorities seem to render it by some such word as "sky". If we undersland rain here, we have a complete picture of the three elements in which man lives—land, air and sea, Rain is also appropriate for mention with God's kindness and mercy. He regulates the rain for man's lender.

2848. Rites and ceremonies may appear to be an unimportant matter compared with "weightier matters of the Law" and with the higher needs of man's spiritual nature. But they are necessary for social and religious organisation, an' i their effect on the individual himself is not to be despised. In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and exermonies are to be made light of. Those in Islam rest on the highest social and religious needs of man, and if we are convinced that we are on the Right Way," we should invite all to join us, without entering into controversies about such matters.

2849. You are only wrangling about matters about which you have no knowledge nor any deep religious feeling. The springs of your conduct are all open before God, and He will judge you.

- 70. Knowest thou not that God knows all that is In heaven and on earth? Indeed it is all In a record, and that Is easy for God <sup>801</sup>
- 71. Yet they worship, besides God, Things for which no authority Has been sent down to them, And of which they have (Really) no knowledge: For those that do wrong There is no helper. 2554
- 72. When Our Clear Signs
  Aré rehearsed to them,
  Thou wilt notice a denial \*\*\*
  On the faces of the Unbellevers!
  They nearly attack with violence
  Those who rehearse Our Signs
  To them. Say, "Shall I
  Tell you of something,
  (Far) worse than these Signs? \*\*
  It is the Fire (of Hell)!

الذي تحديث المستخدرة المستخدفة المستخدمة 
2850. You not only find fault with the very few and simple rites and ceremonies in Islam: you outside Islam, have no rites and ceremonies which you are yourselves agreed upon, either as Christians or as jews, or one compared with the other.

2851. We human beings can only think of knowledge being accurately and permanently preserved by means of a record. God's knowledge has all the qualities of a perfect record, and it is moreover complete and comprehensive. This is not difficult for Him from whom flow all knowledge and intelligence,

2852. When plain common-sense shows the absurdity of false worship, behind which there is neither knowledge, intelligence, nor authority (quite the contrary), who or what can help the false misguided creatures who dishonour God by false worship?

2853, Munkar: (1) a refusal to accept something offered; (2) a denial of something stated or pointed out; (3) a feeling of disapproval or active aversion, or disgust.

2854. There is irony here. You think God's revelations and Signs are distanteful to you! There will be something far more distanteful to you if you do not repent! What do you say to the inevitable Punishment.

God has promised it To the Unbelievers! And evil is that destination!"

### SECTION 10.

- 73. men! Here is
  A parable set forth!
  Listen to it! Those
  On whom, besides God,
  Ye call, cannot create
  (Even) a thy, if they all
  Met together for the purpose!
  And if the fly should snatch
  Away anything from them,
  They would have no power
  To release it from the fly.
  Feeble are those who petition san
  And those whom they petition!
  - 74. No just estimate have they Made of God: for God Is He Who is strong And able to carry out His Will.<sup>805</sup>
  - 75. God chooses Messengers \*\*\*\*\*\*
    From angels and from men
    For God is He Who hears
    And sees (all things).\*\*\*\*\*\*
  - 76. He knows what is before them And what is behind them:

وَعَدَهَا لَنَهُ ٱلَّذِينَ كَفَرُوا ۗ وَيُسْلَلُهِ لَكُ

آيَّا الناسُ شُرِيَة أَهْ السَّيْمُ وَاللَّهُ الشَّيْمُ وَاللَّهُ اللَّهِ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ الْمُنَالِي الْمُلْمُ اللْمُلْمِلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ ا

﴿ مَاقَدَرُوا اللَّهَ مَنْ قَدْرُوْ ۗ إِنَّا اللَّهَ لَقَوَيُّ عَزِيرً

اللهُ يَصْطَلَعُ مِن لَلْمُلَكِيكَةُ وُسُكَ
 وَمِنَ لَلْمُلِكِينَ إِنَّ اللهُ كَيْنَ يَصِينُ
 ﴿ وَمِنْ لَلْمُلْكِينَ إِنَّ اللهُ كَيْنَ عَلَيْنَ اللهِ مَن مَا عَلَمَتُ اللهِ عَلَيْنَ اللهُ عَلَيْنَ اللهِ عَلَيْنَ اللهُ عَلَيْنَ اللهِ عَلَيْنَ اللهُ عَلَيْنَ اللهِ عَلَيْنَ اللهُ عَلَيْنَ اللهُ اللهِ عَلَيْنَ اللهُ عَلَيْنِ اللهُ عَلَيْنَ اللهُ اللهُ عَلَيْنَ اللهُ عَلَيْنَ اللّهُ اللّهُ عَلَيْنَ اللّهُ عَلَيْنِ اللّهُ عَلَيْنِ اللّهُ عَلَيْنِ اللّهُ عَلَيْنَ اللّهُ عَلَيْنِ اللّهُ عَلَيْنَ عَلَيْنِ اللّهُ عَلَيْنِ اللّهُ عَلَيْنِ اللّهُ عَلَيْنِ عَلَيْنِ اللّهُ عَلَيْنَ اللّهُ عَلَيْنِ اللّهُ عَلَيْنِي اللّهُ عَلَيْنِ اللّهُ عَلَيْنِ اللّهُ عَلَيْنِ اللّهُ عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلَيْنِ اللّهُ عَلَيْنِ عَلِي عَلَيْنِ عَلْمِي عَلِي عَلْمِي عَلَيْنِ عَلِي عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلْمِي

- 2855. Both idols and their worshippers are poor, foolish, feeble creatures (
- 2856. No one can have a true idea of God, who descends to the base forms of false worship. God have all power, and He is fully able to carry out every part of His Will and Plan. He is exalted above all in power and dignity. Cf. xxii. 40 and n. 2816 for the full meaning of '4xiz.
- 2857. Men are chosen as Messengers to ordinary men; for ordinary men will not be able to understand and be in communion with beings so refined as angels. But angels are sent as Messengers to God's chosen apostles, to convey the Message from time to time. In either case they are chosen by God, are subject to God's Will, and should not be worshipped as gods.
- 2838. As God regards the humblest of His creatures and hears their prayer, He sends men apostles out of their own brethren (see last note), and to such apostles He communicates the highest spiritual Truths through His angels.

And to God go back All questions (for decision). 9855

- 78. And strive in His cause As ve ought to strive. (With sincerity and under discipline).9861 He has chosen you, and has Imposed no difficulties on you see In religion; it is the cult Of your father Abraham. It is He Who has named You Muslims, both before 2003 And in this (Revelation): That the Apostle may be A witness for you, and ve Be witnesses for mankind! 9864 So establish regular Praver. Give regular Charity, And hold fast to God! He is your Protector-

17 The best to protect 30 And the Best to help! وَإِلَى الْعَرْزُجِعُ الْأَمُورُ ﴿ تَبَابُهُا الْدِينَ الْمَنْوا الْصَعُواْ وَآخِيُهُ وَاوَاجُهُ وَارَبَّكُمُ وَافْتُواْ الْمَيْرُ ﴿ وَيَهْمِيلُوا فِي الْمَدِينَ ﴿ وَمَا يَحْلَمُ اللّهِ اللّهِ فَعَلَمُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّ

2839. Time, before or behind, may be of some importance to men. They may dispute as to what was the first Message, and what is the last Message. To God, this question of priority and posteriority is of no consequence. All questions go back ultimately to him and are judged on their merits.

2860. Prosper: in a spiritual sense, both in this life and the Hereafter.

2801. As far as the striving is concerned with Jihād in the narrow sense, see the limitations in n. 204 to it. 190 and n. 203 to it. 191. But the words are perfectly general and apply to all true and unselfish striving for spiritual good.

2862. The Jews were hampered by many restrictions, and their religion was racial. Christianity, as originally preached, was a hermit religion: "sell whatsoever thou hast "(Mark x, 21); "take no thought for the morrow "(Mark x, 34); and for logical to man's faculties of every kind. It is universal, and claims to date from Adam: father Abraham is mentioned as the great Ancestor of those among whom Islam was first preached (Jews, Christians, and Arab Quraish).

2863. Before: see Abraham's prayer in ii, 128. In this Revelation; in this very verse, as well as in other places.

2864, See ii, 143, and notes 143 and 144. As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to God's Truth are those who show its light in their lives.

#### INTRODUCTION TO SURA XXIII (Mū-minān).

This Sūra deals with the virtues which are the seed-bed of Faith, especially in an environment in which Truth is denied and its votaries insulted and persecuted. But Truth is One and must prevail. Those who do wrong will be filled with vain regrets when it is too late for repentance

It belongs to the late Meccan period.

Summary.—Faith, coupled with humility in prayer, charity, abstinence from vanity and from indulgence in appetites, and strict probity, must lead to final success, even though people mock and accuse the righteous of false motives, as did the contemporaries of Noah, of Moses, and of Jesus (xxiii, 1-50, and C. 154).

The apostles of God and the righteous form one Brotherhood, but those who make schisms and refuse to believe have ample evidence pointing to Truth and the goodness and greatness of God (xxiii: 51.92, and C. 155).

Evil must be repelled by goodness and faith in God; for the future life is sure, and those who disbelieve will wish for another chance when it is too late (xxiii, 93-118, and C, 156).

C, 154.—Faith leads to humility, avoidance
(axiii. 1-50) Of vanity in word and deed, charity,
Continence, faithful observance
Of trusts and covenants, and devout
Approach to God,—surest steps
To Bliss. Man carries in himself
Proofs of God's Providence; the same
Story is told if he looks at nature
Around him; and the long line of Teachers
Sent by God shows God's special care
Of humanity. What though they were
Rejected and scorned, maligned and persecuted?
God's Truth won through, as it always wiff.

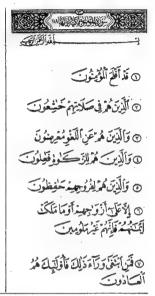
### Stira XXIII

Mu-minun, or The Believers.

In the name of God, Most Gracious, Most Merciful.

- 1. The Believers must
  (Eventually) win through,—2863
- 2. Those who humble themselves and In their prayers;
- 3. Who avoid vain talk;
- Who are active in deeds Of charity;
- 5. Who abstain from sex, 9867
- 7. But those whose desires exceed

  Those limits are transgressors;—



2865. Afaha: win through, prosper, succeed, achieve their aims or obtain salvation from sorrow and all evil. This verse connects on with verses 10 and 11 bollow. The success or victory may come in this world, but is certain and lasting in the world to come.

2866. Humility in prayer as regards (I) their estimate of their own worth in God's presence, (2) as tegards their estimate of their own powers or strength unless they are helped by God, and (3) as regards the petitions they offer to God.

2867. The Muslim must guard himself against every kind of sex abuse or sex perversion. The new psychology associated with the name of Freud traces many of our hidden motives to sex, and it is common knowledge that our refinement or degradation may be measured by the hidden workings of our sex instincts. But even the natural and lawful exercise of sex is restricted to the marriage bopd, under which the rights of both parties are duly regulated and maintained.

2868. This is further explained and amplified in iv. 25. It will be seen there that the status of a cash can be raised to freedom by marriage is the same as that of a free woman as regards het rights, but more lenient as regards the punishment to be inflicted if she falls from virtue.

8. Those who faithfully observe
Their trusts and their covenants; 2000

9. And who (strictly) guard 2010
Their prayers:—

10. These will be the heirs, 2871

 Who will inherit Paradise: They will dwell therein (For ever).

12. Man We did create
From a quintessence (of clay); 287

 Then We placed him As (a drop of) sperm وَالَّذِينَ مُمْ الْأَمْنَيْهِ مُوعَمَّدِهِ مِنْ
 وَالَّذِينَ مُمْ الْأَمْنَيْهِ مُوعَمَّدِهِ مِنْ
 وَالَّذِينَ مُمْ الْوَرْثُونَ
 أَوْلَتِهِ مُمْ الْوَرْثُونَ
 الْإِنْ رَبِيرُوْلُونَ الْفِرْقُونَ مُمْرِقِهِ مَا تَعْلِدُونَ
 وَلَقَدُ خَلَقْتُ اللَّهِ نِسَانَ مِن سُلَلْقِ
 وَلَقَدُ خَلَقْتُ اللَّهِ نِسَانَ مِن سُلَلْقِ

2869. Trusts may be express or implied. Express trusts are those where properly is entrusted or duties are assigned by some one to some other whom he trusts, to carry out either immediately or in specified contingencies, such as death. Implied trusts arise out of power, or position, or opportunity; 4.g., a king holds his kingdom on trust from God for his subjects: the Afghan official phrase for their kingdom used to be Daulatt-Kjaud and (Tod-given kingdom). The subject of covenants, express and implied, has been discussed in n. 882 to v. 1. Covenants create obligations, and express and implied trusts and covenants taken together cover the whole field of obligations.

2870. In verse 2 we were directed to the spirit of humility and earnestness in our prayers. Here we are told how necessary the habit of regular prayer is to our spiritual well-being and development, as it brings us closer to God, and thus sums up the light of the seven jewels of our Falth, vis.: (1) humility, (2) avoidance of vanity; (3) charity, (4) sex purity, (5) fidelity to trusts, and (6) to covenants, and (7) an earnest desire to get closer to God.

2871. Cf. xxi. 105, where it is said that the righteous will inherit the earth. In the first verse of this SUra, the final success or victory is referred to. Truth will prevail even on this earth, but they not be for any individual men of righteousness to see it: it may be in the time of their heirs and successors. But in the life to come, there is no doubt that every man will see the fruit of his life here, and the righteous will inherit heaven, in the sense that they will attain it after their death here.

2872. In this beautiful passage, God's creative work, as far as man is concerned, is recapitulated. in order to show man's real position in this life, and the certainty of the future : to which he was referred for his reward in verses 10-11 above. For the various stages of creation, see n. 120 to ii. 117. Here we are not concerned with the earliest stage, the creation of primeval matter out of nothing It is also a process of creation when inorganic matter becomes living matter. Thus inorganic constituents of the earth are absorbed into living matter by way of food and living matter reproduces itself by means of sperm. This is deposited in the ovum and fertilises it and rests for a time in security in the mother's womb. The first change in the fertilised ovum is the conversion into a sort of clot of thickly congealed blood; the zygote cells grow by segmentation; then the mass gradually assumes shape in its growth as a feetus. From the lump develop bones and flesh and organs and a nervous system. So far man's growth is like that of an animal, but a further process takes place which makes the infant animal into the infant man. This is the breathing of God's spirit into him (xv. 29): that process need not be precisely at a given point of time. It may be a continuous process parallel to that of physical growth. The child is born; it grows; it decays and dies; but after death another chapter opens for the individual, and it is to remind us of this most momentous chapter that the previous stages are recapitulated.

In a place of rest,<sup>2073</sup> Firmly fixed;

- 14. Then We made the sperm Into a clot of congealed blood; Then of that clot We made A (fortus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be God, The Best to create!
- 15. After that, at length Ye will die. 2873
- Again, on the Day Of Judgment, will ye be Raised up.
- 17. And We have made, above you, Seven tracts; <sup>brid</sup> and We Are never unmindful Of (Our) Creation. <sup>8671</sup>

فِي فَرَادِ مُتَحِينٍ

(3) كُنَمْ خَلَقْنَا الثُّلْفَةَ عَلَمْتَةً فَتَلَفْنَا الثُّلْفَةَ عَلَمْتَةً فَتَلَفْنَا الثُلْفَةَ عَلَمَا الْمُشْفَعَةً عِطْمًا فَحَكَمَ مُنْفَقَةً الْمُلْفَعَةُ عِطْمًا فَحَكَمَ مُنْفَقَةً الْمُلْفَعَةُ عَلَمَا الْمُلْفَعَةُ الْمُلْفَقِينَ الْمُلْفِقَةُ فَلَا رَكَ اللَّهُ الْحَسُنُ الْفَيْفِينَ اللَّهُ الْمُسْتَعَ (5) فَي الْمُلْفِقَةُ وَلَا اللَّهُ الْمُنْفِقُونَ الْمُلْفِقَةُ وَلَا اللَّهُ الْمُنْفِقُونَ الْمُلْفِقَةُ وَلَيْكَ الْمُنْفِقُونَ الْمُنْفِقِينَ اللَّهُ الْمُنْفِقِينَ اللَّهُ الْمُنْفِقِينَ اللَّهُ الْمُنْفَاقُونَ اللَّهُ الْمُنْفَاقُونَ اللَّهُ الْمُنْفَاقُ اللَّهُ الْمُنْفَاقُونَ الْمُنْفَاقُونَ اللَّهُ الْمُنْفَاقُونَ الْمُنَاقُونَ الْمُنْفَاقُونَا الْمُنْفَاقُونَاقُونَا الْمُنْفَاقُونَ

(٢٣) سُورة المؤمنون

2873. The growth in the fixtal stage is silent and unseen. The fixtus is protected in the mother's womb like a king in a castle; it is firmly fixed, and gets the protection of the mother's body, on which it depends for its own growth until brith.

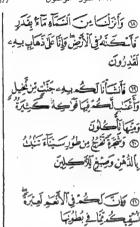
2874, From a mer; narmal, we now consider man as man. Is it not a Sign of wonder, at itself inton dry dust (12748), xxxx. 3) or morganic matter should be made protoplasm (moist clay or organic matter); from it should grow a new animal life; and out of it should grow human life, with all its capacities and responsibilities? Man carnes within himself Signs of God's wisdom and power, and he can see them every day in the universe around him.

2875. Our physical death in this mottal life seems to make a break. But if it were the end of all, on the becomes meaningless. Our own instinct tells us that it cannot be so, and God assures us that there will be a resurrection for judgment.

2876. Tarāių: tracts, roads, orbits, or paths of motion in the visible heavens. These seven are regular and clearly marked to our eyes, in the immense space that we see around us. We must go to astronomy to form any plausible theories of these motions. But their simplest observation gives us a sublime view of beauty, order, and grandeur in the universe. The assurance given in the next clause, that God cares for us and all His Cleation, calls our attention to God's goodness, which is further illustrated in the subsequent verse.

2877. God's care for His Creation is ceaseless. A few examples of His care for our physical well-being are given in verses 18-22, and for our spiritual well-being, in Sections 2 to 5.

- 18. And We send down water
  From the sky according to and
  (Due) measure, and We cause it
  To soak in the soil;
  And We certainly are able
  To drain it off (with ease).
- 19. With it We grow for you
  Gardens of date-palms
  And vines; in them have ye
  Abundant fruits: and of them
  Ye eat (and have enjoyment),—200
- 20. Also a tree springing
  Out of Mount Sinai, see
  Which produces oil,
  And relish for those
  Who use it for food.
- 21. And in cattle (too) ye
  Have an instructive example: \*\*\*
  From within their bodies
  We produce (milk) for you



2878 Normally the rain comes well distributed; it soaks into the soil; the moisture is retained for a long time in all high grounds; it soaks and penetrates through many layers of soil and forms the architecture of physical geography; the retentive powers of higher soil enable rivers to flow perennially even where, as in India, the rainfall is seasonal and confined to a few months in the year. Another form in which water comes down from the sky according to due measure is in snow and hall; these also have their place in the economy of air and soil. Were it not for snow and glacers in the higher mountain regions, some of the rivers would fail in their abundant flow. As wonderful as the supply of water and moisture is its drainage. It returns to the sea and nir in all sorts of ways, and the formalion of miss, and clouds repeats the cycle. Were it not for the drainage and the clearance of the waters, we should have floods and waterlogging, as happens when the normal processes of nature are temporarily obstructed. The same thing happens wen the rain comes down in other than due measure. These abnormal conditions also have their value. But how grateful should man be for God's gifts in the ceaseless processes of nature on such an enormous scale!

2879. C/. vii, 19 and n, 776 to 1, 69.

2890. For Arabia the best olives grow round about Mount Sinai. The fig, the olive, Mount Sinai, and the sacred city of Mecca are mentioned together in association in xcv. 1-3, where we shall consider the mystic meaning. Olive oil is an ingredient in medicinal ointments and in ontiments used for religious ceremonies such as the consecration of kings. It has thus a symbolic meaning. If used for food, the olive has a delicious flavour. Cf. also xxiv. 35, where the olive is called a Blessed Tree, and in 3000.

1881. 'Ibref: the root meaning of the verb is "to interpret, or expound, or instruct", as in zit, 3; the noun means, an interpretation, or example or Sign that instructs, as here and in xvi. 66, or gives warning, as in iii, 13. From eattle we get milk and meat; also from their skins we make leather for shoes, boots, straps, saddlery, and numerous other uses; from camel's hair and sheep's wool we weave cloth, hagnings, carpets, etc.; from the horns of cattle we make uses and articles of ornament or use; and camels, horses, donkeys, mules, etc., are used for riding, carrying loads, or drawing vehicles.

878

22. And on them, as well as In ships, ye ride.

#### SECTION 2.

- 23. (Exurther, We sent a long line Of prophets for your instruction), 2005 We sent Noah to his people: 988 He said, "O my people! Worship God! Ye have No other god but Him. Will ye not fear (Him)?" 9864
- 24. The chiefs of the Unbelievers Among his people said: "He is no more than a man Like yourselves: his wish is To assert his superiority Over you: if God had wished 9805 (To send messengers), He could have sent down Angels: never did we hear Such a thing (as he says), Among our ancestors of old."
- 25. (And some said): "He is 9886 Only a man possessed: .Wait (and have patience) With him for a time."

2882. The material gifts having been mentioned, which we receive from a wise and kindly Providence, our attention is now directed to God's Providence in spiritual matters. He sent Teachers to instruct and guide us, and though they were mocked, rejected, and accused of falsehood and selfishness, they were protected by God, and God's Truth at length prevailed.

2883. " People" here is almost equivalent to "contemporaries"

2884. Cf. vii. 59. To fear God is to lead righteous lives and eschew evil.

· 2885. They attribute altogether wrong motives to him (such as would have actuated them themselves), in saying that he was trying to establish his own personal superiority over them by his preaching. Then they accuse him of falsehood in claiming to bring a message of God. "If", they say, "God had wished to send us messengers, He would have sent angels, not a man like ourselves and from among ourselves. Our ancestors did not worship One God: why should we?"

2886 I construe this to be a speech of another group among them. They thought he was mad, and best left alone. His madness would run out, or he would come to an evil end.

- 26. (Noah) said: "O my Lord! Help me: for that they Accuse me of falsehood!"
- 27. So We inspired him

  (With this message): "Construct
  The Ark within Our sight \*\*
  And under Our guidance: then
  When comes Our command,
  And the fountains of the earth \*\*
  Gush forth, take thou on board
  Pairs of every species, male \*\*
  And female, and thy family —
  Except those of them
  Against whom the Word
  Has already gone forth; \*\*
  And address Me not
  In favour of the wrong-doers;
  For they shall be drowned
- 28. And when thou hast embarked \*\*\*
  On the Ark—thou and those
  With thee,—say: "Praise be
  To God, Who has saved us
  From the people who do wrong."

(In the Flood).

- 29. And say: "O my Lord1 sensity Enable me to disembark With Thy blessing: for Thou Art the Best to enable (us) To disembark."
- Verily in this there are Signs (for men to understand); (Thus) do We try (men). 8000

 آفتنتا إليّه أن أضغ المثلك إلفينا
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﴿ فَإِذَا اسْتَوْمِنَ أَنْ وَمَنْ مَعَكَ عَالَهُ عَالَهُ عَالِهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ عَلَيْ عَلَيْ الْعَلَيْدِينَ
 الفَلِيدِينَ
 ﴿ وَقُلْ لَمْ نِهِ أَنْ إِلَيْهِ مُنزَاكِهُ لِمَا رَكِّ اوَلَٰنَ عَنْدُ اللَّهِ إِلَيْنَ اللَّهِ عَلَيْنَ اللَّهِ إِلَيْنَ اللَّهِ عَلَيْنَ اللَّهِ إِلَيْنَ اللَّهِ اللَّهِ إِلَيْنَ اللَّهِ اللَّهِ إِلَيْنَ اللَّهِ اللَّهِ إِلَيْنَ اللَّهِ إِلَيْنَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلِي الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلِي الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلِي الْمُؤْلِقُ الْمُؤْلِي الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلِمُ اللَّهُ ا

2887, Cf. this whole passage with xi, 35-48, and notes thereon.

2888. See n. 1533 to xi. 40, where the word Tannar is explained,

2889, See n, 1534 to xi, 40,

2890. See p. 1535 to xi. 40.

2891. For islated see n. 1386 to x. 3. Here the meaning is: mounted on board, ascended, embarked.

2892. This second prayer was inspired when the Flood subsided, and the time came for disembarkation.

2893. Noah's contemporaries had all sorts of chances and warnings. But they refused to believe and perished. 'But God's Truth survived, and it went to the next and succeeding generations. Will not mankind understand?

- 31. Mehen We raised after them Another generation.
- 32. And We sent to them
  An apostle from among
  themselves, the (Saying), "Worship God!
  Ye have no other god
  But Him. Will ye not
  Fear (Him)?"

## SECTION 3.

- 33. Find the chiefs
  Of his people, who disbelieved
  And denied the Meeting
  In the Hereafter, and on whom
  We had bestowed the good things
  Of this life, said: "He is
  No more than a man
  Like yourselves: he eats
  Of that of which ye eat,
  And drinks of what ye drink,
- 34. "If ye obey a man Like yourselves, behold, It is certain ye will be lost."
- 35. "Does he promise that When ye die and become dust And bones, ye shall be Brought forth (again)?
- 36. "Far, very far is that Which ye are promised!

ثَرَّ أَنْفَ أَنْفَ أَنَا مِنْ بَعْدِهِ فَرَنَا الْحَيْنَ
 هَ فَإِنْسَلْنَا فِيهِ رَسُولًا مِنْهُ وَأَنْ أَغْدُوا أَنْهُ مَا كُوْرِتُنَا أَفَلَا تَنْفُونَ أَمْدُوا أَنْهُ مَا كُوْرِتُوا فَإِنْسَانَا فَيْمُونَ أَمْلاَ تَنْفُعُونَ أَمْلاَ تَنْفُعُونَ أَمْلاً تَنْفُعُونَ أَمْلاً تَنْفُعُونَ أَنْهُ مَا كُوْرِتُهُ أَمْلاً تَنْفُعُونَ أَمْلاً تَنْفُعُونَ أَمْلِيا أَمْلِيا أَمْلِيا اللّهِ عَلَيْهِ مَا كُونِهِ مِنْ اللّهِ عَلَيْهِ مَا لَمُؤْمِنَا أَمْلاً مَنْفُعُ مَنْ اللّهِ عَلَيْهِ مَا اللّهُ عَلَيْهِ مَا كُونِهِ مِنْ اللّهِ عَلَيْهِ مَا كُونِهُ مِنْ اللّهِ عَلَيْهِ عَلَيْهِ مِنْ اللّهِ عَلَيْهِ مَا لِمُنْ اللّهِ عَلَيْهِ مِنْ اللّهِ عَلَيْهِ مِنْ اللّهِ عَلَيْهِ مَا لَمْ عَلَيْهِ مِنْ اللّهِ عَلَيْهِ مِنْ اللّهُ عَلَيْهِ مِنْ اللّهُ عَلَيْهِ مِنْ اللّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ مِنْ اللّهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَ

وَقَالَ الْسُلاَ مِن وَقِيدِ الَّذِينَ

 مَنْ أَوْ الْسَكَدُ مِن وَقِيدِ الَّذِينَ

 وَازْفَتَ مُن وَالْمَيْوَ وَالَّذِينَا مَا مَلْمَا لَا الْاَبْنَاقِ فَلَا الْوَالْدُ الْفَالِمَةُ الْفَلْقُونُ مِنْ أَهُ

 وَلَيْنَ الْمُلْفَ مُنْ الْمُؤْلِدُ مِنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللللللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ ا

2894. If this refers to any particular prophet, it must be Hād whose mission was to the 'Ad people, or to 'Aālib, whose mission was to the 'Thamūd people. That is the sequence after Noah in S xi. 50-60 and 61-68. But I thusk that as the name is not mentioned, we are to understand in general the type of the post-Flood prophets until we come later on to Moses and Jesus. The object here is not to recount the stories, but to show that the resistance of the wicked made no difference to the trumph of God's holy Truth.

2805. The type of the narrow Sybarite, who enjoys the good things of this life, denies a suture list of yealous of any one who presumes to widen his horizon, is here described in a few masterly strokes. He is bored by any mention of the serious things beyond his ken. What good is it, he says, to talk about the future? Enjoy the present. The gain is all in the present; the loss is all in the future.

38. "He is only a man
Who invents a lie
Against God, but we
Are not the ones
To believe in him!"

39. (The prophet) said:
"O my Lord! help me:
For that they accuse me
Of falsehood," 244

40. (God) said: "In but A little while, they Are sure to be sorry!"

- 41. Then the Blast and overtook them With justice, and We made them As rubbish of dead leaves are (Floating on the stream of Time)! So away with the people Who do wrong!
- 42. Then We raised after them Other generations.
- No people can hasten Their term, nor can they Delay (it).

﴿ إِنْ هِي إِنَّاحَكَ النَّا الْدُنْيَا

اَمُونُ وَغَيَّا وَمَا آخَنُ وَبَنِّعُوثُانِكَ

اللَّهُ مُنْ وَغَيَّا وَمَا آخَنُ وَبَنَّعُوثُانِكَ

اِنْهُوَالاَتَجُلُاهُ أَتَىٰكَا اللّهَ كَذِبّا وَمَا
 غُنُلُهُ يُؤْمِنِينَ

ا قَالَ رَبِّ الْصُرْ نِي بِمَاكَذَ بُونِ

قَالُ عَنَاقِلِ إِلَّهُ مِعْنَ نَادِمِينَ

۞ فَلْغَذَنْهُمُ الصَّبَحَةُ أِلْكُيْ فَجَعَلْنَا هُرِعُنَآءٌ فِنَعْدًا لِلْفَوْرِ الظَّلِيدِينَ

٤ كُنْزَأَ سَنَأَ كَامِنُ بَعْدِهِمْ فُرُونًا مَاخَرِينَ

@ مَانَسْيِقُ مِنْ أُمَنِهِ أَجَلَهَا وَكَايِسَتَوْرُونَ

<sup>2896.</sup> They seem to say: "There is no future life: that, we shall die is certain; that we have this life is certain; some die, some are born, some live: and so the cycle continues; but how can dead men be raised to life?"

<sup>2897. &</sup>quot;He is only a fool, and invents things, and attributes them to God's inspiration! We are too wise to believe such things!"

<sup>2898.</sup> See above, xxiii, 26. Every prophet is maligned and persecuted; it is always the same story with them, told in different ways,

<sup>2899.</sup> When the Punishment comes, they will be sorry for themselves, but it will be too late then,

<sup>2900.</sup> See xi. 66, and notes 1563 and 1561,

<sup>2901.</sup> Gatha-un: rubbish of dead leaves, or seum floating on a torrent.

44. Then sent We Our apostles
In succession: every time
There came to a people
Their apostle, they accused him
Of falsehood: so We made
Them follow each other
(In punishment): We made them
As a tale (that is told): \*\*
So away with a people
That will not believe!

 Behen We sent Moses And his brother Aaron With Our Signs and Authority manifest,<sup>990</sup>

- 46. To Pharaoh and his Chiefs: But these behaved insolently: They were an arrogant people.
- 47. They said: "Shall we believe In two men like ourselves? And their people are subject \*\*\*\* To us!"
- 48. So they accused them
  Of falsehood, and they became
  Of those who were destroyed,
- 49. And We gave Moses
  The Book, in order that
  They might receive guidance.

هُ أَرْسَلْنَا رُسُلْنَا شَرْآُكُولُهَا فِهَا أَمَاةً رَسُلْنَا شَرْآُكُولُهَا فِهَا أَمَاةً رَسُولُمُ اللّهِ فَعَلَمْ المِعْمَدُ أَلَيْهِ مَنْ المِعْمَدُ المَّعْمَدُ المَعْمَدُ المُعْمَدُ المُعْمَدُ المَعْمَدُ المُعْمَدُ المَعْمَدُ المَعْمَدُ المُعْمُ المُعْمَدُ المُعْمِعُ المُعْمَدُ المُعْمُمُ المُعْمُمُ المُعْمُمُ المُعْمُمُ المُعْمُمُ المُعْمُمُ المُعْمُمُ المُعْمُمُ المُعْمُمُعُمُ المُعْمُمُ المُعْمُ المُعْمُمُ المُعْمُمُ المُعْمُ المُعْمُ المُعْمُمُ المُعْمُمُ

ثَنَمَ أَرْسَلْنَا مُوسَىٰ وَلَخَا مُعَرُونَ فِي الْمَيْنَا لَيْسَلَنَا مُوسَىٰ وَلَخَا مُعَرُونَ فِي الْمَيْنَا لَيَسَلَنَا مُوسَىٰ وَالْمَا وَلَا اللّهِ اللّهِ عَمْ السَّمَا مَا لَهُ وَلَا اللّهِ اللّهِ عَمْ اللّهِ اللّهِ عَمْ اللّهِ اللّهُ الللّهُ اللّهُ الل

و معروب وروان المروب

وَلَقَدُ النَّهُ النَّهُ اللَّهُ مُوسَى الْحِينَابُ لَمَا لَهُمْ مُسَدُونَ
 مَسْدُونَ

2902. Their habitations and their organisation have been wiped out. What remains is merely a vague story of their existence, a tale that is told. Where their name remains, which is not always the case, it is only a by-word, suggesting all that is unstable and ephemeral,—" to point a moral and adorn a tale".

2003. Moses and Aaron had a twofold mission: (I) to Pharaoh and his Court, which (alled because of Egyptian arrogance; (2) to the Israelites, for whom the Law was specieved on Mount Sinai, but they repeatedly rebelled against God. In both cases there were miracles (" Clear Signs") and other proofs which showed that they came at God's command and were inspired by His authority.

2904. Racial arrogance made the Egyptians say, 'These men belong to a race which we hold in subjection as our slaves: how can we accept them as messengers of God?'

2905. Here the reference is to the second part of the mission of Moses, that to the Israelites, which the Israelites rendered ineffective by their want of faith. See n. 2903 above.

IS. XXIII. 50-52. C. 155.]

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(۲۳) سىورة المؤمنون

50. And We made
The son of Mary
And his mother
As a Sign: Soo
We gave them both
Shelter on high ground,
Affording rest and security
And furnished with springs. Soon

وَجَعَلْنَا أَنْ مُرَّةٍ وَأَمْدُو عَايَةً
 وَاوَيْسَهُمُ اللَّهُ وَلَيْدَوْ وَذَاكِ قَسَرًا لِوَمَعِينٍ

C. 155.—The Brotherhood of Truth is one in all ages:
(xxin.31-92.) It is narrow men who create sects.

Let them not think that the goods

Of this world can shield them from evil

Or its consequences. God's Truth and His Messenger

Can be known to all: for He in His Mercy

Has given us faculties and judgment, if we

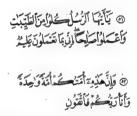
Would but use them. The Message is not

New: all Creation proclaims it: High

Above all is the Lord of Glory Supreme!

#### SECTION 4.

- 51. ye apostles! enjoy was (All) things good and pure, And work righteousness: For I am well-acquainted With (all) that ye do.
- 52. And verily this Brotherhood
  Of yours is a single Brotherhood,
  and I am your Lord
  And Cherisher: therefore
  Fear Me (and no other).



- 2906. The virgin birth of Jesus was a miracle both for him and his mother. She was falsely accorded of unchastity, but the child Jesus triumphantly vindicated her by his own miracles (xix. 27.33), and showed by his life the meaners of the calumny against his mother.
- 2007. There is no need to look far for the place where mother and child were given secure shelter, it is described in xiz. 22-26. It was the place to which she withdrew to be delivered when the time drew near. There was a faultful palm-tree, evidently on high ground, for beneath it flowed a spring. She retired there in seclision, and she and her child rested their until it was time for her to go to her people with her child.
- 2908. Literally, "eat". See n. 776 to v, 69. The men of God do not pose as ascetics, but receive gratefully all God's gifts, and show their gratitude by their righteous lives.
- 2909. Cf. xxi. 92.93. All prophets form one Brotherhood: their Message is one, and their religion and teaching are one; they serve the One True God, Who loves and cherishes them; and they owe their duty to Him and Him alone.

- 53. But people have cut off Their affair (of unity), Between them, into sects: Each party rejoices in that Which is with itself. 2016
- But leave them In their confused ignorance For a time.
- Do they think that because We have granted them abundance Of wealth and sons.
- 56. We would hasten them On in every good? Nay, They do not understand.<sup>2011</sup>
- 57. The erily those who live In awe for fear of their Lord;
- 58. Those who believe In the Signs of their Lord;
- Those who join not (in worship) Partners with their Lord;
- 60. And those who dispense
  Their charity with their hearts \*\*\*
  Full of fear, because
  They will return to their Lord;—
- 61. It is these who hasten In every good work, And these who are Foremost in them.

2910. The people who began to trade on the names of the prophets cut off that unity and made sects; and each sect rejoices in its own narrow doctrine, instead of taking the universal teaching of Unity from God. But this sectatian confusion is of man's making. It will last for a time, but the rays of Truth and Unity will finally dissipate it.

2911. Worldly wealth, power, and influence may be but trials. Let not their possessors think that they are in themselves things that will necessarily bring them happiness,

2012. Their hearts are full of reverence for God and fear lest their chantly or their hearts be not good enough for acceptance before their Lord; for they have the certainty of a luture life, in which hey will stand before the Judgment Seat. They fear for their own worthness, but they hope in Faith,

- (٢٣) سورة المؤمنون
- 62. ②n no soul do We
  Place a burden greater
  Than it can bear: \*\*\*
  Before Us is a record
  Which clearly shows the truth \*\*\*
  They will never be wronged.
- 63. But their hearts are
  In confused ignorance 2015
  Of this; and there are,
  Besides that, deeds of theirs, 4018
  Which they will (continue)
  To do.—
- 64. Until, when We seize
  In Punishment those of them
  Who received the good things
  Of this world, behold,
  They will groan in supplication!
- 65. (It will be said):
  "Groan not in supplication
  This day; for ye shall
  Certainly not be helped by Us.
- 66. "My Signs used to be Rehearsed to you, but ye Used to turn back On your heels—
- 67. "In arrogance: talking nonsense About the (Qur-an), like one Telling fables by night." \*\*\*\*\*

وَلا يُحْكِلُتُ نَفْسًا إِلا وَسِمِهِ وَلا يَعْلَمُونَ الْمُسَالِدُ وَسَمِهِ وَلا يَعْلَمُونَ الْمُسَالِدُ وَمُولَا يُفْلَمُونَ الْمُسَالِدُ وَمُولَدُ يَفْلَمُ مُلَمَا عَلَمُ الْمُسَالُونَ الْمُسَالِقُ وَمُنْ اللّهُ وَمُلَمَا عَلَمُ اللّهُ وَمُلَمَا عَلَمُ اللّهُ وَمُلَمَا عَلَمُ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُ اللّهُ وَمُؤْلِقُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُولُولُ اللّهُ وَمُؤْلِقُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُولُولُ اللّهُ وَمُؤْلِقُولُولُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَمُؤْلِقُولُ اللّهُ وَاللّهُ وَمُؤْلِقُولُولُ اللّهُ وَلّمُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّ

٥ مَدْكَانَةُ النِّمِيْنُوْلَ عَلَيْكُمُ تَكُنْدُ مَالَتُكُمُ تَكُنْدُ مَالَتُكُمُ تَكُنْدُ مَالَتُكُمُ الْمُتَ الْعَقْلِيكُمْ لَنْكِسُونَ

® مُسْتَكَمِّرِينَ بِدِي سِيرًا تَهُمُ كُنَّ

<sup>2013.</sup> Cf. ii. 286 and n. 339.

<sup>2914</sup> The record speaks clearly, and shows exactly what each soul has done and thought, and what is due to it in justice. The worst will receive full justice. The best will receive far more than their due; axwill, 84.

<sup>2915.</sup> This is said of the Unbelievers who rejected Faith and rejoiced in the vanities of this world. In spite of the proclamation of Truth, they are doubtful of the future Life and Judgment.

<sup>2916.</sup> In addition to their rejection of Faith, they have against them positive deeds of wrong-doing, from which, on account of their contempt of the Light from God, they will not desist until they are sharply pulled up for punishment: and then repentance will be too late!

<sup>2917.</sup> Samir: one who remains awake by night, one who passes the night in talk or in the recital of stories or romances, a favourite amusement of the Days of Ignorance.

- .68. Do they not ponder over
  The Word (of God), or
  Has anything (new) come
  To them that did not
  Come to their fathers of old?
- o9. Or do they not recognise Their Apostle, that they Deny him?
- 70. Or do they say, "he is Possessed"? Nay, he has Brought them the Truth, But most of them Hate the Truth.
- 71. If the Truth had been
  In accord with their desires,
  Truly the heavens and the earth,
  And all beings therein
  Would have been in confusion and
  And corruption! Nay, We
  Have sent them their admonition,
  But they turn away
  From their admonition.
- 72. Or is it that thou
  Askest them for some """
  Recompense? But the recompense
  Of thy Lord is best:
  He is the Best of those
  Who give sustenance.
- 73. But verily thou callest them To the Straight Way;

2918. If they ponder over the matter, they will find that God's Message to humanity is as old as Adam. It is good for all ages. It never grows old, and it is never new.

2919. God is All-Wise and All-Guod, and His architecture of the universe is on a perfect Plan. If these poor, low, selfish, ignorant creatures were to plan it according to their hearts' desires, it would be a dreadful world, full of confusion and corruption.

2910 This is the last of the questions, beginning with xxii. 68 above, showing the absurdity of the position taken up by the Unbellevers. (1) The Message of God is as old as humanity: why do they fight sliy of it? (2) They have known their Aposle to be true and righteous: why do they deny him? (3) is it madness to bring the bitter Truth before them? (4) Does the Prophet ask any worldly reward from them? I flox, why do they greject his unselfish efforts for their own good?

- And verily those who Believe not in the Hereafter Are deviating from that Way.
- 75. If We had mercy on them
  And removed the distress they
  Which is on them, they
  Would obstinately persist
  In their transgression,
  Wandering in distraction
  To and fro.
- 76. We inflicted Punishment \*\*sin\* On them, but they Humbled not themselves To their Lord, nor do they Submissively entreat (Him)!—
- 77. Until We open on them A gate leading to A severe Punishment: then Lo! they will be plunged In despair therein! \*\*\*\*\*

#### SECTION 5.

78. This He Who has created For you (the faculties of) Hearing, sight, feeling And understanding: little thanks It is ye give!

قات الدِّينَ لاَيُوْمِيوُنَ إِلاَيْمَ فَ
 عَنِ الْمِيْمَ لِلنَّاكِمُونَ
 وَ وَلَوْرَهِ مَنْكُمُ وَكُمْنَفَنَا مَالِيهِ مِنْ صُرْزِ الْجَوْلُونِ
 مُفْتِ نَوْمَ مِنْمُ مُؤْمُونَ

وَلَقَدُأَتَمُذُنَاهُمِ الْمَذَابِ قَااَسْتُكَا وَالرَّيْرِمِ
 وَمَا يَضَعُرُونَ

۞ حَقِّنَ إِذَا فَطَنَا عَلِيْهِهِ بَأَبَّا ذَا عَلَابٍ شَكِيدٍ إِذَا هُرُفِيدِ مُبْلِيتُونَ

٥ وَمُوَالَّذِي أَسْنَا لِكُ وُالْسَمْعَ وَالْأَبْصَارُوالْأَفِيدَةً فِي إِلَّهُ مَا اَتَكُونُونَ

2921. The reference is to a very severe famine felt in Mecca, which was attributed by the Unbelievers to the presence of the holy Prophet whong them, and his preaching against their god at this is a Meccan 507a, the famine referred to must be that described by Ibn Kaihlf as having occurred in the 8th year of the Missian, say about four years before the Hijfa. There was also a port-Hijfa famine, which is referred to by Bukhair, but that was a later even.

2922. Some Commentators understand the battle of Badr to be meant here: if so, this particular verse would be of the Medina period. But it is better to understand it as referring to the same "distress" as in the preceding verse, or to punishments in general, which obstinate sinners refuse to take as warnings given to them to mend their ways and turn in repentance to God.

2933. Cf. vi. 44. If the little trials in the present life will not open their eyes, will great trials do so? Unfortunately they only cause in the wicked a feeling of despair. In the final Punishment after the Judgment, it will be too late for them to repent, and despair will be their only lot,

2934. As elsewhere, "heart" is to be understood as the seat both of feeling and intelligence. 'All the means by which knowledge can be gathered, judgment formed, and goodness cultivated, are provided for you by God. If you were grateful, you would use those in His service, which is expressed in your service to your fellow-men. But instead you ignore these gifts, question 'God's Providence, and biaspheme against Him!'.

- And He Has multiplied you Through the earth, and to Him Shall ye be gathered back.
- 80. It is He Who gives
  Life and death, and to Him
  (Is due) the alternation (Is due) of Night and Day:
  Will ye not then understand?
- 81. On the contrary they say Things similar to what The ancients said. \*\*\*\*
- 82. They say: "What! When we Die and become dust and bones, Could we really be Raised up again?
- 83. "Such things have been promised To us and to our fathers Before! They are nothing But tales of the ancients!"
- 84. Say: "To whom belong
  The earth and all beings therein?
  (Say) if 've know!"
- 85. They will say, "To God!"
  Say: "Yet will ye not
  Receive admonition?"

وَهُوَالَانِي دُوْاكُمْ وَالْآفِرِي وَالْبَوْرِي وَهُوَالَانِي وَهُوَالَانِي وَالْبَوْرِي وَالْبَوْرِي وَهُوَالَانِي وَهُوَالَانِي وَهُوَالَانِي وَهُوَالَانِي وَهُوَالَانِي وَهُوَالَانِي وَهُوَالَانِي وَهُوَالَانِي وَهُوَالَانِي وَهُوَالَالِيَّةِ وَالْمَوْرِي وَهُوَالَانِي وَهُوَالِي وَهُوَالِي وَهُوَالِي وَهُوَالِي وَهُوَالَا وَالْمُؤْمِنِ وَهُوَالَا وَالْمُؤْمِنِ وَهُوالَانِي وَهُوالَالِي وَهُوالِي وَهُوالَانِي وَهُوالَالِي وَهُوالِي وَهُوالَانِي وَهُوالَالِي وَالْمُؤْمِنِي وَهُوالَانِي وَهُوالَانِي وَهُوالَانِي وَالْمُؤْمِنِي وَهُوالَانِي وَهُوالَانِي وَهُوالَانِي وَهُوالَانِي وَهُوالَانِي وَهُوالَانِي وَهُوالِي وَالْمُؤْمِنِي وَهُوالِي وَالْمُؤْمِنِي وَهُوالِي وَالْمُؤْمِنِي وَلَمْ الْمُؤْمِنِي وَالْمُؤْمِنِي وَالْمُؤْمِي وَالْمُؤْمِنِي وَالْمُؤْمِنِي وَالْمُؤْمِنِي وَالْمُؤْمِي وَالْمُؤْمِي وَالْمُؤْمِي وَالْمُؤْمِي وَالْمُؤْمِي وَالْمُؤْمِي وَ

2026. And they are the more culpable, as they have received a later and completer revelation.

Why should they now stand on the primitive ideas of their ancestors?

<sup>2025.</sup> The alternation of Night and Day stands here as a symbol for all the beneficent processes of Nature provided by God for the comfort and growth of man's outer and inner life.

<sup>2027.</sup> If their argument is that such things about a future life cannot be known or proved, they are referred to the things which are actually before hem. The tangible things of the earth—can they postulate their order or government except by a Power or Force or Energy outside them? They will admit that there is such a Power or Force or Energy. We call it God. Go a step further. We see a sublime Universe in the between above, stretching far, far beyond our ken. They will admit its existence and its grandeur. We ask them to entertain a feeling of reverence for the Power behind it, and to understand their own bitteness and their dependence upon that Power.

87. They will say, "(They belong)
To God," Say: "Will ye not
Then be hilled with awe?" "..."

- 88. Say: "Who is it in whose Hands is the governance Of all things,—who protects (All), but is not protected (Of any)? (Say) if ye know."
- 89. They will say, "(It belongs)
  To God." Say: "Then how
  Are ye deluded?" 8000
- 90. We have sent them the Truth:
  But they indeed practise
  Falsehood!
- 91. No son did God beget,
  Nor is there any god
  Along with Him: (if there were
  Many gods), behold, each god
  Would have taken away
  What he had created,
  And some would have
  Lorded it over others! (in the some)
  Glory to God! (He is free)
  From the (sort of) things
  They attribute to Him!
- 92. He knows what is hidden And what is open: too high Is He for the partners They attribute to Him! and

القَّدَا لَلهُ مِن وَلَهْ وَمَاكَا نَحْمَهُ فِينَ اللَّهِ الْمَاكَةُ وَمَاكَا نَحْمَهُ فِينَ اللَّهِ الْمَاكَةُ وَالْمَاكَةُ وَالْمَاكِةُ وَالْمَاكَةُ وَالْمَاكِةُ وَالْمَاكَةُ وَالْمَاكَةُ وَالْمَاكَةُ وَالْمَاكَةُ وَالْمَاكَةُ وَالْمَاكَةُ وَالْمَاكُونَ وَالْمَاكِةُ وَالْمَاكُونَ وَالْمَلْمُ وَالْمَاكُونَ وَالْمَلْمُ وَالْمَاكُونَ وَالْمَاكُونَ وَالْمَلْمُ وَالْمَلْمُ وَالْمَلْمُ وَالْمَاكُونَ وَالْمَاكُونَ وَالْمَلْمُ وَالْمَلْمُ وَالْمَاكُونَ وَالْمَلْمُ وَالْمَاكُونَ وَالْمَلْمُ وَالْمَاكُونَ وَالْمَلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمِ وَالْمِلْمُ وَالْمِلْمِ وَالْمِلْمُ وَالْمِلْمِ وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمُلْمِ وَالْمُلْمِ وَالْمِلْمُ وَالْمِلْمُ والْمُلْمُ وَالْمُلْمُ وَالْمُلْمِ وَالْمُلْمِ وَالْمُلْمِلُونَا وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمِلُونَا وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمِلُونَا وَالْمُعْلِمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُونِ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلِمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمِ وَالْمُلْمِلُونَا وَالْمُلْمُ وَالْمُلْمِلُونِ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُلُولُولُ وَلَامُ وَالْمُلْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمُ وَالْمُلِ

عَلِما لَنْنَبِ وَالشَّهَادَ ا فَمَالَلُ
 عَلِما لُنْنِبِ وَالشَّهَادَ ا فَمَالُلُ
 مَمَا لِنْفُكُونَ

2929. See n. 2927 above. "If this great and glorious Universe inspires you with awe, surely the Power behind is more worthy of your awe, especially if you compare your dependence and its dependence upon Him."

2930. The order and unity of purpose in the Universe argue unity of design and goodness in its March. Is it not then sheer madness for you to run after false factives and fail to understand and obey His Will? It is delivious in you to seek other than God."

2931. Cf. xvii. 42. The multiplicity of gods is intellectually indefensible, considering the unity of Design and Purpose in His wonderful Universe.

2932. To suppose that God has a son or family or partners or companions is tohave a low idea of God. Who is high above all such relationships

He is the One True God, and there can be none to compare with Him.

C. 156.-Let us eschew evil, but not

(axiii. 93-118.) Pay back evil in its own coin,
However great the temptation: no chance
Will there be to retrieve our conduct,
Once death cuts us off. Then we shall only
Have to wait for judgment: none can pass
That Barrier: our deeds will be weighed,
And happy those whose good weighs more
In the scale than ill. Only Faith and Goodness
Will prevail in the end; so glory to the Lord

Of the Throne exalted, of Mercy and Honour!

SECTION 6.

93. Say: "O my Lord!

If Thou wilt show me
(In my lifetime) that which
They are warned against,—

94. "Then, O my Lord! put me not Amongst the people Who do wrong!"

95. And We are certainly able
To show thee (in fulfilment)
That against which they are,
warned.

96. Repel evil with that \*\*\*\* Which is best: We are Well acquainted with The things they say.

97. And say "O my Lord! I seek refuge with Thee قُل تَنْهِزِ إِمَّا شُرِيَّتِي مَا يُؤْعَدُونَ

٣ كَنِ فَلا تَبْعَلْنِي فِي الْفَوْمِ الْفَلْلِوينَ

۞ مَلِنَاعَلَىٰٓ أَنْ نُهِٰٓكِ مَا نَفِدُهُمْ ۗ كَعَدُدُورَ ٠

2033. In the first instance, this applied to the holy Apostle. His subsequent Hijrat from Mecca and the eventual overthrow of the Meccan oligarchy amply prove the fulfilment of the prophecy. But in general meaning it applies to all. We are taught that evil will be visited with a terrible punishment, not only in a future life, but in this very life when its cup is full and the time comes for punishment in God's Plan. If I has to come while we are salt ill on the scene of this life, we are asked to pray that we may not be found in the company of those who draw such punishment on themselves. In other words we must esshew the society of evil ones.

2934. Whether people speak evil of you, in your presence or behind your back, or they do evil to you in either of those ways, all is known to God. It is not for you to punish. Your best course is not to do evil in your turn, but to do what will best repel the evil. Two evils do not make a good. Cf. zil. 34, n. 4504.

(S. xxiii. 97-101.

From the suggestions Of the Evil Ones. 9935

- 98. "And I seek refuge with Thee O my Lord! lest they Should come near me."
- 99. (In Falsehood will they be) \*\*\*\*
  Until, when death comes
  To one of them, he says:
  "O my Lord! send me back \*\*\*
  (To life).—
- 100. "In order that I may
  Work righteousness in the
  things \*\*mail
  I neglected."--" By no means!
  It is but a word he says."-- \*\*ans
  Before them is a Partition\*\*
  Till the Day they are
  Raised up.
- 101. Mehen when the Trumpet
  Is blown, there will be
  No more relationships
  Between them that day,
  Nor will one ask after another!

وره الأمنون (٢٢) سورة الأمنون ورية المنون ورية المنطق والمنطق 
2035. But in any case, shun evi for yourself, and you cannot do this without seeking the fello and for your short one of the state of

2936. This verse I think connects on with xxin, 90 above. Though God proclaims His Truth everywhere, the weeked cling to Palsehood until they face the reality of Death.

2937. The verb for "send me back" is in the plural in Arabic, which is construed either (1) as an emphatic form, as if the singular were repeated, or (2) as a plural of respect, though such a plural is not ordinarily used in addressing God, or (3) as a plural addressed to the angels, after the address to God in "O my Lord!"

2938. The unrighteous will ask for another chance. But it will be too late then. The time for repentance will then have passed.

2939. Their request will mean nothing. It will be treated merely as an empty word of excuse, The had plenty of chances in this life. Not only did they reject them, but they did not even believe in God or ask for His assistance.

2940. Barzelb: a partition, a bar or barrier; the place or state in which people will be after death and before judgment. Cf. xxv. 33 and iv. 20. Behind them is the barrier of death, and in front of them is the Barzelb, partition, a quiescent state until the judgment come.

2941. The old relationships of the world will then be dissolved. Each soul will stand on its merits.

- 102. Then those whose balance (Of good deeds) is heavy,— They will attein salvation: 2442
- 103. But those whose balance is light, will be those
  Who have lost their souls; \*\*\*\*
  In Hell will they abide.
- 104. The Fire will burn their faces, And they will therein Grin, with their lips displaced.\*\*\*\*\*
- 105. "Were not My Signs rehearsed To you, and ye did but Treat them as falsehoods?"
- 106. They will say: "Our Lord! Our misfortune overwhelmed us," "Is And we became a people Astray!
- 107. "Our Lord! Bring us out Of this: if ever we return (To evil), then shall we be Wrong-doers indeed!"
- 108. He will say: "Be ye Driven into it (with ignominy)! And speak ye not to Me! 2940
- 109. "A part of My servants
  There was, who used to pray.

مُنْ مُنْ مُنْ وَيَسِعُ وَلِيهِ مُنْ وَلَهِ مُنْ وَلِيهِ مُنْ وَلِيهِ مُنْ وَلِيهِ مُنْ وَلِيهُ وَالْحَلَقِ لَهُ اللّهِ وَلَهِ مُنْ وَيَهُ وَالْحَلَقِ لَهُ اللّهِ وَلَهُ مَنْ اللّهِ وَاللّهُ وَالِمُلْكُونُ وَاللّهُ ولَا اللّهُ وَاللّهُ وَل

@ رَبَّنَا ٱخْرِجَنَا مِنْهَا فَإِنْ عُدْمًا فَإِنَّا مِلَالِمُونَ

٠ فَالَآخَسَةُ إِفِيهَا وَلَا نَكُولُونِ

2942. Good and evil dreds will be weighed against each other. If the good deeds prevail, the soul will attain Jah, s.e., prosperity, well-being, bliss, or salvation; if the contrary, there will be the misery and anguls of Hell.

2943. The loss or perdition will not mean that they will die and feel no more; xiv. 17. The punishment will mean nothing, if there was no sensibility, but total annihilation,

2944. That is to say, their faces will be disfigured with anguish, and their lips will quiver and fall out of place, exposing their teeth.

2945. The evil in us conquered us; it was our misfortune that we surrendered to evil, and went astray. They forget that it was by their own deliberate choice that they surrendered to evil, and they are reminded in verses 1991.10 of the ridicule with which they covered godyl men in their life on earth.

2946 After their flouting of God's Signs and their mockery of godly men on earth, they have forfeited their right to plead for mercy before God's Throne.

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(۲۳) سودة المؤمنون يُبَيَّاهَ اَمْنَافَاغْمِغِرُلِنَا وَآرَحَمَنَا وَأَنْكَ فَيْرُالزَّرْحِويرِنَ

110. "But ye treated them
With ridicule, so much so
That (ridicule of) them made
Forget My Message while

Our Lord! we believe; Then do Thou forgive us, And have mercy upon us: For Thou art the Best Of those who show mercy!

Ye were laughing at them!

- 111. "I have rewarded them This day for their patience And constancy: they are indeed The ones that have achieved Bliss..."
- 112. He will say: see "What number Of years did ye stay On earth?"
- 113, '1 hey will say: "We stayed A day or part of a day: \*\*\*\* But ask those who Keep account."
- 114. He will say: "Ye stayed Not but a little,— If ye had only known!
- 115, "Did ye then think. That We had created you

إِنْ مَرْنَيْهُ مُوْالِيَّةُ مِيمَا مَسْرَوَا النَّمْرُ
 مُوالْفَارَةُ وَنَ

٥ قَالَ إِن لَيْنَدُ إِلَّا فِيلِكُو لَوْلُكُمُ كُندُ تَعْلَوْنَ هِ أَنْ مَن مُن مُنْ أَنَّ كَانْ تَاسِعُ \*

2947, Literally, 'they made you forget My Message. The ungodly were so occupied in the backbiting and indicute of the godly that the godly themselves became the unconscious cause of the ungodly forgetting the warnings declared by God against those who do not treat His Signs seriously. Thus evil often brings about its own ruin through the instrumentality of those whom it would make its victims.

2948. The usual Indian reading is "Qāla.", "He will say". This follows the Kūfa Qirāat. The Başra Qirāat reads "Qu'l", "Say" (in the imperative). The point is only one of grammatical construction See n. 2666 to xxii. 4.

2949. The question and answer about Time imply two things. (1) The attention of the ungodly is drawn to the extremely short time of the life in this world, compared to the eternity which they face: they are made to see this, and to realise how mistaken they were in their comparative valuation of things spiritual and things malerial. (2) Time, as we know it now, will have faded away and appear as almost nothing. It is just a matter relative to this life of temporary probation. Cf. the experience of the Companions of the Cave: xvii, 19.

### S. xx111, 115-118,1

In jest, and that ye
Would not be brought back
To Us (for account)?" 2500

116. Merefore exalted be God,
The King, the Reality:
There is no god but He,
The Lord of the Throne
Of Honour!

117. If anyone invokes, besides God, Any other god, he has No authority therefor; And his reckoning will be Only with his Lord! \*\*\* And verily the Unbelievers Will fail to win through! \*\*\*

118. So say: "O my Lord! Grant Thou forgiveness and mercy For Thou art the Best Of those who show mercy!"

(٢٣) سورة المؤمنون 🛮 😝 89

عَبَّ وَأَنْكُمُ الَّبْكَ الأَرْجُعُونَ

فَقَالَ اللهُ الشَّالِكُ الْحَقِّ لَا لِلهَ إِلاَ حُوّ
 رَبُ العَرْشِ إِلْكَ رَبِي الْحَرْدِ

وَمَن يَدْعُ مَعُ أَندُ وَلَمْكَ اَخْرَلَا رُرْحَـٰنَ لَهُ وَ وَمَن يَدْعُ مَا أَنْدُ وَلَمْكَ الْمَرْلَا يُشْفِحُ إِنْدُولَا يُشْفِحُ
 التَكْفُرُ فِي إِنْ اللّهِ إِنْدُولَا يُشْفِحُ

® وَغُلاَيْتِأَغْسِيزِ وَأَنْكَسَدُوَأَنْكَ خَيْرُ الرَّاحِينَ



2980, God's Creation is not without a high serious purpose. It is not vain, or for mere play or, sport. As far as man is concerned, the highest issues for him hang on his behaviour, in this life. "Life is real, life is earnest, And the grave is not its goal", as Longfellow truly says. We must therefore earnestly search out God's Truth, encouraged by the fact that God's Truth is also, out of His unbounded mercy, searching us out and trying to reach us.

2951. Not with any one else whatever, as God is the only Reality. If men, out of the figments of their imagination, fancy other gods, they will be rudely undeceived. And God is Lord, i.e., our Cherisher as well as our Creator. In spite of all our shortcomings and our rebellions, He will forgive us if we go to Him not on our merits but on His grace.

2952. See the same word used in describing the contrast with the Believers, in the first verse of this Sura. Righteousness must win and all opposition to it must fail. Thus the circle of the argument is completed.

# INTRODUCTION TO SURA XXIV (Nav).

The environmental and social influences which most frequently wreck our spiritual ideals have to do with sex, and especially with its misuse, whether in the form of unregulated behaviour, of false charges or scandals, or breach of the refined conventions of personal or domestic privacy. Our complete conquest of all pitfalls in such matters enables us to rise to the higher regions of Light and of God-created Nature, about which a mystic doctrine is suggested. This subject is continued in the next Süra.

As the reprobation of false slanders about women (xxiv. 11-20) is connected with an incident that happened to Hadhrat 'Aisha in A.H. 5-5. that fixes the chronological place of this Medina Stra.

Summary.—Sex offences should be severely punished, but the strictest evidence should be required, and false slanderers are also worthy of punishment. Light talk about women reprobated (xxiv. 1-26, and C. 157).

Privacy should be respected, and the utmost decorum should be observed in dress and manners (xxiv. 27-34, and C. 158).

Parable of Light and Darkness: order and obedience in Nature point to the spiritual duty of man (xxiv. 35-57, and C. 159).

Domestic manners and manners in public or collective life all contribute to the highest virtues, and are part of our spiritual duties leading up to God (xxiv. 58-64, and C. 160).

C. 157.—Chastity is a virtue, for men and women,
(xxiv. 1-26) Whether joined in marriage, or single,
Or widowed. The punishment for offences
In such matters should be public. No less
Grave is the launching of false charges
Or rumours against the fair reputation
Of women, or the spreading of such
Slanders, or the facile belief in them.
Evil is ever spreading its net.
Good men and women should ever be
On their guard, and pray for God's grace and mercy.

Sūra XXIV.

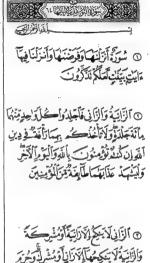
Nur. or Light.

In the name of God, Most Gracious, . . . Most Merciful,

- 1. A Sura which We
  Have sent down and "MAS"
  Which We have ordained:
  In it have We sent down
  Clear Signs, in order that
  Ye may receive admonition.

Flog each of them
With a hundred stripes: \*\*\*SL
Let not compassion move you
In their case, in a matter
Prescribed by God, if ye believe
In God and the Last Day:
And let a party
Of the Believers
Witness their punishment.\*\*

3. Let no man guilty of Adultery or fornication marry Any but a woman Similarly guilty, or an Unbeliever: Nor let any but such a man Or an Unbeliever Marry such a woman: To the Believers such a thing Is forbidden.\*



293. It must not be thought that the checking of sex offences or of minor improprieties, that relate to sex or privacy, are matters that do not affect spiritual life in the highest degree. These matters are intimately connected with spiritual teaching such as God has sent down in this Sona. The emphasis is on "We": these things are not mere matters of convenience, but God has ordained them for our observance in life.

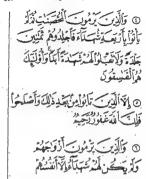
1954 Zinā includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam, so that there may be the less templation for intercourse outside the well-defined incidents of marriage. This makes for greater self-respect for both man and woman. Other sex offences are also punishable, but this Section applies strictly to Zifia as a bove defined.

2955, Cf. iv. 15, and n 523.

2956. The punishment should be open, in order to be deterrent,

2957. Islam commands sex purity, for men and for women, at all times,—before marriage, during marriage, and after the dissolution of marriage. Those guilty of illicit fractices are shut out of the marriage circle of chaste men and women.

- 4. And those who launch
  A charge against chaste women,
  And produce not four witnesses
  (To support their allegations).—
  Flog them with eighty stripes;
  And reject their evidence the service of their evidence to the service of the ser
- Unless they repent thereafter was And mend (their conduct);
   For God is Oft-Forgiving,
   Most Merciful.
- And for those who launch A charge against their spouses, And have (in support)
   No evidence but their own,



2038. The most serious notice is taken of people who put forward-slanders or scandalous suggestions about women without adequate evidence. If anything is said against a woman's chastity, it should be supported by evidence twice as strong as would ordinarily, be required for business transactions, or even in murder cases. That is, four witnesses would be required instead of two. Pailing such preponderating evidence, the slanderer should himself be treated as a wicked transgressor and punished with eighty stripes. Not only would he be subjected to this disgraceful form of punished with eighty stripes. Not only would he be subjected to this disgraceful form of punished with eighty stripes. Not only would he be subjected to this disgraceful form of punished with eighty stripes. Not only would he be subjected to this disgraceful form of punished with eighty stripes. Not only would he be subjected to this disgraceful form of punished with eighty stripes. Not only would he be subjected to this disgraceful form of punished with eighty stripes.

299. The punishment of stripes is inflicted in any case for unsupported slander. But the deprivation of the civic right of giving evidence can be cancelled by the man's subsequent conduct, if he repents, shows that he is sorry for what he did, and that he would not in future support by his statement anything for which he has not the fullest evidence. Secular courts do not enforce these principles, as their standards are lower than those which good Muslims enter for themselves, but good Muslims must understand and act on the underlying principles, which protect the honour of womanhood. AbB stanifa consaders that nether the stripes nor the incompetence for giving furture evidence is cancelled by repentance, but only the spiritual stigms of being "wicked transgressors". This of course is the more serious punishment, though it cannot be enforced in the Courts.

2900 The case of married persons is different from that of outsides. If one of them accuses the other of unchastity, the accusation parity reflects on the accuser as well. Moreover, the link which unites married people, even where differences superivene, is sure to act as a steadying influence against the connection of false charges of unchastity particularly where divorce is anowed (as in Islam) for reasons other than unchastity. Suppose a housband catches a wife in adultery. In the nature of things four witnesses—over one outside witness—would be impossible. Yet after such an experience its against human nature that he can live a normal married lift. The matter is then left to the honour of the two spouses. If the husband can solemnly swear four times to the fact, and in addition invoke a curse on himself if he less that is prime facile evidence of the wife's guilt. But if the wife swarts similarly four times and similarly invokes a curse on himself if he less the charge is held proved and the punishment follows. In either case the marriage is dissolved, as it is against human nature that the parties can live together happily after such an incident.

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Their solitary evidence (Can be received) if they Bear witness four times (With an eath) by God That they are solemnly Telling the truth:

- 7. And the fifth (oath)
  (Should be) that they solemnly
  Invoke the curse of God
  On themselves if they
  Tell a lie.
- 8. But it would avert
  The punishment from the wife
  If she bears witness
  Four times (with an oath)
  By God, that (her husband)
  Is telling a lie:
- And the fifth (oath)
   Should be that she solemnly
   Invokes the wrath of God
   On herself if (her accuser)
   Is telling the truth.
- If it were not
   For God's grace and mercy
   On you, and that God
   Is Oft-Returning,
   Full of wisdom,—
   (Ye would be ruined indeed).<sup>2041</sup>

SECTION 2.

11. Mehose who brought forward 2018
The lie are a body

مَشَهِدُهُ الْمُؤْمِرُ الْعِصْهُدَةِ بِالْمُو الْمُؤْمِرُ الْمُسَادُ الْمُنْكَ اللّهُ عَلَيْهِ الْ كَانْدِنَ الْمُكْذِينَ قَهْ ذَانِ بِالْمُؤْمِنَ الْمُنَابِأَن شَفْهَ الْمُعَالَقِينَ مَنْ الْمُؤْمِنَ الْمُكْذِينَ الْمُكَذِينِ الْمُكَذِينِ الْمُكَالِقِينَ الْمُكَافِينَ الْمُلْمِنَافِينَ الْمُكَافِينَ الْمُعَلِينَ الْمُلْمِنَافِينَ الْمُلْمِنِينَ الْمُلْمِنِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعْلِينَ  الْمُعْلِينَافِينَافِينَافِينَافِينَ الْمُعْلِينَافِينِينَافِين

2- 1 15 ft 17- - 115 -

2961, Cf. xxiv. 11-14, and n. 2962, which illustrates the matter by a concrete instance.

299.2. The particular incident here referred to occurred on the ratural from the expedition to the Banü Muytaliq, A.H. 5-6. When the march was ordered, Badhrat "Aisha was not in her tent, having gone to search for a valuable necklace she had drupped. As her litter was veiled, it was not not not used that she was not in it, until the army reached the next halt. "Meanwhile, finding the camp had gone, she hat down to rest, hoping that some one would come back to felch her when her absence was noticed. It was night, and she fell asleep. Next morning she was found by §sawan, a Muhājir, who had been left behind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This gave occasion to enemies to raise a malicious scandal. The ringleader among them was the chief of the Median Hypocrites, 'Abdullah ibu Ubai, who is referred to in the last clause of this verse. He had other sins and enormities to his debit, and he was left to the spiritual punishment of an unexpentant sinner, for he died in that state. The minor tools were given the legal punishment of the law, and after penitence needed their lives. They made good.

Among yourselves: think it not To be an evil to you; On the contrary it is good <sup>2005</sup> For you: to every man Among them (will come The punishment) of the sin That he earned, and to him <sup>2004</sup> Who took on himself the lead Among them, will be A Penalty grievous.

- 13. Why did they not bring
  Four witnesses to prove it? \*\*\*
  When they have not brought
  The witnesses, such men,
  In the sight of God,
  (Stand forth) themselves as liars!
- 14. Were it not for the grace And mercy of God on you, In this world and the Hereafter, A grievous penalty would have Seized you in that ye rushed Glibly into this affair. Earl
- Behold, ye received it On your tongues,

2963. It is worse for a scandal to be whispered about with bated breath, than that it should be brought into the light of day and disproved.

2964. The ringleader: see n. 2962 above. .

2965. Both men and women were involved in spreading the scandal. Their obvious duty was to put the best, not the worst, construction on the acts of one of the "mothers of the Believers."

2965. If any persons took it seriously, it was their duty to search for and produce the evidence, in the absence of which they themselves became guilty of slander.

2967. Cf., xxiv., 10 above. It was God's mercy that saved them from many evil consequences, both in this life and in the Hereafter,—in this life, because the Aportle's wise measures nipped in the bud any incipient estrangement between those nearest and carest to him, and from a spiritual aspect in that the minor agents in spreading the-scandal repented and were forgiven. No doubts and divisions, no mutual distrust, were allowed to remain in their hearts after the whole matter had been cleared up.

And said out of your mouths Things of which ye had No knowledge; and ye thought It to be a light matter, While it was most serious In the sight of God. \*\*\*\*

- 16. And why did ye not,
  When ye heard it, say?—
  "It is not right of us
  To speak of this:
  Glory to God! this is
  A most serious slander!"
- God doth admonish you, That ye may never repeat Such (conduct), if ye Are (true) Believers.
- 18. And God makes the Signs Plain to you: for God Is full of knowledge and wisdom.
- 19. Those who love (to see) Scandal published broadcast Among the Believers, will have A grievous Penalty in this life And in the Hereafter: God Knows, and ye know not. 8770
- 20. Were it not for the grace And mercy of God on you,

2968. There are three things here reprobated by way of spiritual teaching: (1) if others speak an evil word, that is no reason why you should allow it to defile your tongue; (2) floog get a thiought or suspicion, which is not based on your certain knowledge, do not give it currency by giving it expression; and (3) others may think it is a small matter to speak lightly of something which blasts a person's character or reputation: in the eyes of God it is a most serious matter in any case, but specially when it involves the honour and reputation of plous women.

2569. The right course would have been to stop any further currency of false slanders by ignoring them and at least refusing to help in their circulation. The exclamation "Subjanaka", "Praise to Thee (O God)", or "Glory to God!" is an exclamation of surprise and disavowal as much as to say, "We do not believe it I And we shall have nothing to do with you, O false slanderers!"

2970. What mischiels can be planned by Evil to delude simple folk who mean no harm in their own minds but who by thoughtlessness are deluded step by step 10 become the instruments of Evil, may not be known to the most instructed of men, but it is all known to God. Man should therefore always be on his guard against the traps of Evil, and it is only God's grace that can save him.

And that God is Full of kindness and mercy, (Ye would be ruined indeed).<sup>871</sup>

# SECTION 3.

- 21. Ye who believe! Follow not Satan's footsteps: If any will follow the footsteps Of Satan, he will (but) command What is shameful and wrong: And were it not for the grace And mercy of God on you, or Not one of you would ever Have been pure: but God Doth purify whom He pleases: and God is One Who Hears and knows (all things).
- 22. Let not those among you Who are endued with grace And amplitude of means <sup>2071</sup> Resolve by oath against helping Their kinsmen, those in want, And those who have left

وَأَنَّ اللَّهُ رَقُوفُ تَعِيمٌ

(3) \* يَكَايُهُمُّ الَّذِينَ الْمَنْ الْمَنْ الْمَنْ وَالْمُنْ الْمَنْ وَالْهُ الْمَنْ الْمَنْ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُمُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ

2971. Note the refrain that comes four times in this passage, "Were it not for the grace and mercy of God,..." Each time it has a different application. (1) In xixv. 10.1i was in connection with the accusation of infidelity by one of the spouses against the other: they were both reminded of God's mercy and warned against suspicion and untruth. (2) In xxiv. 14, the Believers were told to be wary of false rumous leat they should cause pain and division among themselves: it is God's grace that keeps them united. (3) Here is an admonition for the future: there may be conspinances and snares laid by Evil against simple people: it is God's grace that protects them. (4) In xxiv. 21, the general warning is directed to the observance of purity in act and in thought, concerning one's self and concerning others: it is only God's grace that can keep that purity spotless, for He hears prayers and knows of all the snares that are spread in the path of the god's.

#### 2972. See last note.

2973. Spotless purity in thought, word, and deed, includes the disposition to put the best construction on the motives of others, so that we ascribe no evil motive in the seeming indiscretions of virtuous people. Such a high standard can only come by the grace of God, Who heats all prayers and knows all the temptations to which human nature is subject. His Will and Plan make both for spiritual notection and spiritual prace, and we must bake ourselves trustingly in his handless.

29%. The immediate reference was to Badhrat AbB Bakr, the father of Badhrat 'Aisha. He was bessed both with spiritual grace from God and with ample means, which he always used in the service of Islam and of Muslims. One of the slanderers of Badhrat 'Aisha turned out to be Muslah, a cousin of Badhrat AbB Bakr, whom he had been in the habit of supporting. Naturally Badhrat AbB Bakr wished to stop that aid, but according to the highest standards of Muslim ethics he was asked to forgive and forget, which he did, with the happiest results to the peace and unity of the Muslim community. But the general application holds good for all time. A generous patron should not, in personal anger, withdraw his support even for serious faults if the delinquent repents and mends his ways. If God forgives us, who are we to refuse forgiveness to our fellows?

902

Their homes in God's cause: Let them forgive and overlook, Do you not wish That God should forgive you? For God is Oft-Forgiving, Most Merciful.

- 23. Those who slander chaste women, Indiscreet but believing, wind Are cursed in this life And in the Hereafter: For them is a grievous Penalty,—
- 24. On the Day when their tongues, Their hands, and their feet Will bear witness against them who As to their actions.
- 25. On that Day God
  Will pay them back
  (All) their just dues,
  And they will realise
  That God is
  The (very) Truth,
  That makes all things manifest.<sup>807</sup>
- Women impure are for men impure And men impure for women

impure

And women of purity
Are for men of purity,
And men of purity
Are for women of purity
These are not affected

2975. Good women are sometimes indiscreet because they think of no evil. But even such innocent Badfart 'Alsham, and those who hold them dear, in difficulties. Such was the case with Badfart 'Alsham, who was in extreme pain and 'anguish for a whole month because of the slanders spread about her. Her husband and her father were also placed in a most awkward predicament, considering their position and the great work in which they were engaged. But unprincipled people, who start faise slanders, and their unthinking tools who help in spreading such slanders, are guilty of the gravest spiritual offence, and their worst punishment is the deprivation of God's grace, which is the meaning of a state of Curse.

2976. Our own limbs and faculties are the strongest witnesses against us if we misuse them for evil deeds instead of using them for the good deeds for which they were given to us.

2977. All that we thought of hitting will be clear as day before God's Judgment Seat, because He is the very essence of Truth and Reality. He is the true Light (xxiv. 35), of which all physical light is metely a type or reflection.

C. 158.l

963

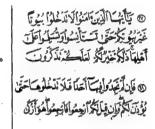
(٢٤) سورة النور

By what people say: 8008 For them there is forgiveness, And a provision honourable. 4011 يَا يَعُولُونَ لَمُدَمَّغُفِرَهُ وَرِدُقَ كُويَهُ

C. 158.—Privacy in the home is a nurse of virtue:
(xxiv. 27.34.) Respect it with dignity and decorum. Guard
Your eyes and thoughts with rules of modesty
In dress and manners: and learn from these
To keep your spiritual gaze from straying
To any but God.. True marriage should teach
Us chastity and purity, and such
Are the virtues which lead us to the Light
Sublime which illuminates the world.

#### SECTION 4.

- 27. To ye who believe!
  Enter not houses other than
  Your own, until ye have
  Asked permission and saluted
  Those in them: that is
  Best for you, in order that
  Ye may heed (what is seemly)."
- 28. If ye find no one \*\*\*
  In the house, enter not
  Until permission is given
  To you: if ye are asked
  To go back, go back:
  That makes for greater purity



2978. The pure consort with the pure, and the impure with the impure. If the impure, out of the impury of their thoughts, or imaginations, impute any evil to the pure, the pure are not affected by it, but they should avoid all occasions for random task.

2979. Forgiveness for any indiscretion which toey may have innocently committed, and spiritual provision or protection against the assaults of Evil. It is also meant that the more the evil ones attempt to defame or slander them, the more triumphantly will they be vindicated and provided with the physical and moral good which, will advance their real life.

2960. The conventions of propriety and privacy are essential to a refined life of goodness and purity. The English saying that ah Englishman's home is his castle suggests a certain amount of exclusiveness and definer. The Muslim principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity.

2981. That is, if no one replies: there may be people in the house not in a presentable state. Or, even if the house is empty, you have no right to eater it until you obtain the owner's permission, wherever he may be. The fact of your not receiving a reply does not entitle you to eater without permission. You should wait, or knock twice or three times, and withdraw in case no permission is accured. If you are actually asked to withdraw, as the inmates are not in a condition to receive you, you should a forlier withdraw, either for a time, or altogether, as the immates may wish you to do. Even if they are your friends, you have no right to take them by surprise or enter against their wishes. Your own purity of ile and conduct as well as of motives is thus tested.

For yourselves: and God Knows well all that ye do.

- 29. It is no fault on your part
  To enter houses not used
  For living in, which serve
  Some (other) use for you: "85
  And God has knowledge
  Of what ye reveal
  And what ye conceal.
- 30. Say to the believing men
  That they should lower.
  Their gaze and guard dul
  Their modesty: that will make
  For greater purity for them:
  And God is well acquainted
  With all that they do.
- 31. And say to the believing women. That they should lower
  Their gaze and guard Milling Their modesty; that they
  Should not display their
  Beauty and ornaments No except
  What (must ordinarily) appear
  Thereof: that they should

1982. The rule about dwelling-houses is strict, because privacy is precious, and essential to a refined, decent, and well-ordered life. Such a rule of course does not apply to hopses used for other useful purposes, such as an init or caravanserar, or a shop, or a warehouse. But even here, of course, implied permission from the owner is necessary as a matter of common-sense. The question in this passage is that of refined privacy, not that of rights of ownership.

1983. The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breath of refined manners. Where sex is concerned, modesty is not only "good form": it is not only to guard the weaker sex, but also to guard the sprittual good of the stronger sex.

1984. The need for modesty is the same in both men and women. But on account of the differentiation of the sexes in nature, temperaturents, and social life, a greater amount of privacy required for women than for men, especially in the matter of dress and the uncovering of the boson,

2985. Zindi menas both natural beauty and artificial ornaments. I think both are implied here, but chirfy, the former. The woman is asked not to make a display of her sigure or appear in undress except to the following classes of people: (I) her husband, (I) her near relatives who would be living in the same house, and with whom a certain amount of registe is permissible; (I) her women. is, her maid-servants, who would be consistantly in attendance on her; some Commensators include all believing women; it is not good form in a Alustim household for women to meel other women. except when they are properly desceed (14) slaves, male and temale, as they would be in constant attendance; but this item would now be blank, with the abolition of slavety; (35 old or infirm men servants, and (6) infants or small children before they get a sense of sex. Cf. also xxiii, 59.

Draw their veils over
Their bosoms and not display
Their beauty except
To their husbands, their fathers,
Their husbands' fathers, their sons,
Their brothers or their brothers'

sons. Or their sisters' sons. Or their women, or the slaves Whom their right hands Possess, or male servants Free of physical needs. Or small children who Have no sense of the shame Of sex: and that they Should not strike their feet In order to draw attention To their hidden ornaments. And O ye Believers! Turn ve all together Towards God, that ye May attain Bliss. 200

32. Marry those among you Who are single, and or The virtuous ones among Your slaves, male or female: If they are in poverty, God will give them Means out of His grace: For God encompasseth all, and He knoweth all things.

2097. While all these details of the purity and good form of domestic life are being brought to our attention, we are clearly reminded that the chief object we should hold in view is our spiritual welfare. All our brief life on this earth is a probation, and we must make our individual, domestic, and social life all contribute to our holmess, so that we can get the real success and bits a which at the aim of our spiritual endeavour. Mystics understand the fules of decorum themselves to typity spiritual truths. Our soul, like a modest maiden, allows not her eyes to stray from the One True God. And her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her beauty is not for vulgar show, but for God her heavy is not for vulgar show, but for God her heavy is not for vulgar show, but for God her heavy is not for vulgar show, but for God her heavy is not for vulgar show, but for God her heavy is not for vulgar show, but for God her heavy is not for vulgar show.

2988. The subject of sex ethics and manners brings us to the subject of marriage, "Single" (ayāmā, Diural of Aiyun) here means any one not in the bond of wedlock, whethe cumarried of sawfully divorced, or widowed. If we can, we must marry in our own circle, but if we have not the means, there is no harm if we choose from a lower circle, provided our choice is determined by urtue. Poverty in the other party does not matter if there is virtue and loye. A happily married man has the best wealth in a virtuous wife, and his very happiness makes bim a better potential earner of wealth. A leave becomes free by marriage.

2989. Cf. v. 57. God's mercy is for all: it is not confined to a class or grade of people.

<sup>2980.</sup> It is one of the tricks of showy or unchaste women to tinkle their aukle ornaments, to draw attention to themselves

33. Let those who find not The wherewithal for marriage Keep themselves chaste, until God gives them means see Out of His grace. And if any of your slaves Ask for a deed in writing (To enable them to earn Their freedom for a certain sum). Give them such a deed soot If ve know any good In them : yea, give them Something yourselves Out of the means which God has given to you. But force not your maids To prostitution when some they desire Chastity, in order that ye. May make a gain in the goods of this life. But if anyone compels them. Yet, after such compulsion. Is God Oft-Forgiving, Most Merciful (to them). 90%

وَأَيْسَنَفْفِ الْذِينَ كَايَجِدُونَ يَكَامًا
 حَنْدُفْنِيهُ مُنْ الْفَيْنِ ضَلِوْ وَالْذِينَ بَبَغُونَ
 الْلِحَتَ عَامَكُونَ أَيْنَكُمْ تَكَايَهُ مُرْانَ عَلَيْهُ
 الْلِحَتْ عَالَمُ مُنْ الْمَنْكُمْ تَكَايَهُ مُرْانَ عَلَيْهُ
 فَا مَنْكُونُ الْوَمُونِ مَا لِالْفِي الْذِينَ اللّهُ اللّهُ مَنْ الْمُنْكُونُ وَلَا مُنْكُونُ الدِّنَا اللّهُ مُنْ الْمُنْكُونُ الدِّنِيلُ اللّهُ الدِّنِيلُ اللّهُ مِنْ اللّهُ اللّهُ اللّهُ اللّهُ الدُّنِيلُ اللّهُ اللّهُ اللّهُ الدُّنِيلُ اللّهُ اللّهُ اللّهُ الدُّنِيلُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ اللّهُ اللللللّهُ الللّهُ الللّهُ اللللللّهُ الللّهُو

34. We have already sent down
To you verses making things
Clear, an illustration from (the story
Of) people who passed away
Before you, and an admonition
For those who fear (God). 500.

٥ وَلَقَنَاأَرَكَآ إِلَيْكُمْنَابِينِ مُبَيِّنَكِ وَمَثَلَكُمْنِ الدِّينِ عَلَوْامِن مُثَمِّكُمُهُ وَمُوْعِظُمُ لِلْنَفِينَ

2990. A Muslim marriage requires some sort of a dower for the wife. If the man cannot afford that, he must wait and keep himself chaste. It is no excuse for him to say that he must satisfy his natural crayings within or outside marriage. It must be within marriage.

299]. The law of slavery in the legal sense of the term is now obsolete. While it had any meaning, Islam made the slave's lot as easy as possible. A slave, male or female, could ask for conditional manumission by a written deed fixing the amount required for manumission and allowing the slave meanwhile to earn money by lawful means and perhaps marry and bring up a family. Such a deed was not to be refused if the request was genuine and the slave had character. Not only that, but the master is directed to help with money out of his own resources in order to enable the slave to earn his or her own liberty.

2992. Where slavery was legal, what is now called the "white slave traffic" was carried on by wicked people like 'Abdullah ibn Ubai, the Hypocrite leader at Medina. This is absolutely condemned. While modern nations have abolished ordinary slavery, the 'White Slave Traffic' is still a big social problem in individual States and before the Legue of Nations. Here it is absolutely condemned. No more despicable trade can be imagined.

2993. I have translated "in" (literally, "it") by "when", because this is not a conditional clause but an explanatory clause, explaining the meaning of, "force", "Forcing" a person necessarily means that it is against the wish or inclination of the person forced. Even if they were to give a formal consent, it is not valid because the persons concerned are in (legal, or now) economic slavery.

2994. The poor unfortunate girls, who are victims of such a nefarious trade, will yet find mercy from God, whose bounties extend to the lowest of His creatures.

2995. This prepares the way for the magnificent Verse of Light that follows, and its mystic meaning.

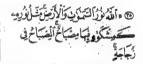
C. 159.1

C. 159.-God is the Light of the heavens and the earth. (xxiv 35 57.) High above our petty evanescent lives. He illumines our souls with means that reach-Our inmost being. Universal is . . His light, so pure and so intense That grosser beings need a veil To take His rays: His elect are e'er Absorbed in prayer and praise and deeds Of love, unlike the children of Darkness, Struggling in Depths profound of vanities False. All Nature sings to the glory Of God, and men of fraud and hypocrisy

Are but rebels in the Kingdom of God.

SECTION 5

35. God is the Light and Of the heavens and the earth. 3007 The parable of His Light Is as if there were a Niche And within it a Lamp: The Lamp enclosed in Glass: \*\*\*



2996. Embedded within certain directions concerning a refined domestic and social life, comes this glorious parable of Light, which contains layer upon layer of allegorical truth about spiritual mysteries. No notes can do adequate justice to its full meaning. Volumes have been written on, this subject, the most notable being Imam Gazali's Mishkat-ul-Anwar. In these notes I propose to explain the simplest meaning of this passage, reserving a brief account of Gazall's exposition for Appendix VIII (printed at the end of this Sora), no 920-924."

2997. The physical light is but a reflection of the true Light in the world of Reality, and that , true Light is God. We can only think of God in terms of our phenomenal experience, and in the phenomenal world, light is the purest thing we know. But physical light has drawbacks incidental to its physical nature; eg. (1) it is dependent upon some source external to itself; (2) it is a passing phenomenon; if we take it to be a form of motion or energy it is unstable, like all physical phenomena; (3) it is dependent on space and time; its speed is 186,000 miles per second, and there are stars whose light takes thousands of years before it reaches the earth. The perfect Light of God is free from any

2998 The first three points in the Parable centre round the symbols of the Niche, the Lamp, and the Glass. (1) The Niche (Mishkat) is the little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light (before the days of electricity) was usually placed. Its height enabled it to diffuse the light in the room and minimised the shadows. The background of the wall and the sides of the niche helped to throw the light well into the room, and if the wall was whitewashed, it also acted as a reflector; the opening in front made the way for the light. So with the spiritual Light; it is placed high, above worldly things; it has a niche or habitation of its own, in Revelation and other Signs of God; its access to men'is by a special Way, open to all, yet closed to those who refuse its rays. (2) The Lamp is the core of the spiritual Truth, which is the real illumination; the Niche is nothing without it; the Niche is actually made for it. (3) The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life (lower motives in man) and from gusts of wind (passions), and on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind,

The glass as it were
A brilliant star: \*\*\*
Lit from a blessed Tree, \*\*\*
An Olive, neither of the East
Nor of the West,\*\*
Whose Oil is well-nigh
Luminous,
Though fire scarce touched it: \*\*\*
Light upon Light!
God doth guide
Whom He will
To His Light: \*\*
God doth set forth Parables
For men: and God
Doth know all things.

36. (Lit is such a Light) SOM In houses, which God Hath permitted to be raised SOM To honour; for the celebration,

الزُعَاجةُ كَأَنَّهَا كَوَكُنُ دُنِيْ لُوقَادُ يَنْ غَيْمَ أَمْسُلَكُ لِمُنْ يُولُولُا شَرِيْنَ وَلَا غَرَبْنَةٍ يَكَادُنُ مُنْ الْمُنْكَ لِيَنْ يُولُولُونَ مَنْ يَسْنَا أَهُ عَلَىٰ فَرْبِيْنِهِ عَلَىٰهُ لِلْوُلُولِ مَنْ يَسْنَا أَهُ وَيَضْرِينَا لَهُ الْمُنْفَلِ لِلْنَالِسُ وَاللّهُ بِكُلِ عَنْ فَيْ يَعِلَيْهُ هِ فِي بُيونِ إِذْ نَا اللّهُ أَنْ تُوفِعَ وَلَهُ كَمَا مَنْ اللّهُ الْمُنْفِعَ وَلَهُ كَرَا

2999. The glass by itself does not shine. But when the light comes into it, it shines like a brilliant star. So men of God, who preach God's Truth, are themselves illuminating by God's Light and become the illuminating media through which that Light spreads and permeates human life.

3000 The olive tree is not a very impressive, tree in its outward appearance. Its leaves have a dull greenish-brown colour, and in size it is inconspicuous. But its oil is used in sacred ceremonies and forms a wholesome ingredient of food. The fruit has a specially fine flavour. Cf. n. 2880 to xaiii, 20 For the illuminating quality of its oil, see a 3002 below.

3001. This mystic Olive is not localised. It is neither of the East not of the West. It is universal, for such is God's Light. As applied to the olive, there is also a more literal meaning, which can be allegorised in a different way. An olive tree with an eastern aspect gets only the rays of the morning sun; one with alwestern aspect, only the rays of this western sun. In the northern hemisphere the south aspect will give the sun's rays a great part of the day, while a north aspect will shut them out allogether, and vice versal in the southern hemisphere. But a tree in the open plann or on a hill will get perpetual sunshine by day: it will be more mature, and the fruit and oil will be of superior quality. So God's light is not localised or immature: it is spefect and universal.

5002. Pure olive ool is beautiful in colour, consistency, and siluminating power. The world has tried all kinds of illuminants, and for economic reasons or convenience, one replaces another. But for coolness, comfort to the eyes, and steadiness, vegetable oils are superior to electricity, nineral oils, and animal oils. And among vegetable oils, olive oil takes a high place and deserves its sacred associations. Its purity is almost like light itself: you may suppose it to be almost light before it is lit. So with spiritual Truth: it illuminates the mind and understanding imperceptibly, almost before the human mind and heart have been consciously touched by it.

300). Glorious, illimitable Light, which cannot be described or measured. And there are grades and grades of it, passing transcendently into regions of spiritual height, which man's imagination can scarcely conceive of. The topmost pinnacle is the true prototypal Light, the real Light, of which all others were reflections, the Light of God. Hence the saying of the holy Prophet about God's "Seventy thousand veils of Light".

3004 The punctuation of the Arabic text makes it necessary to carry back the adverbial clause "in houses", to something in the last verse, say"! Lit from a blessed Tree ",—the intervening clauses being treated as parenthetical.

3005. That is, in all places of pure worship; but some Commentators understand special Mosques, such as the Ka'ba in Mecca, or the Mosques in Medina or Jerusalem; for these are specially held in bosour.

In them, of His name: In them is He glorified In the mornings and

In the evenings, (again and again).

- 37. By men whom neither Traffic nor merchandise Can divert from the Remembrance 3000 Of God, nor from regular Prayer, Nor from the practice Of regular Charity: Their (only) fear is For the Day when Hearts and eves Will be transformed 3008 (In a world wholly new),-
- 38. That God may reward them According to the best 3000 Of their deeds, and add Even more for them Out of His Grace: For God doth provide For those whom He will. Without measure.
- 39. But the Unbelievers,-Their deeds are like a mirage 8010

3006. In the evenings: the Arabic word is Asel, a plural of a plural, to imply emphasis: I have rendered that shade of meaning by adding the words " again and again"

3007. "Remembrance of God" is wider than Prayer: it includes silent contemplation, and active service of God and His creatures. The regular Prayers and regular Charity are the social acts performed through the organised community.

3008 Some renderings suggest the effects of terror on the Day of Judgment. But here we are considering the case of the righteous, whose "fear" of God is akin to love and reverence and who (as the next verse shows) hope for the best reward from God. But the world they will meet will be a wholly changed world.

3009 The best of the righteous do not deserve the reward that they get: all their faults are forgiven, and only their best actions are considered in the reward that they get. Nay, more! Out of the unbounded Grace of God even more is added to them. For in giving rewards, God's bounty is boundless,

3010. We have had various metaphors to give us an idea of the beneficent Light of God in the spiritual world. Now we have contrasted metaphors to enable us to see those who deny or refuse that Light, and are overwhelmed in utter darkness. The Light (of God) is an absolute Reality, and is mentioned first, and the souls that follow that Light are a reflected reality and are mentioned after the Light. On the other hand the Darkness is not a reality in itself, but a negation of reality: the reflected existences that refuse the Light are mentioned, and then their state, which is Unreality, Two metaphors are given; a mirage, in this verse, and the depths of darkness in the sea, in the next. In sandy deserts, which The man parched with thirst Mistakes for water; until When he comes up to it, He finds it to be nothing: 1901 But he finds God 19018 [Ever] with him, and God Will pay him his account: And God is swift In taking account

40. Or (the Unbelievers' state) is like the depths of darkness In a vest deep ocean, Overwhelmed with billow Topped by billow, Topped by (dark) clouds: 3015 Depths of darkness, one 3014 Above another: if a man Stretches out his hand, He can hardly see it! For any to, whom God Giveth not light, There is no light!

# SECTION 6.

41. Seest thou not that it is
God Whose praises all beings
In the heavens and on earth \*\*006
Do celebrate, and the birds

بقيه في تحسيبه الظنتان مَا آسَتَ لَا لَهُ الْمُ ال جَاءَ وُلِ الْمُ اللَّهُ اللْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللْمُنَالِمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّ

٥ ٱلْرَمْتَرَأَنَّ اللَّهُ يُسَيِّحُ لَهُ مِن فِي السَّمْوَ فِ وَالْأَرْضِ وَالطَّلَيُر

<sup>3011.</sup> The mirage, of which I have seen several instances in the Arabian deserts and in Egypt, is a strange phenomenon of illusion. It is a trick of our vision. In the language of our Parable, it rejects the Light which shows us the Truth, and deceives us with Falseshood. A lonely traveller is detect, nearly dying of thirst, sees a broad sheet of water. He goes in that direction, lured on and on, but finds nothing at all. He dies in protracted agony.

<sup>3012.</sup> The rebel against God finds himself like the man deluded by a mirage. The Truth which he rejected is always with him. The mirage which he accepted leads to his destruction.

<sup>3013</sup> What a graphic picture of darkness in the depths of the Ocean wave upon wave, and on top of all, dense dark clouds! There is so little light even in ordinary depths of the Ocean that shes which live there loss their eyes as useless organs. For lines 4-5 1 am indebted to Gairdner's Translating of Gazall's Midskäl.

<sup>3014.</sup> A contrast to " Light upon Light" in gaiv 35 above.

<sup>3015</sup> The true source of Light in the world of Reality is God, and anyone who cuts himself of from that Light is in utter darkness indeed, for it is the negation of the only true Light, and not merely relative darkness, like that which we see, say, in the shadows of monlight.

(Of the air) with wings sort
Outspread? Each one knows
Its own (mode of) prayer
And praise, And God
Knows well all that they do.

- 42. Yea, to God belongs
  The dominion of the heavens
  And the earth; and to God
  Is the final goal (of all). 2018
- 43. Seest thou not that God Makes the clouds move Gently, then joins them Together, then makes them Into a heap?—then wilt thou See rain issue forth \*\*\*\*

  From their midst. And He Sends down from the sky Mountain masses (of clouds) Wherein is hail: He strikes Therewith whom He pleases And He turns it away From whom He pleases. The vivid flash of His lightning Well-nigh blinds the sight.
- 44. It is God Who alternates
  The Night and the Day: 3000

مَنْ فَنَنْ حُنْ فَا فَاعَمْ اسْكَانَهُ وَتَنْفِيكُمْ وَلَهُ مُلِيكُ السَّمَّوْنِ وَالْأَرْضُ وَالْمَالَةُ هُ وَلَهُ مُلْكُ السَّمَّوْنِ وَالْأَرْضُ وَالْمَالَةُ مَنْ وَالْمَالِكُ اللَّهِ المَعْمِينُ هُ الرِّرْوَالِي اللَّهِ مُنْ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الْمُعْلِيلُولُ الْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُنْ الْ

@ يُعَلِّدُ اللهُ الشِّلَ وَالنَّارَ

3017, All denizens of the heavens, such as angels, all denizens of the earth (including the waters) such as man, animals, insects, fishes, etc., and all denizens of the air, such as brusts, celebrate the praises of God. Bach has his own mode of prayer and praise. It is not necessarily with word, for language (as we know it) is peculiar to man. But actions and other modes of self-expression recognise and declare the Glory of God.

3018, From Him we are; to Him we belong; and to Him we shall return. Not only we, but all Creation, proclaims this in the whole world.

3019. Aftists, or lovers of nature, or observers of clouds will appreciate this description of cloud effects—this clouds if loating about in fantastic shapes, joining, together and taking body and substance, then emerging as heavy clouds happed up, which, condense and pour forth their ratin. Then the heavy dark clouds in the upper regions, that bring hail,—how distinct and yet how similar! They are truly like mountain masses! And when the halistones fall, how local their area! It hits mose localities and leaves free others almost interfaced! And the lightning—how blinding fisshes come from thunderous clouds! In this Book of Nature can we not see the hand of the powerful and beneficing Code.

3020. His power, wisdom, and goodness are shown no less in the regular phenomena of nature like the succession of Day and Night, than in the seasonal or seemingly irregular movements of clouds and rain and hail and lightning. Those who have the spiritual vision can read this Book of God with delight and instruction.

Verily in these things
Is an instructive example
For those who have vision!

- 45. And God has created
  Every animal from water: 2011
  Of them there are some
  That creep on their bellies;
  Some that walk on two legs;
  And some that walk on four. 2012
  God creates what He wills; 2013
  For verily God has power
  Over all thines.
- 46. We have indeed sent down Signs that make things manifest: And God guides whom He wills To a Way that is straight.
- 47. Mehey say, "We believe In God and in the Apostle, And we obey": but Even after that, some of them Turn away: they are not (Really) Believers.
- 48. When they are summoned To God and His Apostle, In order that he may judge Between them, behold, some Of them decline (to come).

3021. Cf. xxi. 30, n. 2691. Protoplasm is the basis of all living matter, and "the vital power of problasm seems to depend on the constant presence of water" (Lowson's Text-book of Botany, Indian Edition, London 1922, p. 23). Text books on Zoology are also clear on the point. For example, see T. J. Parker and W. A. Haswell, Text-book of Zoology, London 1910, vol. I, p. 15: "Living protoplasm always contains a large amount of water."

3022. The creeping things include worms and lowly forms of animal life as well as reptiles (like anakes), ceatipédes, spiders, and insects. Where these have legs they are small, and the description of creeping or crawling is more applicable to them than that of walking. Fishes and sea animals generally cannot be said to walk: their swimming is like "creeping on their bellies". Two-legged animals include birds and man. Most of the mammals walk on four legs. This includes the whole of the animal world.

3023. In God's Will and Plan, the variety of forms and habits among animals is adapted to their various modes of life and stages of biological evolution.

3024. The Hypocrites, far from profiting from God's Light and Revelation, or declaring their open hostility, play fast and loose according to their selfish worldly aims.

013

- 49. But if the right is \*\*\*
  On their side, they come
  To him with all submission
- 50. Is it that there is
  A disease in their hearts?
  Or do they doubt,
  Or are they in fear,
  That God and His Apostle
  Will deal unjustly with them?
  Nay, it is they themselves
  Who do wrong.<sup>238</sup>

# SECTION 7.

51. Me answer of the Believers, When summoned to God And His Apostle, in order. That he may judge between them, Is no other than this: They say, "We hear and we obey": """

It is such as these That will attain felicity. 80.38

- 52. It is such as obey God and His Apostle, And fear God and do Right, that will win (In the end).
- 53. They swear their strongest oaths By God that, if only thou

ه مَان بَكُن لَمْ الْمَثْ يَأْثُولَ الْكِهُ
 ه مَان بَكُن بَكُن لَمْ الْمَثْ يَأْثُولَ الْكِهُ
 الف مُلويم مَرَصَلًا مَا إِنّ الْمَلَامُ عَمَا اوْلَ أَن اللهِ
 مَن مَا لَهُ مَا يَكُن مِدْ وَرَسُولُو إِنْ الْمُؤْلِثِينَ الْمُدُونَ
 الظليمون

إِنَّاكَانُونُونِينَ إِنَّا كُونُونِينَ إِنَّا وُعُواً إِلَّا لِمُعْوَاً إِلَّا لِمُعْوَاً اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَي

@ وَمَنْ يُعِلِعِ ٱللَّهَ وَرَسُولُهُ وَوَجَنْزًا لِلَّهَ وَيَنْ عَدِ فَاثُولَتِهَاكُ هُوْ ٱلْفَآ إِيرُونَ

٠ \* وَأَفْتَمُواْ بِاللَّهِ جَهْدَ أَيْمَنِهِ مِلْإِنْ

3025. The Hypocrites only wanted to go to the judge who they thought was likely to give budgment in their favour. If their case was incontestable, and justice was on their side, they readily came to the Apostle, knowing litat he was just and would judge in their favour, even against his own adherents. But if they had done wrong, an impartial judge was not to their taste. They would rather go to some one who wor of by the balance in their favour! This form of-selfismess and inquity was not confined to the Hypocrites of Medina. It is common in all ages, and should be suppressed.

3026. The real fact is that their conscience smites them. They know their own iniquity, and do not wish to go before a just judge who would be open to no influence and would be sure to give a righteous decree.

3027. Cf. ii. 285. Contrast with it the attitude of the Uncellevers or Hypocrites, who say aloud, "we hear", but intend in their hearts to disobey (ii. 93).

3028 True happiness, whether here or in the Hereafter, is not to be attained by fraud or duplicity: It is the privilege of those who listen attentively to good counsel and carry it out in their lives.

Wouldst command them, they Would leave (their homes). \*\*\*
Say: "Swear ye not;
Obedience is (more) reasonable;
Verily, God is well acquainted
With all that ve do."

- 54. Say: "Obey God, and obey
  The Apostle: but if ye turn
  Away, he is only responsible
  For the duty placed on him
  And ye for that placed
  On you. If ye obey him,
  Ye shall be on right guidance.
  The Apostle's duty is only
  To preach the clear (Message). ""
- 55. Sod has promised, to those Among you who believe And work righteous deeds, that He sou

Will, of a surety, grant them In the land, inheritance (Of power), as He granted it To those before them; that He will establish in authority Their religion—the one ... Which He has chosen for them; And that He will change (Their-state), after the fear <sup>2021</sup> In which they (lived), to one

اَمْرَهُنْ اَلْجَرْبُ فُلْ الْالْفَيْمُواْ طَاعَةُ مَصَرُوفَةُ إِنَّ اللَّهَ تَحِبُرُعِا تَعْمَلُونَ ﴿ فَلَ اللّهِ عُوااللّهَ وَالْمِلِعُوا الرَّسُولِ فَا اللّهِ فَاللّهِ وَالْمَلِيمُ فَا اللّهِ فَاللّهِ وَالْمَلِيمُ اللّهِ اللّهِ وَاللّهِ عَلَيْهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

3029. Some people, especially hypocrites, gw. nyperbolic assurances, as did the Medina Hypocrites to the holy Aposile, that they would do any bidding, even to the forsaking of their hearths and homes. To this they are ready to swear their strongest oaths, which mean nothing. They are asked to spare their oaths, and quietly do at least such unheroic duties as they are asked to do in every-day life. Idle words are not of the least value. God will judge by your actions, and He knows all, whether it is open or secret.

3030. If you disobey God's commands as explained by His Apostle, you are not going to be forced. The Apostle's mission is to train you will and explain clearly all the implications of your conduct. The responsibility for your conduct rests entirely on yourselves.

3031. Three things are promised here, to those who have Faith and obey God's Law: (i) that they will inherit power and authority in the land, not for any selfsh purposes of theirs nor by way of favouritism, but in order that they may maintain God's Law; (2t that the Religion of Right, which God has chosen for them, will be openly established, and will suppress all wrong and oppression; (3) that the righteous will live in peace and security, instead of having to suffer persecution, or leave their hearths and homes for the cause of God, or practise the rites of their Faith in sector.

3032. If this verse was revealed about the time of the Battle of the Ditch (Καπασαγ), also called the Battle of the Confederates (Αβπάθ), A H. 4.5, we can imagine the comfort it gave to the Muslims who were besieged in Medina by a force ten times their number. The Hussims then lived in a state of great suspense and danger, and under arms for days on end. (See xxxiii.9-20). The security and authority they were promised came to them subsequently in abundant measure.

915

Of security and peace:
They will worship Me (alone)
And not associate aught with Me.
If any do reject Faith
After this, they are
Rebellious and wicked.

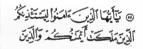
- 56. So establish regular Prayer And give regular Charity; And obey the Apostle; That ye may receive mercy.
- 57. Never think thou
  That the Unbelievers
  Are going to frustrate
  (God's Plan) on earth:
  Their abode is the Fire,
  And it is indeed
  An evil refuge!



C. 160.—For a self-respecting life on earth, respect (xxiv. 58-64.) For others' privacy is most essential.

In the home and abroad: but superstitions
Are not meet in intercourse amongst kin
Or true friends. In public council never
Fail to observe the most punctilious
Form and order: your self-respect
Demands that ye should give your Leader
Sincere respect and all obedience.
Ye may not know but God doth know
The inwardness of things both great and small.

SECTION 8.



3033. We now come to rules of decorum within the family circle in refined society. Servants and children have rather more freedom of access, as they come and go at all hours, and there is less ceremony with them. But even in their case there are limitations. During the night, before morning prayer, i.e., before dawn, they must discreetly ask for permission before they enter, partly because the people are then underessed. The same applies to the time for the midday siesta, and again to the time after night prayers, when people usually undress and turn in to steep. For grown-ups the rule is stricter; they must ask permission to come in at all times faxis. Only

3034. This would mean slaves in a regime of slavery. But the principle applies to all personal servants, who have to render personal service to their masters or mistresses by day and by night,

Who have not come of age 2000 Ask your permission (before They come to your presence). On three occasions : before Morning prayer: the while Ye doff your clothes For the noonday heat: And after the late-night prayer: These are your three times Of undress: outside those times It is not wrong for you Or for them to move about Attending to each other: Thus does God make clear The Signs to you : for God Is full of knowledge and wisdom.

. 59. But when the children among

Come of age, let them (also)
Ask for permission, as do those
Senior to them (in age): \*\*
Thus does God make clear
His Signs to you : for God
Is full of knowledge and wisdom.\*\*

60. Such elderly women \*\*as are Past the prospect of marriage,—
There is no blame on them
If they lay aside

3035 I have translated," come of age" euphemistically for " attain the age of puberty ".

3036. It is a mark of refinement for ladies and gentlemen not to be slipshod or vulgarly familiar, in dress, manners, or speech; and Islam aims at making every flushim man or woman, however humble in station, a refined gentleman or lady, so that he or she can climb the ladder of spiritual development with humble confidence in God, and with the co-operation of his brothers and sisters in Islam. The principles here laid down apply, if they are interpreted with due elasticity, even if social and domestic habits change, with changes in climate or in racial and personal habits. Punctillous self-respect and respect for others, in small things as well as great, are the key-notes in these simple rules of etiquette.

3037. Children among you: i.e., in your house, not necessarily your own children. All in the house, including the stranger within your gate, must conform to these wholesome rules.

3038. Those senior to them: literally, those before them, i.e., those who have already become grown-up before these children attain their age. It is suggrated that each generation as it grows up should follow the wholesome traditions of its predecessors. While they were children, they behaved like children: when they grow up, they must bahave like grown-ups.

3039. The refrain connects up this verse, with the last verse, whose meaning is completed here. The slight variation ("His Signs" here, against "the Signs" there) shows that this verse is more personal, as referring to children who have now become responsible men and women.

3040. For elderly women in the home the rules of dress and decorum are not so exacting as for younger women, but they are also enjoined to study modesty, both because it is good in itself, and as an example to the younger people.

Their (outer) garments, provided They make not a wanton display Of their beauty: but It is best for them To be modest: and God Is One Who sees and knows 2001 All things.

Or your father's sisters,
Or your mother's brothers,
Or your mother's sisters,
Or in houses of which
The keys are in your possession,
Or in the house of a sincere
Friend of yours: there is
No blame on you, whether
Ye eat in company or
Separately. But if ye
Enter houses, salute each other—
A greeting of blessing
And purity as from God.\*\*ss

يُسَابَهُنَ عَنْرَمُسَ بَرَعِينَ بِنِينَا وَالَّهُ مَيْعَ عَلِيهُ يَسْمَعْ فَرَخَهُ لِكُونَ فَي وَاللَّهُ مَيْعَ عَلِيهُ عَنْ قَلْمَ عَلَالْأَعْتَى حَبِّ وَلَا عَلَا الْأَعْتِي حَبِّجُ وَلَا عَلَالْمَ مِينَ مِنْ وَلا عَلَا الْأَعْتِي الْهُنِي وَلِي الْحَالِمُ الْمُؤْمِنِ عَلَيْهِ عَلَى الْمُنْ الْمَنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُؤْمِنِ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُلْمُ اللَّهُ الْمُنْ الْم

3041. Another example of a refrain; see n. 3039 above. Verses 58 and 59 were closer connected: their refrain was practically identical. This verse, though ancillary, is less closely connected: us refrain comes in like a half-note in a melody.

3012. There were various Arab supersitions and fancies which are combated and rejected here. (1) The blind, or the halt, or those afflicted with serious disease were supposed to be objects of divine displeasure, and as such not fit to be associated with us in meals in our houses: we are not to entertain such a thought, as we are no judges of the causes of people's misfortunes, which deserve our sympathy and kindness. (2) It was considered unbecoming to take meals in the houses of near relatives: this taboo is not approved. (3) A similar supersition about houses in our possession but not in our actual accupation is disapproved. (4) If people think they should not fall under obligation to casual friends, that does not apply to a sincere friend, in whose company a meal is not to be rejected, but welcomed, (5) If people make a supersition either that they should always eat separately, as in a Chawka in India, or that they must always eat in company, as some people weary of their own company think, teller of them is wrong. Man is free and should regulate his life according to needs and circumstances.

3043. The shades of meaning in Salām are explained in n. 2512 to xix. 62. Here, we were first told that we might accept hospitality and good fellowship in each other's houses. Now we are told what spirit should animate us in doing so. It should not be a spirit doily of self-satisfaction in a worldly sense. It should rather be a spirit of good-will in the highest spiritual sense of the term—purity of motives and purity of life, as in the sight of God. Cf. Dante in the Paradise (iii. 85): "In His will is our Peace."

Thus does God make clear The Signs to you: that ve May understand.™

### SECTION 9.

- nly those are Believers. Who believe in God and His Apostle: when they are With him on a matter Requiring cellective action. 3015 They do not depart until They have asked for his leave : Those who ask for thy leave Are those who believe in God And His Apostle; so when They ask for thy leave. For some business of theirs Give leave to those of them Whom thou wilt, 3046 and ask God for their forgiveness: sout For God is Oft-Forgiving. Most Merciful:
- 63 Deem not the summons Of the Apostle among yourselves. Like the summons of one 3018 Of you to another: God Doth know those of you Who slip away under shelter Of some excuse: then Let those beware who

3044. See notes 3039 and 3041 above: The refrain comes again, in a different form, closing the argument from a different point of view.

918

3045. Matter requiring collective action : anything that affects the Community as a whole : Jurnu'a and 'Id prayers are periodical occasions of this kind, but what is meant here is, I think, joint consultations with a view to joint undertakings, such as a Jihād, or some kind of organisation in peace.

3046. That is, those to whom, in the exercise of your impartial discretion, you think it expedient to give leave "Will", unless the context shows otherwise, means " right will", not a will without any definite principle behind it.

3047. In important matters of general consultation, even though leave of absence is given on sufficient excuse, it implies some defect in duty on the part of the person to whom the leave is given, and therefore the need of forgiveness from Him to Whom we owe duty in a perfect measure.

3048. Three significations are possible. One is that adopted in the Translation, which agrees with the view of most Commentators. Another would be: 'Do not think that the prayer of the Apostle of God is like your ordinary requests to another: the Apostle's prayer will be about serious matters and will be accepted by God.' A third interpretation would be: 'Do not address the Apostle familiarly as you would address one another; use proper terms of respect for him.

Withstand the Apostle's order, Lest some trial befall them, or a grievous Penalty Be inflicted on them.

64. Be quite sure that
To God doth belong
Whatever is in the heavens
And on earth. Well doth He
Know what ye are intent upon:
And one day they will be
Brought back to Him, and He
Will tell them the truth
Of what they did:
For God doth know
All things.

يُعَالِفُونَ عَنْ أَمْدُوهَ أَنْ غَيْبَهُ مُ فِئَدٌ أَوْ سُيبَهُ مَعَالَبُا أَلِيدُ أُ ۞ أَلَّا إِنَّ يَهِمَا فِأَلْتَ وَيَدِهِ وَلَا أَرْضَ هَدَيْنَا مِمَا أَنْتُ عَلَيْهِ وَقَوْمَ يُرْجَعُونَا لِيَهِ فَذَيْنَا مُهُمَّ مِمَا عَسِلُواْ وَلَادُهِ الْحَالِيَةِ فَنْنَا مُنْهُمُ مِمَا عَسِلُواْ وَلَادُهِ الْمَا اللّهِ عَلَيْهِ وَلَوْمَ يُرْجَعُونَا لِيَهِ



<sup>3049.</sup> The "trial" is understood to be some misfortune in this life, and the "grievous Penalty" to be the punishment in the Hereafter.

<sup>3050.</sup> The condition or position you are in, the motives which actuate you, and the ends you have in view.

<sup>3051.</sup> Things misunderstood or maligned, falsely praised or held in honour, or fraudulently shown to be good when they are evil—everything will be revealed in its true light on the Day of final Judgment.

#### APPENDIX VIII

Mystic Interpretation of the Verse of Light (xxiv. 35).

Among the beauties of the Quran, not the least is that which sends its mystic interpreters into ecstasies of spiritual delight. While its plain meaning contains noble precepts of ordinary conduct, its mystic passages reveal spiritual mysteries which can only be expressed by the phrase "Light upon Light!" (xxiv 35). It is an endless chain of illumination in which ordinary knowledge dissolves as if it were ignorance.

The highest place among the mystic interpreters should be assigned to Imám Gazalli, whose diishkāt-nl Anvār deals with the verse of Light (xxiv. 35), the contrasted verse of Darkness (xxiv. 40), and the saying of the holy Prophet quoted by him from the Ḥadīth: "God has Seventy Thousand Veils of Light and Darkness: were He to withdraw their curtain, then would the splerdours of His Aspect (or Countenance, or Face, Wajh) surely consume everyone who apprehended Him with his sight." In the Mishkāt Sharīf (Bāb-ul-Masājid, end of section 2) Jibrīl says: "Kāna bainī wa bainahū sab'āna alfa hijābin min nūrin: Between me and Him are seventy thousand veils of Light."

English readers will thank me for drawing their attention to a meritorious English translation of Gazall's interpretation of these sublime passages. It is in the Asiatic Society Monographs series, vol. xix: "Al-Ghazall's Mishkāt-ul-Anwār, a Translation with Introduction, by W.H.T. Gairdner, published by the Royal Asiatic Society, London, 1924". They are asked to study this carefully, and better still (if they can), to study the original, and see for themselves how much spicitual wisdom is enshrined in just two verses of the holy Qurān, when interpreted by a learned Imam. And there are over 6,000 verses in the Qurān. In my Summary of Gazāli's argument I have used Gairdner's Translation throughout this Appendix.

Gazalii died in A.H. 505 (=1111 A.D.). He lived in an age when Greek philosophy and other philosophies had been studied by Muslims, many new arts and sciences had been added by them to the world's stock of knowledge, but the quest of the Timeless and the Universal was still urging thirsty enquirers on It was his mission to expose the hollow pretensions of some superficial thinkers who pursued mirages. He turned Muslim thought in the direction of the subtler Realities of spiritual life. Within a century and a half of his death the Muslim world was engulfed in a mighty cataclysm which well-nigh wiped out its channels of culture and civilisation.

Now for Gazālî's argument.

If we take physical light as ordinarily understood, it is a phenomenon or appearance, and is therefore liable to pass away. For its illuminative power it has to depend upon the perceiving faculty or the perceiving instrument, the Eye. But

the Eye has many defects. It is only the perceiving faculty or intelligence which is properly entitled to the name of Light considered as a source of enlightenment,

The verses of the Qur-an, in relation to Intelligence, have the value of sunlight in relation to eyesight The Qur-an is therefore spoken of as the Light: "For We have sent unit you a light Uhat is manifest": 1v, 174.

Thus the physical eye sees by the sun; the spiritual eye sees by Revelation (the Qur an). There is a world invisible, with a Light of its own, quite different from the world visible, with its own physical light. The former, the spiritual world, is far above the physical world in to in space, for there is no question of space, but in grade. Yet the World of Sense is a type of the World of the Realm Celestial. All the Prophets are Lamps, and so are the Learned: but the difference between them is incalculable. If the Prophet of God is a Lamp Illuminant, that from which the Lamp is itself lit may fitly be symbolised by Fire. It is the Spirits Celestial, the angels, considered as the kindling-source of the Lamps Terrestrial, that can be compared alone with Fire: xxviii. 29-30. These Lamps Celestial have their own grades and orders, and the highest is the one nearest to the Ultimate Light.

That Ultimate Light is the final Fountain head, Who is Light in and by Himself, not a light kindled from other lights. The term 'light' is applied to any other than this primary Light is purely metaphorical. But these metaphorical lights have various gradations. So are there gradations in their opposites. There is no darkness so intense as the darkness of Not-being. A dark thing is called "dark" simply because it cannot appear to anyone's vision; it never comes to exist for sight, though it may exist in itself. But that which has no existence for others nor for itself is assuredly the very extreme of darkness. In contrast with it is Being, which is therefore Light. Thus God Most High is the only Reality, as He is the only Light,

In the physical world Light is itself visible and makes other things visible. It lies behind all colour, and is apprehended with colour. Through its intense union with the colours, it may appear (under refraction) as colours and not as light at all. Its very intensity may cause its invisibility. So God is with all things, but some visions perceive. Him not on account of His very brightness. (The absorption of some colours through the media through which they pass may result in the appearance of other colours. Some may consider it as a merit of the media. But it detracts from the appearance of the perfect colourless Light, which is the type for the perfection of God's Light,!

From the material world, the world of Sense, we rise through the world of Intelligence to the spiritual world, or the world of the Realm Supernal (or Celestial). This world of the Realm Supernal contains Light-substances, high and lofty, called "Angels", from which substances the various lights are effused upon the various mortal spirits.

The human soul has five faculties or spirits: (1) the sensory spirit which

takes in the information brought by the senses; (2) the imaginative spirit, which records the information conveyed by the senses and presents it to the intelligential spirit above it, when required; (3) the intelligential spirit, which apprehends ideas beyond the spheres of sense and imagination; these ideas are of universal application, and are symbolised by the particular things that are known by the senses; (4) the discursive for ratiocinative) spirit, which takes the data of pure reason, combines them, and deduces from them abstract knowledge; (5) the transcendental prophetic spirit, which is possessed by prophets and some saints; by it the unseen tables and statutes of the Law are revealed from the other world, together with several of the sciences of the Reslms Celestial and Terrestrial, and pre-eminently Theology, the science of Deity, which the intelligential and discursive spirits cannot compass. All of these are Lights, for it is through them that every kind of existing thing is manifested, including objects of sense or imagination.

These five faculties or spirits are symbolised by the Niche, Glass, Lamo, Tree, and Oil in the verse of Light. The Niche is the sensory spirit, whose lights come through the eyes, ears, nostrils, etc. The Glass is the Imagination; for it is made out of opaque substances [like sand, soda, potash, etc.], but is clarified and refined till it becomes transparent to the light of a lamp, and it also keeps the lamp from being put out by a draught or violent jerking. So Imagination, though its origin is from the ideas of grosser substances, becomes clarified and transparent to ideas of intelligence and to the light from them, as well as serves to hold knowledge together and prevents it from being disturbed, unsettled, and dissipated. The lamp is the intelligential spirit, which gives cognisance of divine ideas. The Tree is the ratiocinative spirit, which begins with a proposition, then branches into two, which become four, and so on. It leads to conclusions which in their turn become germs producing like conclusions. these latter being also susceptible of continuation, each with each. The Tree in the symbol is the Olive, which gives oil producing the most radiant illumination. So the ratiocinative spirit multiplies, establishes, and fixes all knowledge. Illumination can be infinitely multiplied; therefore a tree like the olive, whose oil can multiply light infinitely is entitled to be called "blessed" above other trees like fruit trees, whose fruit is consumed in use. Again, the ramifications of pure intelligential propositions do not admit of relation to direction or distance, and therefore the symbolical Tree may well be said to be " neither of the East nor of the West ".

Finally, the Oil is the type of the transcendental prophetic spirit, which is absolutely luminous and clear. The thought-spirit is divided into that which needs to be instructed, advised, and supplied from without, if the acquisition of knowledge is to be continuous; while a portion of it is absolutely clear, as though it were self-luminous, and had no external source of supply. There are Saints whose light shines so bright that it is well-nigh independent of what the Angels supply. For the human soul there is a graded succession of Lights, and this explains the phrase "Light upon Light."

Now we come to the Darkness-verse (xxiv. 40). The man who has turned away from the path of guidance (light, truth),—he is false, he is darkness; nay,

he is darker than darkness. For darkness is neutral for negative]; it leads one neither one way nor the other. But the minds of misbelievers, and the whole of their perceptions, are perverse, and support each other mutually in the actual deluding of their owners. That "vast deep ocean" is this world of mortal dangers, of evil chances, of blinding trouble. Wave upon wave of selfish passion darkens the man's soul. And the dark clouds above are rank beliefs and corrupt imaginings, which become so many veils veiling the misbeliever from the true faith, from knowledge of the Real, and from illumination by the sunligt of the Qur an and human intelligence. As all our Lights have their source in the great Primary Light, the One Reality, there can be no light unless God gives the Light.

What is the meaning of the Prophet's saying that "God has Seventy Thousand Veils of Light and Darkness"? (Inna iilläh) la-sab'ina alfa hijäbin min niirin wa sulmatin). The number, 70,000, varies in different versions, and is not by way of definite enumeration, but rather to denote some indefinitely great quantity. There are three classes of men who are veiled from the ineffably glorious Light of God: (1) those veiled by Pure Darkness; (2) those veiled by mixed Light and Darkness; and (3) those veiled by Pure Light. In each class there are numerous sub-divisions. [When we take account of all these, we may well speak of 70,000 Veils.]

Those veiled by Pure Darkness are such as are atheists, or such as take something else, which is not God, for God. For example, they take Nature or Self for God. But there are numerous varieties of such men. One particularly mentioned by Gazill is the sort of men that confess with their tongues the Creed of Islam, but are probably urged to it by fear alone, or the desire to beg from Muslims, or to curry favour with them, or to get financial for other] assistance out of them, or, by a merely fanatical zeal, to support the opinions of their fathers. If the Creed fails to impel them to good works, it will not secure their elevation from the dark sphere to light. Rather are their patron-saints devils, who lead them from the light into the darkness. But he whom the Creed so touches that evil disgusts him and good gives him pleasure, has passed from pure darkness seen though he be a great sinner still.

Those veiled by mixed Light and Darkness may be: (1) those veiled by the darkness of the Senses; they are above those who worship Self, but they give God'a attributes of Majesty and Beauty to sense-perceived bodies, or to Nature or the forces of nature; (2) those veiled by some light, mixed with the darkness of the Imagination; they have got above the senses, but they allow their Imagination to govern their ideas of God, Who is above anything that the imagination of man can conceive; and (3) those veiled by some Light divine, mixed with the darkness of Intelligence; they fall into anthropomorphism in their ideas of God [and fail to perceive that the Soul is above the Intellect).

Those veiled by Pure Light are those who have perceived spiritual truths up to a certain point, but whose eyes have been so dazzled by the Light itself that there is a Veil between them and the Light. But these are only the Few of the Few whom "the splendours of the Countenance sublime consume", and the majesty of

the Divine Glory obliterates; so that they are themselves blotted out, annihilated. [That is the true meaning of the Buddha's Nirvāna.] For self-contemplation there is no more a place, because with the self they have no longer anything to do. Nothing then remain save the One, the Real: that becomes the experience of the soul. That is the true meaning of attainment or Salvation. And Gazali concludes with the words: "Hard, hard it is to essay the discovery of the Lights Supernal that are beyond the Veil." How true, and how appropriate for all who seek to interpret the Light! May God grant that their own feebie lights may not act as a veil between them and the Light Divine!

# INTRODUCTION TO SURA XXV (Furgan).

This Sura further develops the contrast between Light and Darkness, as symbolical of knowledge and ignorance, righteousness and sin, spritt al progress and degradation. It closes with a definition of the deeds by which the righteous are known in the environment of this world.

It is mainly an early Meccan Sura, but its date has no significance.

Summary.— God's highest gift to man is that He has furnished a Criterion for judgment between right and wrong,—in His revelation, which teaches us the true significance of our eternal Future (xxv. 1-20, and C. 161).

Those who do not use that Criterion will be full of woe when the Judgment comes, for God gave full warning at all times (xxv. 21-44, and C. 162).

In the contrasts of shade and sun, night and day, death and life, and the whole ordering of God's Creation, men may learn of God Most Gracious; and the virtues of the righteous respond to God's care for them (xxx, 48-57, and C. 163).

C. 161.—Among the highest and greatest of the gifts of God (xxv. 1-20.) Is His Revelation, which is the Criterion

By which we may judge between right

And wrong—between false and true worship,

Between the Message that comes from God

And the forgeries of men, between the Real

In our eternal Future and the Fancies

By which we are misled. The apostles of God

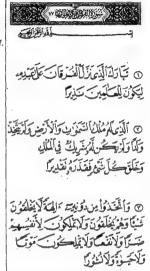
Come as men to live among men and guide them.

Stra XXV.

Furgan, or The Criterion.

In the name of God, Most Gracious, Most Merciful.

- 1. Blessed Man is He Who Sent down the Criterion Man To His Servant, that it May be an admonition To all creatures:—
- 2. He to Whom belongs
  The dominion of the heavens
  And the earth: no son
  Has He begotten, nor has He
  A partner in His dominion:
  It is He Who created
  All things, and ordered them
  In due proportions. \*\*\*
- 3. Yet have they taken, see Besides Him, gods that can Create nothing but are themselves Created; that have no control Of hurt or good to themselves; Nor can they control Death: Nor Life nor Resurrection.



3051. Tubäruka: the root meaning is "increase" or "abundance". Here that uspect of God's dealing with His creatures is emphasised, which shows His abundant goodness to all His creatures, in that He sent the Revelation of His Will, not only in the unitimited Hook of Nature, but in definite Book in human language, which gives clear directions and admonitions to all. The English word "blessed "hardly conveys that meaning, but I can find no other without departing far from established usage. To emphasise the meaning I have explained, I have translated "Blessed is...", but "Blessed be..." is also admissible, as it brings out another shade of meaning, that we praise and bless His holy name.

3033. That by which we can judge clearly between right and wrong. Here the reference is to the Quran, which has alleady been symbolised by Light. This symbol is continued here, and many contrasts are shown, in the midst of which we can distinguish between the true and the false by God's Light, especially the contrast between righteousness and sin.

3054. The pronoun in yakkua may refer either to Furgān (the Criteriou) or to 'Abd (the holy Prophet). In either case the ultimate meaning is the same. The Qur-ān is the standing Criterion for judgment between right and wrong.

3055. The majesty of God and His independence of all wants or help are mentioned, to show how exceeding great is His goodness in revealing His Will to us,

3056. This is the first great distinction taught by the Criterion; to know the nature of the true God, as against the false fancies of men.

4. But the Misbelievers say:
"Naught is this but a lie \*\*\*
Which he has forged,
And others have helped him
At it." In truth it is they
Who have put forward
An iniquity and a falsehood.

6. Say: "The (Qur-an) was sent down By Him Who knows The Mystery (that is) in the heavens were And the carth: verily He Is Oft-Forgiving, Most Merciful."

7. And they say: "What sort Of an apostle is this,
Who eats food, and walks
Through the streets? Why
Has not an angel
Been sent down to him

To give admonition with him? 300

© وَقَالُواْمَالِهُلْنَا الرَّسُولِيَّأْكُلُ الطِّسَامَوَمَّشِي فِي الأَسْوَافِي أَوْلَا الْزِلَالْيَهِ مَلِكُ فَيَصُورَنَهُ مَعْمُونَنْهِا

3057. Ifk, which I have translated a "lie" may be distinguished from zara tithe end of this verse, translated "falsehood". The "lie" which the enemies attributed to the holys man of God was supposed to be something which did not exist in eality, but was invented by the Prophet with the aid of other people: the implication was that (I) the Revelation was not a revelation but a forgety, and that (3 the things revealed e g, the event of the Heraffere, the Resurrection, the Judgment, the Birss of the Righteous and the sufferings of the, Evil, were functiful and had no basis in fact. Debission is also suggested. The reply is that, so fat from that being the case, the facts were true and the charges were false (24)—the falsehood being due to the habits of iniquity for which the Misbelievers' whole mental and spiritual artitude was responsible.

3038. In their misguided arrogance they say: "We have heard such things before; they are pretty talls which have come down from ancient times; they are good for amusement, but who takes them seriously?" When the beauty and power of the Revelation are pointed out, and its miracle as coming from an unlearned man, they again hint at other men who wrote them, though they could not produce any one who could write anything like it,

3059. The answer is that the Qur-an teaches spiritual knowledge of what is ordinarily hidden from men's sight, and such knowledge can only come from God, to Whom alone is known the Mystery of the whole Creation. In spite of man's sin and shortcomings, He forgives, and He, sends His most precious gift, i.e., the Revelation of His Will.

3060 This is another objection: 'He is only a man like us: why is not an angel sent down, if not by himself, at least with him?' The answer is: angels would be of no use to men as Messengers, as they and men would not understand each other, and if angels came, it might cause more confusion and wonder than understanding in men's minds. Cf xxi. 7-8; xxvii, 94-95. The office of an angel is different. A teacher for mankind is one who shares their nature, mingles in their life, is acquainted with their doings, and sympathises with their joys and sorrows.

"Or (why) has not a treasure Been bestowed on him, or Why has he (not) a garden For enjoyment?" <sup>3001</sup> The wicked Say: "Ye follow none other Than a man bewitched," <sup>3004</sup>

See what kinds of comparisons
 They make for thee!
 But they have gone astray,
 And never a way will they
 Be able to find! SOCIAL

### SECTION 2.

10. Blessed is He Who, 5064
If that were His Will,
Could give thee better (things)
Than those,—Gardens beneath
which some
Rivers flow; and He could
Give thee Palaces (secure
To dwell in).

11. Nay, they deny the Hour
(Of the Judgment to come): \*\*
But We have prepared
A Blazing Fire for such
As deny the Hour:

آوُنُوْنَ الْمَكِنَّ أَوْقَ عُونُ الْمُرْتَ أَنَّ الْمُحَنَّ الْمُحْتَ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتَلِقِ الْمُحْتِقِ الْمُحْتَقِ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِ الْمُحْتَقِيقِ الْمُحْتَالِقِيقِ الْمُحْتَقِقِ الْمُحْتَقِيقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِيقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتَقِقِ الْمُحْتِقِ الْمُحْتِقِ الْمُحْتِقِ الْمُعِلِي الْمُحْتِقِ الْمُحْتِقِ الْمُحْتِقِ الْ

3061. Literally, 'that he may eat out of it'. As shown in n. 776 to v. 69, okafa (to eat) has a comprehensive meaning, implying enjoyment of all kinds,—physical, social, mental and moral, and spiritual. Here, the garden itself stands for a type of the amenities of life: its fruits would be available for eating, its coolness for rest and refreshment, its waters and its landscape for asshetic delight.

3062. Cl. xvii 47. This speech, of the wicked or the ungodly, is meant to be even more bitter than that of the Misbelievers. It makes out the Teacher to be a demented fool!

3063. The charges the enemies made against the Apostle of God recoiled on those who made them. The Apostle was vindicated, and went from strength to strength, for God's Truth will always prevail. The men who perversely leave the way of truth, righteousness, and sincerity, have not only missed the Way, but on account of their perversity they will never be able to find any way by which they can get back to Truth.

3064. Cf. above, xxv. 1. The reminiscent phrase shows that the first argument, about the Revietation and Prophethood, is completed, and we now pass on to the contrast, the fate of the rejecters of both,

3063. This phrase is usually symbolical of the Bliss in the Hereafter. If it were God's Plan, He could give his Messengers complete felicity and power in this life also. Instead of being persecuted, mocked, driven out of their homes, and having to exert their utmost powers of body, mind, and character to plant the flag of Truth in an unbelieving world, they could have lived in ease and security. But that would not have given the real lessons they came to teach struggling humanity by their example.

3066. Denying the Hour of Judgment means denying the power of Justice and Truth to triumph; it means asserting the dominion of Evil. But the Reality itself will punish them, as shown in the following verses.

12. When it sees them
From a place far off,
They will hear its fury
And its raging sigh, 2007

- 14. "This day plead not For a single destruction: Plead for destruction oft-repeated!
- 16. "For them there will be Therein all that they wish for: They will dwell (there) for aye: A promise to be prayed for From thy Lord." ""
- The Day He will gather Them together as well as Those whom they worship Besides God, He will ask; 2078

3067. For aaftr, a deep emission of breath or a sigh, see n. 1607 to xl. 106. Here the Fire is personlied. It is raiging with hunger and fury, and as soon as it sees them from ever so far, it emits a sigh of desire. Till then they had not realised their full danger. Now, just as their heart begins to tremble with terror, they are bound together—like with like,—and cast into the roaring farmes!

3008, Anything—total annihilation—would be better than the anguish they will suffer. But no annihilation will be granted to them. One destruction will not be enough to wipe but the intensity of their anguish. They will have to ask for many destructions, but they will not get them!

\$069. Shifting the scene back to this life, they may fairly be asked: "Here is the result of the two courses of conduct: which do you prefer?"

3070. To the righteous, the final Bliss will in one same be a reward. But the word "reward" does not truly represent facts, for two reasons; (1) the Bliss will be greater than they deserved; and (2) righteousness is its own reward. The best way of expressing the result would be to say that their highest Wish will now have been attained; the goal will have been reached; they will be in God's Presence. That is salvation in the highest.

3071. That is the sort of thing—the Goal of God's Presence—to be prayed for from God, and not ephemeral things, even though they may be good. And that is the sort of thing that God has promised and undertaken to give.

3072. The question is as in a Court of Justice, to convince those who stand areaigned.

"Was it ye who led These My servants astray, Or did they stray From the Path themselves?"

But Thou didst bestow,
On them and their fathers,
Good things (in life), until
They forgot the Message:
For they were a people
(Worthless and) lost."

- 19. (God will say): "Now
  Have they proved you liars
  In what ye say: so
  Ye cannot avert (your penalty) \*\*
  Nor (get) help." And whoever
  Among you does wrong,
  Him shall We cause to taste
  Of a grievous Penalty.
- 20. And the apostles whom We
  Sent before thee were all
  (Men) who ate food
  And walked through the streets: \*\*\*
  We have made some of you
  As a trial for others: \*\*\*
  Will ye have patience?
- 18 For God is One Who
- 30 Sees (all things).

ةَانُهُ أَصْلَلْنَهُ عِبَادِى هَذُوْلَاءَ أَمْهُمْ مَسُلُوا السَّيِسِلُ © قَالُوْا سُجْمَنُكُ مَاكَانَ مِنْلِينِ لَنَا أَنْ تَغَيْدُ مِنْ مُولِكِمِنُ أَوْلِيَاً \* لَنَا الْنَا تَغَيْدُ مِنْ مُولِكِمِنُ أَوْلِيَاً \* لَنَاكِنَ مِنْغُلُمْ وَقَالِمَا مُؤْرِخُنَ لَسُولُ

الفَدَّدَ الْمُؤْمِيَا تَعْوَلُونَ
 الفَّرِيْنِ مَنْ الْمَالِّ الْفَرْلُ
 وَمَن يَغْلِم لِينَ حَمْدُ الْمِذْهُ عَلَا إِلَيْنَ مَنْ الْمَالِكَةِ مِنْ الْمَالِيَةِ مِنْ الْمَالِكَةِ مِنْ الْمَالِكَةِ مِنْ الْمَالِكَةِ مِنْ الْمَالِكَةِ مِنْ الْمَالِكَةِ مِنْ الْمَالِكَةِ مِنْ الْمَالِكِةِ مِنْ الْمَالِكَةِ مِنْ الْمَالِكِةِ مِنْ الْمُؤْمِنِ الْمَالِكِةِ مِنْ الْمَالِكِةِ مِنْ الْمَالِكِةِ مِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمَالِكِةِ مِنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمِنْ الْمِنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمُنْ الْمِنْ الْمُنْ الْمِنْ الْمِنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ ِيلِيْلْمِلْمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ ال

3073. The creatures of God who were worshipped will prove that they never asked for worship: on the contrary they themselves worshipped do and sought the protection of God and one but God. Cf. xiv., 5-6. They will go further and show that the false worshippers added ingratitude to their other simis; for God bestowed abundance on them, and they blasphemed against God. They were indeed "worthless and lost", for the word by bears both significations.

3074. The argument is as in a court of justice. If the false worshippers plead that they were misled by those whom they falsely worshipped, the latter will be confronted with them and will prove that plea to be false. No help can be got from, them, and the penalty cannot then be averted. After all these things are thus explained in detail beforehand, all lingodly men should repeat and turn to God. False worship is here indentified with sin, for sin is disobedience to God, and arases from a wrong appreciation of God's nature and His goodness to His creatures. The sinful man refuses, in his conduct, to serve God: he serves other things than God.

3075, Cf. above, xxv. 7.

3076. In God's universal Plan, each unit or thing serves a purpose. If some are rich, the poor should not envy them: it may be that the rich man's proximity is itself a trial of their virtue. If some are poor, the righteous rich should not despise or neglect them: it may be that their coming within their sight is a trial for the real feeling of charity or brotherly love in the rich. If A is bad-tempered or persecutes or ill-uses B, it may be an opportunity for B to show his patience of humility or his faith in the ultimate prevalence of justice and truth. Whatever our experiences with other human beings may be, we must make them subserve the ends of our spiritual improvement and perhaps theirs also.

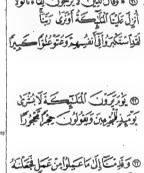
C. 162.-Woe to the misbelievers who arrogantly

C. 162.

(xxv. 21-44.) Demand to see God, yet reject His Signs ! The Judgment will come, And then they will see, too late, how evil Casts nothing but treacherous snares for man. Slowly comes God's Revelation, in ways Most conducive to man's enlightenment. Men in their folly reject the most obvious Signs of God. Let them mock! Soon Will they know! Alas! men ruled by self-impulse Are worse than brute beasts to guide or control!

## SECTION 3.

- 21. Such as fear not The meeting with Us with (For Judgment) say: "Why are not the angels Sent down to us, or (Why) do we not see both Our Lord?" Indeed they Have an arrogant conceit Of themselves, and mighty is the insolence of their impiety!
- 22. The Day they see the angels,-·No joy will there be To the sinners that Day: The (angels) will say: "There is a barrier Forbidden (to you) altogether ! " 3079
- 23; And We shall turn To whatever deeds they did (In this life), and We shall Make such deeds as floating dust Scattered about. 3040



3077. The blasphemers who have given up all Faith and laugh at the Hereafter : nothing is sacred to them; their arrogance and insolence are beyond all bounds,

3078. Cf ii. 53 The Israelites in the time of Moses demanded to see God. But they were dazed with thunder and lightning even as they looked on. Indeed death would have been their fate, had it not been for the mercy of God.

3079. They will not be allowed to enjoy any of the felicity or peace which will be the normal state of the new world of Reality. Their own past will stand as a barrier to shut them off,

3080. The false hopes they built on in this life, and the deeds they did under the shadow of such false hopes will be dissipated as if they were dust flying about in the wind. They will have no value whatever.

- 24: The Companions of the Garden Will be well, that Day, In their abode, and have The fairest of places for repose. 3081
- 25. The Day the heaven shall be Rent asunder with clouds, 3091 And angels shall be sent down, Descending (in ranks).—
- 26. That Day, the dominion As of right and truth, Shall be (wholly) for (God) 3085 Most Merciful: it will be A Day of dire difficulty For the Misbelievers.
- 27. Me Day that the wrong-doer Will bite at his hands,
  He will say, "Oh! would that
  I had taken a (straight) path
  With the Apostle!
- 28. "Ah! woe is me! Would that I had never Taken such a one For a friend!
- 29. "He did lead me astray
  From the Message (of God)
  After it had come to me!
  Ah! the Evil One is
  But a traitor to man!" 2005

<sup>3081.</sup> The barrier which will shut out the evil ones will not exist for the righteous, who will have an abode of bliss and repose, for they will be in the Garden of God's Good Pleasure.

<sup>3082.</sup> It will be a new world, and the symbolism to describe it must necessarily draw upon our present experience of the finest things in nature. The sky, which now appears remote and unpeopled will be rent asunder. There will appear clouds of glory—angels and spiritual Lights of all grades and ranks (see Appendix VIII. p. 21).—and the true majesty and goodness of God will be visible as it should be in reality, and as it is not now, on account of "our muddy vesture of decay".

<sup>3083.</sup> See last note.

<sup>3084.</sup> The words are general, and for us the interest is in a general sense. A man who actually receives the Truth and is on the right path is all the more culpable if he is diverted from that path by the machinations of a worldly friend. The particular person whom some Commentators mention in this connection was one 'Uoba who received the light of Islam, but was misted afterwards by a worldly friend into apostasy and blasphemy. He came to an evil end afterwards.

<sup>3085.</sup> The seductive wiles of the Evil Qne are merely meant for snares. There is fraud and treachery in them. The deceived ones are left in the lurch after the way of escape is made impossible for them

Then the Apostle will say:
30 "O my Lord! Truly
My people took this Qur-an
For just foolish nonsense." 3094

- 31. Thus have We made
  For every prophet an enemy
  Among the sinners: but enough
  Is thy Lord to guide
  And to help. \*\*or\*
- 32. Mehose who reject Faith Say: "Why is not the Qur-an Revealed to him all at once? Thus (is it revealed), that We May strengthen thy heart "". Thereby, and We have Rehearsed it to thee in slow, Well-arranged stages, gradually.
- 33. And no question do they
  Bring to thee but We
  Reveal to thee the truth
  And the best explanation
  (thereof).2011

3086. "My people" are of course the unbelieving Quraish. But they were only a handful of people where vested interests were touched by the beneficent reforms initiated by Islam. They sono passed away, and all Arabic-speaking or Arabic-understanding people have considered the Qurain as a treasury of Triths expressed in the most heautiful possible language, with a menning that grows depend with research.

3087. It is the nature of sin to be hostile to truth and righteouvness, but such hostility will not have the righteous and need cause no muguring, because God will guide and help those who work in His cause. And what could be better or more effective than His gridance and help.

JORS. Three reasons are given for the gradual revelation of the Qur-ân, (1) "To strengthen thy hear!": the tremendous task of winning the Arab nation, and, through them, the whole world, to Islam, required superhuman patience, constancy, and firmes and three qualities were strengthened by the gradual promulgation of solutions to each difficulty as it arose. (2) "Slaw, scell-arranged stages": though the stages were gradual, as the occasion demanded from time to time, in the course of twenty-three years, the whole emerged, when completed, as a well-arranged scheme of spiritual instruction, as we have seen in following the arrangement of the Sūras. (3) Questions put and answers gives: See next note.

3089. Divine knowledge is a fathomless ocean. But glimpses of it can be obtained by any individuals sincerely searching for the Truth. Their progress will be in grades. If they ask questions, and answers are then furnished to them, they are more likely to apprehend the Truth, as they have already explored the part of the territory in which they are interested. In the same way, when concrete questions arise by the logic of events, and they are answerd not only for the ocrasion but from a general stand-point, the teaching has a far greater chance of penetrating the human intelligence and taking shape in practical conduct. And this is the usual way of instruction in the Ouran.

34. Mahose who will be gathered To Hell (prone) on their faces,—<sup>300</sup> They will be in an evil Plight, and, as to Path, Most astray.<sup>301</sup>

SECTION 4.

- (Defore this,) We sent Moses
   The Book, and appointed
   His brother Aaron with him
   As Minister; <sup>3094</sup>
- 36. And We commanded: "Go ye Both, to the people who Have rejected our Signs:" And those (people) We destroyed With utter destruction.
- 37. And the people of Noah,— When they rejected the apostles, We drowned them, And We made them As a Sign for mankind; <sup>5663</sup> And We have prepared For (all) wrong-doers A grievous Penalty:—
- 38. As also 'Ad and Thamad, And the Companions 3044

الَّذِينَ يُعْشَرُونَ عَلَىٰ وَجُوهِ مِهِ مَدَالِنَّ
 جَمَنَدَ أُولَئِهِ لَا شَرْبُحَكَانًا وَأَصَلُ سَجِيلًا

@ فَلَقَدُ مَا تَيْنَكُ مُوسَى الْعِيصَتُكُ وَجَعَكُناً مَعَى يُوَاخَاهُ مُحْرُونَ وَزِيرًا

قَمْ لَمَا أَذْهَبَ كَاللَّالْمَةُ مِنْ الَّذِينَ كَذَبُّواْ اللَّهِ مِنْ اللَّهِ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَا اللَّالِمُ اللَّهُ مَا اللَّمْ مَا الْمُعْمِقُ مِنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِ

وَقَوْرَوْمِ كَاٰكَذَ بُواْ ٱلرُّسُلَ
 أَخْرِ فَهِ كَاٰكِذَ هُدُ الْكَاسِ
 أَخْرُ فِي كَاٰمِ مَنْ الْمُعَالِينَ عَنَابٌ أَلِيمًا
 عَايَةٌ وَاَعْتَدُ نَا اللَّهُ اللَّهِ مِنْ عَنَابٌ أَلِيمًا

@ وَعَاداً وَثَنُونَا وَأَصْحَلَتِ

3090. That is, in ignominy,

309). This verse may be compared and contrasted with xxv. 24 above. Here the argument is rounded off about the distinction between the Good and Evil in their final Destiny. The Good are to have "the fairest of places for repose," and in contrast, the Evil are, "as to Path, most astray." They have no repose, and their wanderings lead nowhere.

3002. Cf. xx. 29, and the whole passage there, which is merely referred to here, to show how provided the street of the street of the street of the control of the street of the street of the control of the street 
3003. The stories of Noah, of the prophets of 'Ad and Thamüd (and of other prophets), in the reactions of their communities to their teaching are told in xxvi. 105-159, below. Here they are just mentioned to illustrate how little respect past ages had for their prophets and teachers of Truth, But God's Truth did not suffer; it was the blind rejecters of spiritual Truth who were wiped out.

3094. Commentators are not clear as to who the "Companions of the Rass" were. The ront meaning of "rass" is an old well or shallow water-pit. Another root connects it with the burial of the dead. But it is probably the name of a town or place. The "Companions of the Rass" may well have been the people of Shu'aib, as they are here mentioned with the 'Ad, the Thambd. and Lot's people, and the people of Shu'aib are mentioned in a similar connection in raw. 176-190 and in xi. 84-95. Shu'aib was the prophet of the Madyan people in the north-west of Arabia, where many old wells are found. There is however an oasis town al-Rass in the district of Qastm in Middle Najd, about thirty-five miles south-west of the town of 'Unaiza, reputed to be the central point of the Arabian Peninsula, and situated midway between Mecca and Basra. See Doughty's Arabia Dessrta, thin-paper one-volume edition, London 1926, 11, 435, and Map, 1.at. 26\*N, and Long. 43\*E.

Of the Rass, and many A generation between them.

- 39. To each one We set forth Parables and examples; And each one We broke To utter annihilation (For their sins).
- 40. And the (Unbelievers) must indeed Have passed by the town On which was rained \*\*\* A shower of evil: did they not Then see it (with their own Eyes)? But they fear not The Resurrection.
- 41. In they see thee,
  They treat thee no otherwise
  Than in mockery: "Is this
  The one whom God has sent
  As an apostle?"
- 42. "He indeed would well-nigh
  Have misled us from
  Our gods, had it not been
  That we were constant
  To them!"—Soon will they
  Know, when they see
  The l'enalty, who it is
  That is most misled
  In Path! " and "
- 43. Seest thou such a one As taketh for his god His own passion (or impulse)? Couldst thou be a disposer Of affairs for him? \*\*\*\*

وي وي ورود بين مري سويد و و ي كه مترتها له الأنقال و كه كه التركه التي المواقع القديد التي الميات معار السرة المع ي كوفا يُرفع الميان المعافل و وادا والي التي ي المواقد والا الإنجاز المنا المواقد الدي التي الماكان المواقد المواقد الماكان المواقد ال

اد كاد كهندأتا غنا الميكا
 او كان مشتراً اعليها وسؤن يشاكمون حين
 برة كالعالمات تأمن كي سيالا

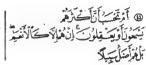
أَوَيْثَ مَنِ أَغَذَ لِلْمُهُمِ مَوْلُهُ أَمَالَتَ
 تَسعُونُ عَلَيْهِ وَكِلَا
 تَسعُونُ عَلَيْهِ وَكِلَا

<sup>3093.</sup> This refers to LB/s story and the destruction of Sodom and Gomorrah, the wicked cities en plain near the Dead Sea, by a shower of brimstone. The site lies on the highway between Arabia and Syria. Cf. zv. 7, 65, and n. plain.

<sup>30%, &</sup>quot; Path" (Sabil) is almost equivalent here to conduct, way of life.

<sup>3007.</sup> The man who worships his own passions or impulses or desires is the most hopeless to teach or lead or guide. If it were anything else the matter with him, the Teacher could argue with man But Reason cannot prevail over bind passion. It is wain to hope that such a man could be led, until his mad desires are killed. No one could undertake any responsibility for hits, for he obeys no law and follows no notiver. He is worse than brute beasts, which may not understand, bit at least follow the wholesome instincts implanted in them by God. The lawless man has killed his instincts and is unwilling to submit to guidance.

44. Or thinkest thou that most Of them listen or understand? They are only like cattle;— . Nay, they are worse astray In Path.



C. 163.— But the Signs of God are everywhere

(xxx. 95.77) In creation. The Sun and the Shadow,

The Day and the Night, the Wind and the Rain,—

All things in nature are symbols, and point

To the Law Divine, and the destiny, good

Or ill, of man. Will he not learn

And put his trust in Him, the Merciful?

His true servants ever adore him

In humility and fear of wrong, in faith

And just moderation in life, in respect

For duties owed to God and men

And self, in avoidance of all that is false

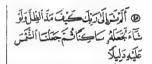
Or futile, in strict and grateful attention

To God's Message, and in the wish

To out themselves and their families

936

## SECTION 5.



3098. We saw in xxiv, 35 that God is the Light of the heavens and the earth, and we tried, in Appendix VIII, to catch a gimpse of the mystic meaning under the guidance of Imam Gazali. We have now another sublime passage, in which we are asked to contemplate the Glory of God by a parable of the subtle play of Light and Shade in God's creation. Let us first understand the literal meaning as applied to the physical world, before attempting the spiritual interpretation, which takes us (if we are worthy) to the foot of the Throne of Glory.

In the van of those who love and honour God.

3099. In our artificial life and surroundings we fail to see some of the finest mysteries of Light and \$3090. We praise and rightly, the wonderful colours of sunset. We see, particularly in climates more mortherly than that of India, the subtle play of Light and Shade in the twitights succeeding sunsets. If we were as assiduous in seeing sunsess and the play of Light and Shade preceding them, we should see phenomena even more impressive, as the early morning seems to os more holy than any other time in the twenty-four hours of the sun's daily journey. There is first the false dawn, with its certicous uncertain light and the culous long uncertain shadows which it casts. Then there are the streaks of black in the East, succeeded by the true dawn, with its delicate tones of colours and light and shade. The light of this true or false Dawn is not given by the direct rays of the sun, In a sense it is not light, but the shadows or reflections of light. And they gradually merge into actual sunrise, with its more substantial or more defined shadows, which we can definitely connect with the sun.

3100. The morning shadows are long but more definite, and their length and direction are seen to be guided by the sun. But they change insensibly every second or fraction of a second. 46. Then We draw it in 1101
Towards Ourselves,—
A contraction by easy stages, 31-12

47. And He it is Who makes
The Night as a Robe
For you, and Sleep as Repose,
And makes the Day
(As it were) a Resurrection.

48. And He it is Who sends
The Winds as heralds
Of glad tidings, going before and
His Mercy, and We send down

ثُمْ مَقَضَنَا أَ إِلَيْنَا فَضَا بَيدِيرً
 وَهُوَ الِذِي جَعَلَ كُلُو النّبِلَ إِلَيْنَا وَالوَّرَ
 تَبَانًا وَجَعَلَ إِلَيْنَ الرَّشُورً
 وَهُوَ الْذِي َ أَرْسَلَ الرِينَةِ بُشْرًا بَيْنَ وَدَى
 وَهُوَ الْذِي َ أَرْسَلَ الرِينَةِ بُشْرًا بَيْنَ وَدَى
 وَهُوَ الْذِي َ أَرْسَلَ الرِينَةِ بُشْرًا بَيْنَ وَدَى

JIO. As the sun rises higher and higher, the shadows contract. In regions where the sun gets a citially to the zenith at noon, there is no shadow left at that time. Where does it go to? It was but a shadow cast by a substance, and it gets absorbed by the substance which produced it. But all material substances are themselves but shadows (ziv. 48, and n. 1074), and the only true Reality is God, to Whom all things return. Thus are shadows above the substance which substances are

Alid. Let us now reprently turn four vision (as far as weare able) to the symbolic meaning. God is the Light. All things in creation—whether concrete or abstract—are but shidnews, depending on His Light. All shadows are not equal. He gives length or size of substance to such as He pleases. And some shadows almost become reflected lights, like the light of the false or the true Dawn. Such are holy men, in all kinds of gradations. The shadows are constantly in a state of flux; so are all things in Creation, all things we see or cover in this life. God, if the wills, can give some of them greater faxity or comparative stability. The sun is but a shadow of God's Light; yet it tilluminates our whole world. So the great Prophet of the Age derives his light from God, and we can light our little spiritual candles from him. Or the Revealation is the sun's light, and we can light our life with it. As the light of the sun is identified with the sun, which is its living source, so is Revelation identified the thirding Prophet through whom it comes.

3103. Here the symbolism presents a fresh point of view. It is still the contrast between Light and Shade; but the shade of Night is as a Robe to cover and screen us and give us Repose from activity; and the Light of Day is for striving, work, activity. Or again, the Night is like Poeth, our temporary Utath before Judgment, the time during which our senses are as scaled in Sleep; and the Day is like the renewal of Life at the Resurrection.

300, Cf. vii. 37. The Winds are heralds of Joy, ushering in Rain, which is one form of God's Metry. Again, the symbolisin presents a fresh point of view. Heat which is connected with light) sets up currents is, the atmosphere, besides sucking up moisture from the seas, and distributing it by means of Winds over wide surfaces of the earth. In the physical world we know the benefician action of heat on life, and by contrast, we also know how intolerable high temperatures may become, and how the cloud-bearing Winds come as welcome heralds of rain. This is particularly true where there are marked contrasts of drought and rain as in India. The Monsson winds and clouds are the Good Angels of Rain, as in Kalidas's "Megha-dūta". The symbolic meaning refers to God's Mercy, which to the ungodly may be as intolerable as extreme summer heat in the physical world, but which performs its benefician mission of fostering care to all Creation. It may produce apparently unpleasant movements like Storms. But in reality they distribute God's Message, His greatest gfit, among mankind, and are thus really heralds of joy to all who understand.

938

(٥ ٣) سبورة الفرقان

Pure water from the sky .- 3m2

49. That with it We may give
Life to a dead land,
And slake the thirst
Of things We have created,—4100.
Cattle and men in great numbers.

50. And We have distributed The (water) amongst them, iff

That they may celebrate (Our) praises, but most men Are averse (to aught) but "108 (Rank) ingratitude.

- Isfad it been Our Will, We could have sent A warner to every centre Of population.
- 52. Therefore listen not To the Unbelievers, but strive

بنَ النَّمَآُومَآمِمَلُهُورًا ﴿ لِشُعْرَبِهِ عَبَّلُهُ مَنِينًا وَشُنِيّا مُهِمَّا خَلَفْنَا نُعْمَا وَأَنْكِيمُ كَلَيْمَ كَنْهِمُ الْمُنْفِقِةِهُمُ الْمُنْفَالِمُ الْمُنْفَالِمُ الْمُنْفَالِمُ الْمُنْف

وَلَقَدْ مَسَرَّفْتُ لَهُ يَنْهَ عُدْلِيدٌ أَوْلَالَالَ
 الناس إلا سعُنوناً

٥ وَلُونِيْنَا لَبَعَثُ أَفِي صِعُلِ رَبِي لِنَذِيرًا

الله تُطِيع الكينين وَجَلِيدُمُ

3105. Rain water (in pure air) is not only pure water distilled in air and sky, but it is the best purifying and sanitating agent on the largest scale known to us.

3106. The whole cycle of water,—see, clouds, rain or hall or snow, rivers, and sea again,—is a remarkable illustration of the processes of native making God's providence visible to us. The saits of the sea sainfaite and golint's all the fills that pours into it. Water action, in the form of rain, frost, glaciers, rivers, lakes, etc., is responsible for the building up and configuration of the crust of the earth, and is the chief agent in physical geography. A parthed desert quotily romes to file under the action of water. All directing water, whether derived from rivers, canals, lakes, reservoirs, springs, wells, or water-works of any kind, are ultimately traceable to rain. The connection of life with water is intimate. The physical basis of life itself, protoplasm, is in great part water: see xxv. 35 below.

310. The water is distributed all over the world, in order that all life may receive its support according to its needs. In axv. 48.50, we have the argument of contrasts stated in another way. Water is life, and is made available to sustain life all over the world: this is a physical fact which all fan see. But water is also the symbol of spiritual life, whose sustaining principle is the Will of God as made known to us through Revelation. It sometimes comes to us in our inward or spiritual storms. Many violent unsattlements of the spirit are but heralds of therefreshing showers of spiritual understanding that come in their wake. They purify our souls, and produce spiritual Life even where there was a parched spiritual desert before. They confines to sustain us in our normal spiritual Life out of the reservoirs of God's Revelation, which are open to all, and well distributed in time and space. The universality of distribution stagain referred to it the following verse.

3108. In contrast to God's abounding Mercy is man's base ingratifude: another symbolical contrast between Light and Darkness, or Water and Drought.

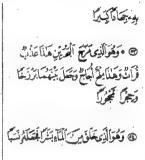
3109, God's Massage has been distributed to all nations. If it had been necessary, a Prophet could have been sent to every town and village. But God's Plan is different. He has sent His Light to every heart, through His Signs in man's conscience, in Nature, and in Revisition.

Against them with the utmost Strenuousness, with the (Qur-ān)."188

53. It is He Who has
Let free the two bodies
Of flowing water: \*\*\*
One palatable and sweet,
And the other salt
And bitter; yet has He
Made a barrier between them,
A partition that is orbiiden

54. It is He Who has Created man from water: HIS Then has He established Relationships of lineage HIS

To be passed."112



3110. The distribution of God's Signs being universal, the man of God pays no heed to carping critics who reject Faith. He wages the biggest Jihad of all, with the weapon of God's Revelation,

3111. Maraja: literally, let free or let loose cattle for grazing. Babrais: two seas, or two bodies of whome water: for babr is applied both to the fall sea and to rivers. In the world taken as a whole, there are two bodies of water, vir. 10th the great sail Ocean, and (2) the bodies of sweet water fed by rain, whether they are rivers, lakes, or underground springs: their sourse in rain makes them one, and their drainage, whether above-ground or underground, evenually to the Ocean, also onakes them one. They are free to mingle, and in a sense they do mingle, for there is a regular water-cycle: seen. 3106 above: and the rivers flow constantly to the sea, and total riversaget sea-water for several miles up their estuaries at high tide. Yet in spite of all this, the laws of gravitation are like a barrier or partition set by God, by which the two bodies of water to the sea, like the hississippior the Yangtte-Klaing, the river-water with its gitt remains distinct from sea-water for a long distance out at sea. But the wonderful Sign is that the two bodies of water, though they pass through each other, remain distinct bodies, with their distinct functions.

3112. Again a new symbolic contrast; the two bodies of water, sweet and salt free to intermingle, yet distinct as by an impassable barrier. Sweet water is the wholesome spritual desires of man fed by the rain of God's Revelation; salt water is the bundle of worldly charge, ambittons, passions, and motives of man; the two may seem to mingle, yet they are always distinct, and there is an impassable barrier between them. The orighteous judgment is the Criterion that distinguishes between them. Further, the two bodies of water, or the two seas, may mean the two kinds of knowledge, divine and human, as in the allegory in the story of Moses; see xviii, (o), and notes 2404 and 2403.

3113. The basis of all living matter in the physical world, protoplasm, is water: Cf. xxiv. 45 and xxi. 30, and notes thereon.

3114. Water is a fluid, unstable thing: yet from it arises the highest form of life known to us, in this world, man. And man has not only the functions and characteristics of the noblest animals, but this abstract relationships are also typical of his highest nature. He can trace herage and opedigree, and thus remember and commemorate a long line of ancestors, to whom heis bound by ties of piety, which no mere animal can do. Further, there is the mystic union in marriage: it is not only like the physical union of animals, but it gives rise to relationships arising out of the sesses of individuals who were not otherwise related to each other. These are physical and social facts. But behind them again, in the symbolical lesson of spiritual contrasts: as there is a long way to go petween an ordinary man and him who is lifted pyto divine Light. As opposite seess, though different in function, are one and contribute to each other's happines, so persons of diverse talents may unite in the spiritual world for their own highest good and in the service of God.

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١٢٥١ سنورة الفرقان

And marriage: for thy Lord Has power (over all things).

- 55. V et do they worship, Besides God, things that can Neither profit them nor Harm them: and the Misbeliever Is a helper (of Evil), Against his own Lord ! 100
- But thee We only sent To give glad tidings And admonition.
- 57. Say: "No reward do I Ask of you for it but this: That each one who will May take a (straight) Path To his Lord."
- , 58. And put thy trust
  In Him Who lives
  And dies not; and celebrate
  His praise; and enough is He
  To be acquainted with
  The faults of His servants;
  - 59. He Who created the heavens
    And the earth and all
    That is between, in six days, ""
    And is firmly established
    On the Throne (of authority): ""
    God Most Gracious:
    Ask thou, then, about Him
    Of any acquainted (with such
    things) all:

وصِهراَ وَكَانَ ثَبِلْ فَدِيراً

هُ وَيَهْبُدُونَ مِن دُونِ اللّهِ مَالَا بَعْمَهُمُ وَلَا يَصَرُّهُمُ مُ وَلَا يَصَرُّهُمُ مُ وَكَانَ الْحَافِرَ عَلَى رَبِّهِ مَظْلِي بَرَّا فَكَانَ الْحَافَ الْمُعَلِّدَ وَيَعْلَى مَا اللّهُ عَلَى اللّهُ عَلَى اللّهُ مَا اللّهُ اللّهُ مَا اللّهُ عَلَى اللّهُ عَلَيْهُ وَاللّهُ عَلَى اللّهُ اللّهُ عَلَيْهُ عَلَى اللّهُ اللّهُ عَلَى ا

۞ الْهَىمَحَلَقَالسَّمُكُوكِ وَالْارْضَ وَمَا يَنْهَمُنَا فِيسَنَدُ إَيْلِمُ ثُوَّا سُنُوَىٰعَكَا لَمْ يَزُ الزَّغَنُ مُسَفَّلِهِ حَبِيرًا

<sup>3115</sup> Here is the highest contrast of all.—material things which are mert, and God, Whose goodness and power are supreme; Path and Unfaith, merting glad tidings and admonition; the selfish man who is self-cented, and the man of God, who works for others without reward,

<sup>3116.</sup> God knows our faults better than we or anyone else. It is no use hiding anything from Him. We must put our trust completely in him. His care is for all, and He is God Most Gracious.

<sup>3117,</sup> Cf. vii. 54 and n. 1031.

<sup>3118.</sup> See n. 1386 to w. 3.

<sup>3119.</sup> The argument is about the question, in whom shall we put our trust? Worldly men put their trust in worldly things: the righteous man only in God. The true distinction will be quite clear from a ray of duvine knowledge. If you do not see it all clearly, ask of those who possess such knowledge.

60. When it is said to them,
"Adore ye (God) Most Gracious!",
They say, "And what is (God)
Most Gracious? Shall we adore
That which thou commandest us?"
And it increases their flight
(From the Truth) "Br. Truth"

### SECTION 6

- Blessed is He Who made Constellations in the skies, And placed therein a Lamp And a Moon giving light;
- 62. And it is He Who made The Night and the Day To follow each other: For such as have the will 1178 To celebrate His praises Or to show their gratitude.
- 63. And the servants of (God)
  Most Gracious are those
  Who walk on the earth
  In humility, and when the
  ignorant size

Address them, they say, "Peace 1";

۞ وَإِذَا فِيكُ أَنْهُ مُعَادُوا لِلرَّحَيْنِ مَا لُواْ وَمَا الرَّحَـٰنُ أَنْهُمُ لُمِا مَا مُنَا وَزَا دَهُمْ نَفُورًا

شَارَكَ ٱلَّذِي جَعَلَ فِي ٱلنَّمَ آء بُرُوجًا
 تَجْمَلُ فِهَمَا الرَّجَا وَفَحْرًا ثَمِنْ يُرا

۞ وَمُوَالَّذِي بَحَسُلُ الْبُثُلُ وَالنَّارَ غِلْمَةً لِمُتَنَّالَادَ أَنْ يَذْكَتَرَا وَآزَدَ شُكُورًا

> ٥ وَعِبَاهُ الرَّغَنِ الَّذِينَ يَّشُسُوذَ عَلَ ٱلْأَرْضِ مَوْزًا وَإِذَا عَاطَبَهُمُ ٱلْجَلِيلُونَ عَادُ السَّرَاسُ

3120. Those who have no spiritual Light cannot understand this precept about putting all our trust in God. It seems to them footish. They have no faith, or but a superfictal faith. They may possibly task the name of God on their lops, but they cannot understand the full significance of His title of Roaman (Most Gracious). Perhaps they are afraid on account of their sins; pethaps they do not see how unbounded is the mercy of God. Such men are contrasted against the true servants of God, who are described below in xxv. 63-75.

3)21. The glorious Lamp of the skies is the Sun; and next to him is the Moon, which gives borrowed light. The Constellations of course include the Signs of the Zodiac, which mark the path of the planets in the heavens.

312. The scenes of the phenomenal world are Signs of the Self-Ravelation of God, for those who understand and who have the will to merge their wills in His. This they do (1) by praising Him, which means understanding something of His nature, and (2) by gratitude to Him, which means carrying out His Will, and doing good to their fellow-creatures. These two attitudes of mind and heart give rise to various consequences in their tives, which are detailed in the following verses,

3123. I gramant: in a spiritual sense. Address: in the aggressive sense. Their humility i, shown in two ways: (1) to those in real search of knowledge, they give such knowledge as they have and as the recipients can assimilate; (2) to those who merely dispute, they do not speak harshly, but say "Peace!", as much as to say, "May it be well with you, may yourpent and be better"; or "May God give me peace from such wrangling"; or "Peace, and Good-bye; let me leave you!"

- 64. Those who spend the night In adoration of their Lord Prostrate and standing: \*\*\*\*
- 65. Those who say, "Our Lord! Avert from us the Wrath Of Hell, for its Wrath Is indeed an affliction

grievous,---3130

- 66. "Evil indeed is it

  As an abode, and as

  A place to rest in ": " "."
- 67. Those who, when they spend, Are not extravagant and not Niggardly, but hold a just (balance) Between those (extremes); <sup>star</sup>
- 68. Those who invoke not,
  With God, any other god,
  Nor slay such life as God
  Has made sacred, except
  For just cause, nor commit \*\*\*\*
  Fornication;—and any that does
  This (not only) meets punishment

© والدين بينون ريبيد مغيدا وفيسا © وَالْدَينَ يَعْولُونَ رَبِّتَ الْمَرْفِ عَنَّا

﴿ وَالْذِينَ يَقُولُونَ تَبْنَا أَمْنِيفَ عَنَا عَلَابَ جَهِنَةً إِنَّ عَلَابًهُ كَانَ عَرَّامًا

© إِنْهَاكَآءَ نَدُمُسْكَفَرًا وَمُقَامًا

۞ وَالْإِيَنَ إِنَّا أَنْمَنْ مُوَّا كَيُسِرُونُوا وَكَرْيَبَتْ تُرُواْ وَكَانَ ثَيْنَ ذَلِكَ قَوَامًا

> ۵ وَالْذِينَ لَا يُدْعُونَ مَا اللّهِ الْمُنَاءَ الْمَرْ وَلَا يَشُنُا لُونَ النّفْسَ الْذِي حَرّدَا اللّهُ الرّبَالْحَوْدُ وَلاَ يُرْفُنَ وَمِّنَ يَشْعَلُ ذَٰلِكَ يَمَا أَدْ أَنَّا اللّهِ وَلاَ يُرْفُنُ وَمِّنَ يَشْعَلُ ذَٰلِكَ يَمَا

3124. Humble prayer brings them nearer to God.

3123. This is a prayer of humility: such a person relies, not on any good works which he may had one, but on the Grace and Mercy of God; and he shows a lively sense of the Day of Judgment, when every action will weigh for or against a soul.

3126. The misery which results from sin is not only grievous to live in ("an abode") but also grievous "to rest in "or "to stand in", if it be only for a short time.

3127. In ordinary spending this is a wise rule. But even in charity, in which we give of our best, it is not expected that we should be extravagant, i.e., that we should either do it for show, to impress of their people, or do it thoughtlessly, which would be the case if we "rob Peter to pay Paul". We should certainly not be niggerdly; but we should remember everyone's rights, including our own, and strike a perfectly just balance between them.

3128. Here three things are expressly condemned: (1) false worship, which is a crime against God; (3) the taking of life, which is a crime against our fellow-creatures; and (3) fornication, which is a crime against our self-respect, against ourselves. Every crime is against God, His creatures, and ourselves, but some may be viewed more in relation to one than to another. The prohibition against taking lire is qualified: "except for just cause": a.g., in judicial punishment for muder, or in self-preservation, which may include not only self-defence in the legal sense, but also the clearing out of pests, and the provision of meat under conditions of Halat: see n. 698 to v. 5. After this comes a long parenthesis, which ends with verse 71 below.

- 69. (But) the Penalty on the Day Of Judgment will be doubled To him, and he will dwell Therein in ignominy.—"121
- 70. Unless he repents, believes, And works righteous deeds, For God will change The evil of such persons Into good, and God is Oft-Forgiving, Most Merciful,411
- And whoever repents and does good Has truly turned to God With an (acceptable) conversion;
- 72. Those who witness no falsehood, and, if they pass by futility, and They pass by it With honourable (avoidance);
- 73. Those who, when they are Admonished with the Signs Of their Lord, droop not down \*\*\* At them as if they were Deaf or blind:
- 74. And these who pray,
  "Our Lord! Grant unto us
  Wives and offspring who will be
  The comfort of our eyes, NIA

نهناعف الدالمثنائ بوترالية بنو المنظرة والمنظرة والمنطقة المنطقة والمنطقة والم

۞ وَالَّذِينَ مَثُولُوكِ رَبَّنَا هَبُلَنَا مِنْ ٱذْوَاجِنَا وَيُزِيّنُونَا فَرَزَآغَيْنِ

- 3179. The three crimes just mentioned are specially detestable and Infamous, and as Ignominy will be added to other punishments, the penalty will be double that of ordinary punishment.
- 3130. But even in the case of great crimes, if there is true repentance as tested by a changed life in conduct, God's Mercy is available, and it will transform the repentant's nature from evil to good.
- 3131. Witness no falsehood has two significations, both implied in this passage: (1) those who give no evidence that is false; and (2) those who do not assist at anything which implies fraud or falsehood.
- 3132. There is not only condemnation of positive faisehood or of being mixed up with things implying faisehood; but fulfillities—wain random talk, unedifying jokes, useless show, etc.—are all condemned. If a good man finds himself in such an affair, he must withdraw from it in an honourable, dignified way, not in a fussy arrogant way.
- 3133. Kharra may mean: to fall down, to snore, to droop down as if the person were bored or inattentive, or did not wish to see or hear or pay attention.
- 334. We must also pray for the maintenance of God's Law after us, through our wives and descendants: in our eyes they should not be mere accidents or play-things, but a real comfort and fulldiment of our spiritual longings. Perhaps, through them, as well through ourselves, we may, by God's grace, be able to give a lead for truth and righteousness.

044

(٢٥) سورة الفرقان

And give, us (the grace)
To lead the righteous." 34.6

75. Those are the ones who
Will be rewarded with
The highest place in heaven,
Because of their patient constancy:
Therein shall they be met
With salutations and peace.

- 76. Dwelling therein; —how beautiful An abode and place of rest!
- 77. 

  May Lord is not uneasy
  Because of you if ye call not on
  Him:
  But ye have indeed rejected
  (Him), and soon will come
  The inevitable (punishment)!"

٥ أُولِيَّا لَهُمَّا أَنْ الْفُرْمَةَ فِي اَصَبْرُهِا لِيُلِقَرِّكَ فِهَا لَيْفَةً وَسَلَنًا

خلين فيها مستنده مستفراً ومفتامًا
 فاما يغير فا بكر زيا لولاد تا وصحةً فقد كذر المناه



<sup>3135.</sup> Let us recapitulate the virtues of the true servants of God: (1) they are humble and forbearing to those below then in spiritual worth; (2) they are constantly, by adoration, in touch with God; (3) they always remember the Judgment in the Herealter; (4) they are moderate in all things; (5) they avoid treason to God, to their fellow-creatures, and to themselves; (6) they give a wide borth not only to falsehood but to fullity; (7) they pay attention, both in mind and manner, to the Signs of their Lord; (8) their ambition is to bring up their families in righteousness and to lead in all good. A fine code of individual and social ethies, a ladder of spiritual development, open to all.

<sup>3136.</sup> Let not the wicked think that it causes God any annoyance or uneasiness if they do not serve or worship Him. He is high above all needs. But He turns in His Mercy to all who call on Him For those who arrogantly reject Him, the spiritual consequences (the Hell of spiritual misery and degradation) are inevitable, and must soon come to pass.

# INTRODUCTION TO SURA XXVI (Shu'arāa).

This Sūra begins a new series of four Sūras (xxvi.xxix), which illustrate the contrast between the spirit of Prophecy and spiritual Light and the reactions to it in the communities among whom it appeared, by going back to old Prophets and the stories of the Past, as explained in the Introduction to S. xvii.

In this particular Sūra we have the story of Moses in his fight with Pharaoh and of Pharaoh's discomfiture. Other Prophets mentioned are Abraham, Noah, Hūd, Salih, Lūt, and Shu'aib. The lesson is drawn that the Qurán is a continuation and fulfilment of previous Revelations, and is pure Troth, unlike the poetry of vain poets.

Chronologically the S0ra belongs to the middle Meccan period, when the contact of the Light of Prophecy with the milieu of Pagan Mecca was testing the Meccans in their most arrogant mood.

Summary.—The conflict of Unbelief with Truth is vain: so was the conflict of Pharaoh with Moses: Pharaoh's magicians bowed to the Truth, and Pharaoh and his hosts were drowned (xxvi, 1-69, and C. 164).

Nor did Abraham's people gain anything by their resisting the Truth he preached, and Noah's people perished by their Unbelief (xxvi, 70-122, and C. 165).

Hud warned his people against reliance on their material strength, and Salini gainst sacrilege, but in both cases the evil ones were brought low (xxvi. 123-159, and C. 166).

L8; had to deal with unspeakable crimes, and Shu'aih against dishonest dealings and mischief; their teaching was rejected, but the rejecters were wiped, out (xxvi. 160-191, and C. 167).

So, when the spirit of Prophecy came to Mecca, it was resisted by the votaties of Evil: but Truth is not like vain poetry, and must triumph at last (xxvi. 192.277, and C. 168).

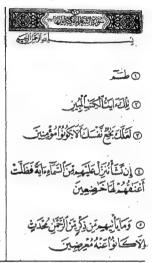
C. 164.—God's Plan works uncessingly: His Light
(xxvi. 1-69.) Shines none the less brightly, because some
Reject it or mock at it. Moses was freed
From all fear when God gave him His Signs
And sent him to Pharaoh: he boldly
Proclaimed the Message, and won the wise ones
Of Egypt: the rejecters, with Pharaoh, perished,
And their heritage passed to worthier hands.

Stira XXVI.

Shu'arāa, or The Poets:

In the name of God, Most Gracious,
Most Merciful.

- 1. Me a. Sin. Mim. 3147
- 2. These are Verses of the Book That makes (things) clear. 3138
- It may be thou frettest
   Thy soul with grief, that they also Do not become Believers.
- 4. If (such) were Our Will, 310 We could send down to them From the sky a Sign, To which they would bend Their necks in humility.
- But there comes not
   To them a newly-revealed
   Message from (God) Most Gracious,
   But they turn away therefrom.



3137. This is a combination of three Abbreviated Letters, as to which, generally, see Appendix I, printed at the end of S. in. This particular combination occurs here and at the head of S. xxviii, while the intervening Shra xxvii has it in the syncopated form 7a Sin. None of the explanatory conjectures which I have seen carries conviction to me. If the letters stand for 7ax+iShith (Mount Sinai) and Mikid (Moese), whose story fills a large part of this Stra, why is the letter Aliro mitted in S. xxvii, where the same meaning would apply? There is, however, one fact to which I should like to draw attention. There are eleven sections in this Stra, and eight of them and with the word Rahm (with the final Miki). The three exceptions are sections 2 and 3, and section 11 But sections 2 and 3 are part of the story of Moese, which is completed in section 4, and thatends with "Rahm". The main argument in section 11 lends at verse 217, which ends with Rahm. We can say that the whole Stra is based on a refrain ending in the word "Rahm". Whether this has any bearing on our present enquiry I cannot say. My own position is that where we falve material, we should pursue our researches, but we should never be dogmatic in such matters, as some Mysteries can never to solved by mere research.

3138, Cf. v. 17, and n. 716. The comparison of God's revelation with Light is continued.

3139, "They" are the Pagans of Mecca. From a human point of view it was a great disappointment to God's Apostle in the middle period of his Meccan ministry that the Meccans could not be brought to believe in the Truth.

3140. If it had been God's Will and Plan to force people's will, Hecould quite easily have forced the Meccans. But His Will and Plan work differently. His revelation is meant to train man's own will so that it conforms to God's beneficent purpose.

## [ S. xxvi. 6-12.

- 6. They have indeed rejected (The Message): so they will Know soon (enough) the truth Of what they mocked at 1 3141
- 7. Do they not look
  At the earth,—how many
  Noble things of all kinds
  We have produced therein? 444
- 8. Verily, in this is a Sign: But most of them Do not believe.
- And verily, thy Lord
   Is He, the Exalted in Might, Most Merciful.

### SECTION 2.

- 10. Behold, thy Lord called Moses: "Go to the people Of iniquity,—
- 11. "The people of Pharaoh: Will they not fear God?"
- 12. He said: "O my Lord!
  I do fear that they
  Will charge me with falsehood:

مَعَذَفَ ذَبُولَ فَتَمِنَا أَيْهِ عِنْ أَنْتَهَوْاً
 مَاكَا أُولِيهِ مَيْسَتَهُ عُولُونَ
 أَوَلَّذَ بَرُواْ إِلَىٰ الْأَرْضِ كَالْمَشْتَ فَيْسَاءِن
 عَلَىٰ ذَوْجِ كَرِيعٍ
 إن أَنْ تَعْلَىٰ الْمُؤْلِلَةِ لَكُمْةً وَمَاكَانَا كُفُورُهُم
 وَانَ ذَبَالَ أَمْوَالُمْ يُؤْلِزَ حَيْمُ
 وَانَ ذَبَالَ أَمْوَالُمْ يَهُولُونَ حَيْمُ

۵ قاذناد حاربُل كُوسَى أَنِاف الْقَوْرَ
 الظاليين
 ق رَفِيَوْنَ أَنْ يَنَقُونَ
 ق اَر فِيْ عَوْنَ أَنْ يَنَقُونَ
 ق اَل رَبِيا إِنْ آَنَا الْمَانَ بَكَوْنَونِ

3141. They may laugh at God's Message of righteousners, but they will soon see the power of Truth and realuse therreal significance of the movement which they opposed. Where were the Pagans of Mecca after Badr, and still more, after the bloodless surrender of Mecca? And the meaning may be applied universally in all history.

3142. If evil has a little.run in this life, let them not run away with the notion that the world is for exit. They have only to look round at the physical and moral world around them, and they would be undeceived. But they are bland and without the Faith (the Light) which would open their eyes.

343. One Who is able to carry out all His Will and Plans. See n. 2818 to xxii. 40.

3144. The part of the story of Moses told here is how Moses felt diffident about undertaking his commission; how God reassured him; how he want to Pharaoh with "the Signs"; how Pharaoh and his people rejected him; how their blasphemy recolled on themselves, but the cause of God triumphed; in other words the point here is the reaction of a wicked people to the Light that was held up to them, considered in its relation to the mind of God's Messenger.

13. "My breast will be straitened. 3143 And my speech may not go (Smoothly): so send unto Aaron.

- 14. "And (further), they have A charge of crime against me; ""
  And I fear they may
  Slav me."
- 15. God said: "By no means! Proceed then, both of you, With Our Signs; We Are with you, and will Listen (to your call).
- 16. "So go forth, both of you, To Pharaoh, and say: 'We have been sent By the Lord and Cherisher Of the Worlds:
- 17. "'Send thou with us.
  The Children of Israel.'"
- 18. (Pharaoh) said: "Did we not 3447 Cherish thee as a child Among us, and didst thou not Stay in our midst Many years of thy life?

وَيَضِينُ صَدْدِى كَالاً يَعْلَلُ لِيسَانِي
 وَلَوْمِيلُ لِلْكُوْرِينَ
 وَلَمْ يَعْلَ رَنُكُ فَأَخَا فُلَ أَن يَفْنَا لُونِ

قَالَكُلَاقَأَدْهِبَا إِلَيْنَأَ أَيْامَعَكُم
 مُشْتَهِعُونَ

۵ مايشارعون مقولا إِنَّا رَسُوكُ رَيِّالْمَالِمِينَ ۵ أَنَّا رُسِلْمَعَنَا بَيْ إِنْسَرَّا

۞ فَالْأَذُرُبَيْكَ فِينَا تِلِيمًا وَلِيثَنَفِينَا مِنْعُمُ لِدُسِينِ

3145. As we should say in English, "My heart would fail me, and my tongue cleave to my mouth." Moses had an impediment in his speech, and his mission was risky: see next note. But God's Plan works in wondrous ways. Asron was given to assist him n his mission, and Moses's shortcomings were transformed by God's grace into power, so that he became the most powerful leader of Israel.

3146. Moses was brought up in the palace of Pharaoh, as narrated in his personal story in xx. 39.40 and n 2563. When he was grown-up he saw an Egyptian smitting an Israelite, and as the Israelites were being generally oppressed by the Egyptians. Mores's anger was roused, and he siew the Egyptian. He then fied to the Midianite country in the Sinai pennifula, where he received the divine commission. But the charge of slaying the Egyptian was hanging against him. He was also apparently quick-tempered. But God's grace cured his temper and he became wise; his impediment in speech, for he stood up boldly to speak to Pharaoh; and his fear, for he dared the Egyptians with God's Signs, and they were afraid of him.

3147. There is here a little play of wit on the part of Pharaoh. When Moses speaks of the "Lord and Cherisher of the Worlds", Pharaoh says: "Who cherished you? Did we not bring you up as a child? Did yound grow up among us?" By implication Pharaoh suggests that he is the cherisher of Moses, and in any case Pharaoh laid claim to godhead himself.

19. "And thou didst a deed
Of thine which (thou knowest) "I's
Thou didst, and thou art
An ungrateful (wretch)!"

20. Moses said: "I did it Then, when I was In error." 149

- 21. "So I fled from you (all)
  When I feared you; also
  But my, Lord has (since)
  Invested me with judgment
  (And wisdom) and appointed me
  As one of the apostles.
- 22. "And this is the favour "M With which thou dost Reproach me,—that thou Hast enslaved the Children Of Israel!"
- Pharaoh said: "And what Is the 'Lord and Cherisher Of the Worlds'?" \*\*\*\*

® وَفَعَلْتَ فَعْلَلَكَ الَّذِهِ فَعَلْكَ وَأَنتَ مِنَ الْكَلِمْدِينَ

ى قَالَ فَعَلْتُهَا إِنَّا وَأَنَا يُنَ الضَّا آيْنَ

۞ فَفَرَيْكُ مِنكُم لِمَا حِفْنَكُمْ فَوَهَبَ لِي رَبِّحُكُمَّا وَيَعَلَيْهِ مِزَالْمُرْسَلِينَ

> ۞ وَالْمِكَ اِمْتَةٌ ثَمَنُهَا عَلَيَّا اَدْعَبَدتُ يَخَافِتُونِيل

@ قَالَ فِرْعَوْنُ وَمَارَبُّ الْمُلْكِينَ

3148. Further, Pharaoh reminds Moses of his having slain the Egyptian, and taunts him: "You are not only a murderer: you are an ungrateful wretch" (using kāšr again in a double sense) "to have killed one of the trace that brought you up!"

3149, What is Moses's reply? He is no longer alread. He relia the whole truth, extenuating nothing in his own favour. "Yes I did it: hut I did it under au error." There are three implications in this: "(I) I was wrong in doing it in a temper and in being hasty: (2) I was wrong in taking the law into my own hands, but I repented, and asked for God's pardon (xxviii, 13-10); (3) that was at a time when I was under your influence, but since then I am a changed man, as God has called me."

.3150. He accounts for all his movements, much more than Pharaoh had asked for. He has nothing to hide. At that time he was under the influence of feat, and he had fied from him. Now he is serving God, the Lord of the Worlds. He has no fear; he is an apostle.

3131. Pharaoh had called Moses ungrateful and reproached him with all the favours which Moses had received from the Egyptians. "What favours?" he says; "Do you count it also as a favour to me that you have enslaved my brethren the Children of Israel?" Moses was now speaking as a most of God, not as an individual, Any individual favours he may have received were biotted out by the oppression of his people.

3152. Moses having eliminated all personalities, the argument now comes up to the highest plane of all,—the nature of God and His mercies. Moses had put forward this before, as implied in verse 16 above, but Pharaoh had twisted it into personalities. Now we come back to the real issue. It may have been in the same sitting, or it may have been in a later sitting.

- 24. (Moses) said: "The Lord And Cherisher of the heavens And the earth, and all between,— If ye want to be Ouite sure."
- 25. (Pharaoh) said to those Around: "Do ye not listen (To what he says)?" 3345.
- 26. (Moses) said: "Your Lord And the Lord of your fathers From the beginning!"
- 27. (Pharaoh) said: "Truly Your apostle who has been Sent to you is A veritable madman!" \*154.
- 28. (Moses) said: "Lord of the East And the West, and all between! If ye only had sense!"
- 29. (Pharaoh) said: "If thou Dost put forward any god Other than me, I will Certainly put thee in prison!" 3188
- 30. (Moses) said: "Even if I Showed you something Clear (and) convincing?" \*\*\*\*\*

3133. Moses had stried up the wrath of Pharanh both by putting forward the name of the One True God as against Pharanh's pretended godhead, and by suggesting that any man of judgment would understand God's majesty. While Pharanh turns to his people in indignation, Moses drives the nat in further: "He is the God of the heavens and the earth and all between: therefore He is also your God, and the God of your fathers from the beginning. Any other pretensions are false!"

3154. Pharaoh is further perturbed. In reply to Moses's statement that the One True God is also the Egyptians and of Pharaoh also, Pharaoh says sarcastically to his Court: "Look at this 'apostic' of yours; he seems to be mad!" But Moses is not abashed. He boldly rays what is the truth: "It is you who are mad! The God Whom I preach is the universal Lord,—of the East and of the West. He regions wherever you go!"

3155. Now we come to the crisis. Pharaoh threatens Moses with prison for treason. Moses remains calm and still argues: "What if I show you be miracle? Will it convince you that I am not mad, and that I have behind me the Lord of all jik Worlds?"

3156. The Egyptians were addicted to magic and sorcers, which was mostly falser. If a true miracle were shown to them, would they believe? Perhaps they would see the hollowness of their was magic. In fact this actually happened with the Egyptian sorcerers themselves and perhaps with the commonalty. But Pharaoh and his Court were too arrogant, and battened too much on frauds to yield to Truth.

- 31. (Pharaoh) said: "Show it then,
  If thou tellest the truth!"
- 32. So (Moses) threw his rod, And behold, it was A serpent, plain (for all to see)!
- 33. And he drew out his hand, And behold, it was white To all beholders! 31.37

## SECTION 3.

- (Pharaoh) said to the Chiefs \*\*\*
   Around him: "This is indeed
   A sorcerer well-versed:
- 35. "His plan is to get you out Of your land by his sorcery; Then what is it ye counsel?"
- 36. They said: "Keep him And his brother in suspense (For a while), and dispatch To the Cities heralds to collect -
- 37. "And bring up to thee
  All (our) sorcerers well-versed."
- 38. So the sorcerers were got Together for the appointment Of a day well-known, 3159
- 39. And the people were told:
  " Are ye (now) assembled?—
- 40. "That we may follow 3160
  The sorcerers (in religion)
  If they win?"

قَالَغَالِيهِ بِرِيَّ إِن كُسْدَوْنَ الصَّالِيفِينَ
 قَالْقَالِمِي الْمُسْدَانُ مُوسِنُ الصَّالِيفِينَ
 قَالْقَوْمَصَاهُ فَلِهَا فِي الْمُسْبَانُ مُوسِنُ مِن المُسْدِينَ مُسْبَانُ مُوسِنُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الله

٥ مار يولم حراه و إن مَا السَّامُ عَلِيهُ ٥ رُيدُان مُنْ يَهِ مَصَّمِ مِنْ أَنْ فِي كُمْ الْبِيغُوْمِهِ فَا فَا نَأْمُ مُونَ ٥ مَا لَوْمَ الْرَبِيةِ وَلَهَا مُواَرَّةً مِنْ فِلْلُمْمَ إِنْ

بَأْوْكَ بِسِكُ لِمَتَّا اِيَّلِيو
 بَأْوْكَ بِسِكُ لِمِتَّا اِيَّلِيو
 بَنْ بِمَ التَّمَةُ فِي لِمَانِةٍ بَوْمِيَّمَا لُوْمِ

وَفِيلَ لِلنّاسِ مَلْ أَنتُه جُمْقَيْعُونَ
 وَلَمْلَنَانَيْعُ النّقَرَةَ إِن كَاثُوا مُر
 النّار سنة

3157. Cf. vii 107-8. See the whole passage there, and the notes thereon.

3158. In vii, 109 it is the Chiefs who say this. The fact is that it was a general consultation, and this was the general feeling, expressed in words by each to the others.

3159. A day wall-known: a solemn-day of festival: see xx. 59. The object was to get together as a concourse of people as possible. It was confidently expected that the Egyptian socreetrs with all their organisation would win with their tricks against these amateur Israelites, and so the State cult of the worship of Pharzaoh would be fastened on the necks of the people more firmly than ever.

3160. See the last note. The people are to come and witness the triumph of the State religion, so that they may become the more obedient to Pharaoh and more compliant with the demands of the priests. The State religion included magic and the worship of Pharaoh.

- 41. So when the sorcerers arrived,
  They said to Pharaoh:
  "Of course—shall we have
  A (suitable) reward 2061
  If we win?"
- 42. He said: "Yea, (and more), For ye shall in that case Be (raised to posts) Nearest (to my person)."
- 43. Moses said to them:.
  "Throw ye—that which
  Ye are about to throw!" 3862
- 44. So they threw their ropes
  And their rods, and said:
  "By the might of Pharaoh,
  It is we who will
  Certainly win!" 2844
- 45. Then Moses threw his rod, When, behold, it straightway Swallows up all The falsehoods which they fake! 388
- MRhen did the sorcerers Fall down, prostrate in adoration,
- 47. Saying: "We believe In the Lord of the Worlds,
- 48, "The Lord of Moses and Aaron."

قالجاة التحقية قالوالفرغون إين لتا الجرا الدينة المختلفة المتحقية قالوك المتحقية المتحقي

@ قَالَ لَمُدُوْسَى ٱلْفُوامَا أَنْدُمُلْقُونَ

آنفوا حِبَالَمُـدُوعِينَيهُ فَم وَقَالُوا
 فِرَاهُ وَمَعُونَ إِنَّ القَنْ الْعَلْيهُ وَنَ

@ فَأَلْقَامُوسَىٰعَصَاءُ فَايِذَا هِمَالُلْقَتُ مَايَأْ فِكُونَ

٥ مَأْلَهُمَ السَّمَعَ مُ سَلَّمِهِ لِينَ

﴿ فَالْوَا الْمُقَايِرَةِ إِلْمُعَالَمِينَ

@ دَيِّهُ وُسَىٰ وَهُرُونَ

<sup>3161.</sup> There was no such thing as pure loyalty to an exploiting ruler like this Pharaoh. The sorcerers, who were probably also priests, were venal, and they hoped to establish their own hold on both king and people by the further enrichment of themselves and their order.

<sup>3162.</sup> The euphemism implies a taunt, as if Moses had said; "I know about your tricks! You pretend to throw ropes and rods, and make people believe they are snakes. But now come on!".

<sup>3163.</sup> Though Pharanh claimed to be a god, it is not likely that those nearest to him—his priests and soccerers—believed such a thing! But it was a game of mutual prefence before the world. And so they appeal to his "divine" power.

<sup>3164.</sup> The sorcerers' ropes and rods seemed to have become serpents, but the rod of Moses was mightier than all of them and quickly swallowed them up. So Truth is more powerful than tricks and will expose and destroy them.

- 49. Said (Pharaoh): "Believe ye In Him before I give You permission? Surely he Is your leader, who has Taught you sorcery! But soon shall ye know!
- 50. "Be sure I will cut off
  Your hands and your feet
  On opposite sides, and I
  Will cause you all
  To die on the cross!"
- 51. They said: "No matter! For us, we shall but Return to our Lord!
- 52. "Only, our desire is
  That our Lord will
  Forgive us our faults,
  That we may become
  Foremost among the Believers!" \*\*\*\*

SECTION 4.

- 53. By inspiration We told Moses:
  "Travel by night with
  My servants; for surely
  Ye shall be pursued."
- Then Pharaoh sent heralds To (all) the Cities.

قَالَ عَامَنُمُ الْمُؤْمِلُ اللّهِ اللهِ اللّهِ اللهِ اللهُ الل

@ • وَأَوْجِيْنَا إِلَاهِ سَنَّ أِنَّامُ مِيكِاوَكُولُ نَتَبِعُونَ هِ : أَنْهُ أَنْ فَالْآلُونِ حَنْدُ مِنْ

3165. The sorceres knew that they had met something very different from their tricks. God's spirit worked on them, and they pricesed the True God. As they represented the intelligence of legy to community, it may be presumed that they carried the intelligence of legy that the man perhaps some of the commonalty, who were impressed by the dramatic scene! Hence Pharaoh's anger, but it is the beginning of his decline!

3166. This is the core of the lesson-enforced in this passage. What was the reaction of the environment to the Light or Message of God? (I) It transformed Moses so that he became a fearless leader, one of the foremost in faith. (2) From men the Pharach and his corrupt rourt, it called forth obstinacy, splet, and all the tricks and soarse of Evil, but Evil was defeated on its own ground, (3) The very dupes of Evil were touched by the glorous Light of God, and they were ready to suffer tortures and death, their sole ambition (in their transformed state) being to be forement in Faith!

3167. The rest of the story—of the plagues of Egypt—is passed over as not germane to the present argument. We come now to the story of Israel leaving Egypt, pursued by Pharach Here again there are three contrasts: (I) the bind arrogance of the Egyptians, against the development of God's Plan; (I) the Faith of Moses, against the fears of his people; and (3) the final deliverance of the seed of righteousness, against the destruction of the boots of brute force.

- 954
- (٢٦) سورة الشعراء يَ مِهِينَ آ. مِرْثِينَ (سِرِ
  - و مَانَهُمْ لَنَا لَغَالِظُمْ وَ وَالْمُمُولِينَا لَغَالِظُمُ وَالْمُ
  - @ وَإِنَّا لِجَيْمِيمُ حَلْدِ رُولَ
- @ فَأَخْرَجَنَاهُم مِنْ جَنَاتٍ وَعُبُونِ
  - وَحُنُوزُومَتَامِ كَيْمِ
- ٩ كَذَٰ إِلَى وَأُوْرَثَنَهُ ابْنِيَ إِنْسَرَاءِ مِلْ
  - @ فَأَلْبَعُوْهُمُ مِثْشِرِفِينَ
  - ۵ مَلِكَ أَزَّتُهَ الْلِمَعْكَ إِن قَالَ الْمُعَدِّدُ مُوسَة إِنَّا لِكُذْ ذَكُوْرَكِ
    - ا وَالْكَالَّا إِنَّ مَعَى رَبِي سَكِمْدِينِ

 (Saying): "These (Israelites) Are but a small band,

- 56. " And they are raging Furiously against us;
- 57. "But we are a multitude Amply fore-warned."
- 58. So We expelled them 3969
  From gardens, springs,
- 59. Treasures, and every kind Of honourable position;
- 60. Thus it was, but
  We made the Children
  Of Israel inheritors xxxxi
  Of such things.
- So they pursued them and At sunrise.
- 62. And when the two bodies Saw each other, the people Of Moses said: "We are Sure to be overtaken."
- 63. (Moses) said:" By no means!.

  My Lord is with me!

  Soon will He guide me!" sail

3168 In deference to almost unanimous authority I have translated this passage (verses 58-60) as if it were a parenthelical statement of God's purpose. Personally I prefet another construction. According to that, verses 8-59 will be part of Pharach's proclamation: "We have dispossessed the Israelites from everything good in the land, and made them our slaves"; and verse 60 only will be parenthetical: "Poor ignorant men! you may oppress those who are helpless, but We (£.6, God) have decreed that they shall inherit all these things", as they certainly did (for a time) in the Land of Promise. Palestine.

3160 The Children of Israel certainty inherited the gardens, springs, treasures, and honourable postions in Palestine after many years' wanderings in the wilderness. But when they were false to God, they lost them again, and knother people (the Muslims) inherited them when they were true in Faith. These latter not only inherited Palestine but also Egypt, and the old Pharaonic power and institutions were fost for ever. "Of such finings": itiergily, "of them"

3170. The story is here resumed after the parenthesis of verses 58-60.

3171. Gaias ms: i.e., show me some way of escape from danger. This actually happened for Pharaoh's host was drowned. The faith of Moses stands in strong contrast to the fears of his people.

C. 165.1

- 64. Then We told Moses
  By inspiration: "Strike
  The sea with thy rod."
  So it divided, and each
  Separate part became
  Like the huge, firm mass
  Of a mountain.
- 65. And 'We made the other Party approach thither. 1873
- 66. We delivered Moses and all Who were with him:
- 67. But We drowned the others.
- 68. Verily in this is a Sign:
  But most of them
  Do not believe 317
- 69. And verily thy Lord Is He, the Exalted in Might, Most Merciful. 1176

أَنْ تَنْ اَلْاُمُوسَ الْاَضْ الْمُوسَ الْمُضَالَةُ الْمُوسَ الْمُضَالَةُ الْمُؤْمِنُ الْمُضَالَةُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِ اللْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِي اللْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِ الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِ الْمُؤْمِنِي الْمُؤْمِ الْم

C. 165.— Abraham patiently argued with his people
(xxvi 70-121.)

About God's Truth; prayed for wisdom
And righteousness, for himself, his father,
And future generations; and taught Truth
About the Hereafter-A Noah prached
To a world of Unfaith, and would not reject
The humble and lowly: his arrogant rejecters
Were brought low: in him and his following
Were vindicated God's righteous Purpose and Mercy.

# SECTION 5.

70. 河 nd rehearse to them
(Something of) Abraham's story. and



3172. The miracle was twofold: (1) Moses with his people passed safely through the sea; and (2) Pharaoh and his great host were driwned in the sea

3173. As it was then, so it is now. In spite of the obvious Signs of God, people who are blind in their obstinate resistance to Truth accomplish their own destruction, while humble, persecuted men of Faith are transformed by the Light of God, and obtain salvation.

3174, Nothing that the powers of Evil can do, will ever defeat the merciful Purpose of God. Evil, in resisting good, will effect its own destruction.

3175. For the argument of this Stira the incidents in Abraham's life are not relevant and are not mentioned. What is mentioned is: (1) the steps by which he taught about the sin of false worship, in the form of a Dialogue; (2) the aims of a righteous man not only in his individual life, but for his ancestors and posterity, in the form of a Praver; and (3) a picture of the Future Judgment, in the form of a vision. (1) is covered by verses 70-82; (2) by 83-97; and (3) by 88-73; and (3) by 86-73.

71. Behold, he said
To his father and his people:
"What worship ye?"

72. They said: "We worship Idols, and we remain constantly has In attendance on them,"

73. He said: "Do they listen To you when ye call (on them), Or do you good or harm?"

74. They said: "Nay, but we Found our fathers doing Thus (what we do)."

75. He said: "Do ye then See whom ye have been Worshipping,—

76. "Ye and your fathers before you?-

77, "For they are enemies to me; ""

Not so the Lord and Cherisher

Of the Worlds;

78, "Who created me, and It is He who guides me;

79. "Who gives me food and drink,

80. "And when I am ill, It is He who cures me;

81. "Who will cause me to die, And then to live (again); إِذْقَالَ لِأَبِيهِ وَقَوْمِيهِ عَالَمْبُدُونَ

قَالُوْا نَشْبُلُأَصْنَالُمَّا فَنَظَلُ لَمَا عَنْكِ فِينَ.

﴿ فَالْهَلْ بَسْمَعُونَكُمْ إِذْ نَدْعُونَ أَوْ بَسْفُعُونَكُمْ أَوْيَصَنْرُونَ تَارِينَ مُعْلِكُمْ أَوْيَصَنْرُونَ

قَالَ أَوْمَ يَنْدُمُ الْكُنْدُ تَعْبُدُونَ
 قَالَ أَوْمَ يَنْدُمُ الْكُنْدُ تَعْبُدُونَ

اَنْ وَوَالْاَ وَعُكُوا لَأَهْ لَمُونَ
 اَنْ وَمَدُولُ إِلَى الْأَهْ لَمُونَ
 اَنْ فَدْ مَدُولُ إِلَى الْإِرْمَةِ الْمَالَمِينَ

الْذَى خَلَقِينِ فَهُو يَهْدِينِ

وَالْذِي هُوَيُطْعِشْنِي وَيَسْفِينِ

@ وَإِذَا مَرِمِنْتُ فَهُ وَكَنْفِينِ

۞ ۗ وَٱلْمَذِي بُيسُنِي ثُسَعَ بُحْيِينِ

<sup>3176.</sup> They want to show their frue and assiduous devotion. But Abraham goes at once to the heart of the matter by asking: "To whom is your devotion paid? Is the object worthy of it?"

<sup>317. &#</sup>x27;The things that you worship are enemies to mankind: let me testify from my own personal experience: they are enemies to me: they can do me no good, but would lead me astray. Contrast with their impotence or their power of mischief the One True God Whom I worship: He created me and all the Worlds: He cherishes me and guides me; He takes care of me; and when I die, He will give me new life; He will forgive me and grant me final Salvation. Will you then come to this true worship? How can you doubt, after seeing the contrast to the one with the other? Is it not as the contrast between Light and Darknese?'

- 82. "And who, I hope, Will forgive me my faults On the Day of Judgment...
- 83, " my Lord bestow wisdom sin On me, and join me With the righteous:
- 84. "Grant me honourable mention On the tongue of truth <sup>3179</sup> Among the latest (generations);
- 85. " Make me one of the inheritors Of the Garden of Bliss:
- 86. "Forgive my father, for that He is among those astray;
- 87. "And let me not be In disgrace on the Day When (men) will be raised up ;—
- 88. "Me he Day whereon neither ""
  Wealth nor sons will avail,
- 89. "But only he (will prosper) That brings to God A sound heart:
- 90. "To the righteous, the Garden Will be brought near, 3381

3178. Having shown clearly the distinction between the False and the True, Abraham now shows in the form of a Prayer what his immost wishes are. (1) He wants his own soul enlightened with divine wisdom, and (2) has heart and life filled with righteousness; (3) he will not be content with working for himself or his own generation; his view extends to all future generations; (4) and of course he wishes to attain the goal of the righteous, the Garden of the Bliss of the Divine Countenance; but he is not content with this; for (5) he wants his father and relatives to share in his spiritual joy, so that he can proudly see all whom he can reach, in an honourable station (contrasted with disprace) on the Day of Judgment.

3179. Cf. xig. 50. The whole of the passage about Abraham there may be compared with this passage.

3180. Now we have a vision of the Day of Judgment. Nothing will then avail except a pure heart; all sorts of the so-called "good deeds" of this world, without the motive of purity, will be useless. The contrast of the Garden of Bliss with the Fire of Misery will be plainly visible. Evil will be shown in its true colours,—isolated, helplets, cursing and despairing; and all chances will then have been lost.

3181. The Good will only see good (the Garden of Bliss), and the Evil will only see evil (the Fire of Hell). The type of this contrast is shown to us in the world of our spiritual sense even in this life.

5. xxvi. 91-100.1

(٢٦) سورة الشعراء ﴿ وَيُرَزَكِ ٱلْجَكِيمُ لِلْغَاوِينَ

- 91. "And to those straying in Evil, : The Fire will be placed in full view;
- 92. "And it shall be said To them: "Where are The (gods) ye worshipped—
- 93. " Besides God? Can they Help you or help themselves?
- 94. "Then they will be thrown Headlong into the (Fire),— They and those straying life In Evil.
- 95. "And the whole hosts Of Iblis together.
- 96. "They will say there In their mutual bickerings:
- 97. " By God, we were truly
  In an error manifest, ""
- 98. "' When we held you as equals With the Lord of the Worlds;
- 99, " 'And our seducers were Only those who were Steeped in guilt, stee
- 100. "' Now, then, we have none To intercede (for us).

@ وَفِيلَ لَمُنْ أَنْهَا كُنْتُهُ فَمْهُ دُونَ

﴿ مِنْ وُنِاللَّهِ مَلْ مَسُرُونَكُمْ
 أَوْنِلْمُونَكُمْ
 ﴿ وَكُنْ مَكْمُ وَلَيْهَا مُؤَلِّلْمَا أَمُونَا لَمَا أَلَى الْمُؤَلِّمَا أَمُؤَلِّلْمَا أَمُونَا لَمَا أَلَى الْمُؤْلِمَةِ الْمُؤْلِمِينَا الْمُؤْلِمَةِ الْمُؤْلِمَةِ الْمُؤْلِمِينَا اللَّهِ اللَّهِ مِنْ اللَّهُ وَالْمُعْلَى اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهِ نَا عَلَيْنَا اللَّهِ مِنْ اللَّهِيلِي اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِي مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّالْمِي مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّمْ مِنْ اللَّهِ مِنْ ا

@ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

@ قَالُواْ وَهُمْ فِيكَا يَغْلَمُهُ وَتُ

® تَأْتَوِ إِنكُنَاكُونَ لَا إِنْ الْمِيْدِينِ

﴿ إِذْنُتُونِكُمْ بِرَبِّ ٱلْمُالِمِينَ

@ وَمَا أَصَلُنَا لِاَ ٱلْمُعْيِمُونَ

﴿ فَأَلْنَا مِنْ شَلْفِعِينَ

3184. They now see that the people who seduced them were themselves evil and subject to the penalties of evil, and their seductions were frauds. They feel that they ought to have seen it before. For who would deliberately follow the paths of those condemned to misery and punishment? How simple they were not to see the true character of their seducers, though they had been warned again and again against them! It was their own folly that made them accept such obviously false guidance!

<sup>3182.</sup> The false gods, being devils or personified false fancies, will be all involved in the punishment of Hell, together with their worshippers, and the ultimate sources of evil, the hosts of biblior Statan.

<sup>3183,</sup> Error manifest: 'our error is now plainly manifest, but it should have been manifest to us been the stop is too late, because the Signs of God were always around us.' This will be said by the ungodly, whose yes will then be fully opened.

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(۲۱) سورة الشعراء

® وَلَامَدِينِ عَيْدِهِ

﴿ فَلَوْ أَنَّ لَنَّا كُنَّ مَنْكُونَ مِنَ ٱلْمُؤْمِنِينَ

۞ إنَّ فِهِ ذَٰلِكَ لَأَيَّهُ وَمَاكَانَأَكُمَّ مُؤْمِرُ مُؤْمِنِينِ ۞ وَإِنْ تَبْلَتُ لِمُوْلَفِيْزِنُ الْجَيْمُ

@ كَذَبَّنْ قَوْمُ نُوْجِ ٱلْزُسِيلِينَ

إِذْ فَالَكُمْ أَنْ كُو مُمْ رُنُونَ الْاَتَّقَاقُونَ

﴿ إِنِّي كُمُ زَسُولًا فِينٌ

و فَأَنْفُوا اللَّهُ وَأَطِيعُونِ

© قَمَّا أَنْفَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ انْ أَجْرَعُ إِنَّ عَالِيَ الْمُلْكِينَ

101. " Nor a single friend To feel (for us).

102. " 'Now if we only had A chance of return, We shall truly be Of those who believe!' 22 3355

103. We erily in this is a Sign But most of them Do not believe.

104. And verily thy Lord Is He, the Exalted in Might, Most Merciful.

SECTION 6.

 The people of Noah rejected The apostles.

106. Behold, their brother Noah \*\*166 Said to them: "Will ye not Fear (God)?

107. "I am to you an apostle Worthy of all trust; aler

108. "So fear God, and obey me.

IO9. "No reward do I ask Of you for it: my reward Is only from the Lord Of the Worlds;

3185. This apparent longing for a chance of return is dishonest. If they were sent back, they would certainly return to their evil ways: vi. 27-28. Besides, they have had numerous chances already in this life, and they have used them for mischief or evil.

3186. Noah's generation had lost all faith and abandoned themselves to evil. They had rejected the Message of apostles previously sent to the world. Noah was sent to them as one of themselves ("their brother"). His life was open before them: he had proved himself pure in heart and conduct (like the holy Apostle of Arabia long after him), and worthy of every trust. Would they fear God and follow his advice? They could see that he had no ends of his own to serve. Would they not listen to him?

3187. A min = one to whom a trust has been given, with several shades of meaning implied:  $e.\hat{x}$ , (1) worthy of trust, (2) bound to deliver his Message, (3) bound to act entirely as directed by the trust, as a prophet is bound to give only the Message of God, and not add anything of his own, and (4) not seeking any interest of his own.

(٢٦) سورة الشعراء

110. "So fear God, and obey me." 3100

- 112. He said: "And what Do I know as to What they do?
- 113, "Their account is only With my Lord, if ye Could (but) understand.
- 114. "I am not one to drive away Those who believe. 5190
- 115. "I am sent only To warn plainly in public."
- 116. They said: "If thou Desist not, O Noah! Thou shalt be stoned (to death)." 3184
- 117. He said: "O my Lord!

  Truly my people have
  Rejected me.
- 118. "Judge thou, then, between me And them openly, and deliver

آفَقُوا أَلْفَةَ وَآطِيعُونِ
 أَوْلُوا أَنْوَيْنُ لِكَ وَآتَبَعَكَ
 أَلْأَرْذَنُونَ
 هَا لَمَارَةً مَا عَلَكُ اللّهِ وَالنّبَعَلَانَ
 هَا لَمَ وَمَاعِلُمُ عَلَكُ الْإِنْفِيمَالُونَ

@ إِنْجِيَابُهُمْ إِلَا عَلَىٰ رَبِّى لَوْنَسَنْعُمُ وَنَ

@ وَمَا أَنَا بِطَارِدِ ٱلْمُوْمِنِينَ

@ إِنْ أَنَا لِكَ نَدِيرٌ مِنْ يِنْ

قَالُوالَمِن لَرْنَتَه يَنْوُحُ لَنَكُونَنَ
 يَنَالُمْخُومِينَ

90,490,05

3188. Note how the repetition rounds off the argument. See n. 3186 above.

3189. The leaders of the people are speaking, as the Quraish leaders spoke in the time of the holy Prophet. "We know that thou hast been trustwoirthy in thy life. But look at the 'tag rag and bob tall' that follow thee! Dost thou expect us to be like them or to be classed with them?" His answer was: "I know nothing against them; if they have done any wrong, or are only hypocrites, they are answerable to God; how can I drive them away from me, seeing that I am expressly-sent to admonish all people?"

3100. Cf. xi. 29. All people who have faith have the right to come and listen to God's Word and receive God's Mercy, whether they are publicans and singers, "Harijans" and low-caste men, men of "superior" or "inferior" races. The man of God welcomes them all, as His Message has to shine before the whole world.

3191. Two other cases occur to me where prophets of God were threatened with death by stoning: one was Abraham (xix, 46), and the other was Shu'aib (xi. 91). In neither case did the threats deter them from carrying out their mission. On the contrary the threats recoiled on those who threatened. So also did it happen in the case of Noah and the holy Prophet.

I'S. XXVI. 118-124

C. 166.1

041

٢٦) سورة الشعراء

Me and those of the Believers Who are with me."

- 119. So We delivered him And those with him, In the Ark filled (With all creatures). SIGN
- 120. Thereafter We drowned those Who remained behind.
- 121. Verily in this is a Sign:
  But most of them
  Do not believe. \*\*\*

  \*\*But most of them
  Do not believe. \*\*\*\*

  \*\*But most of them
  Do not believe. \*\*\*\*

  \*\*But most of them
  Do not believe. \*\*\*\*

  \*\*But most of them
  Do not believe. \*\*\*

  \*\*But most of them
  Do not believe. \*\*

  \*\*But most of them
  Do not believe. \*
- 122. And verily thy Lord Is He, the Exalted in Might, Most Merciful.

ا كَنْ يَعْمَرُنَا لَوْهُ خِينَ اللهُ الل

C. 166.— The 'Ad were addicted to arrogance;

(xxvl. 123-150) They exulted in material strength

And possessions, and had no faith but in force:

They were brought low, as were the Thamüd,

Who gave way to extravagance, and were guilty

Of sacrilege in destroying a symbol

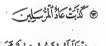
Of justice and fair-dealing: their repentance

Was too late: they were blotted out

Of the earth for the mischief they had made.

### SECTION 7.

- 123. The 'Ad (people) rejected \*\*\*\*
  The apostles,
- 124. Behold, their brother Had Said to them: "Will ye not Fear (God)?



3192. The story of Noah's Flood is told in xt. 3648. Here the point emphasized is Noah's patience and constancy against threats, and the triumph and preservation of God's Truth even though the world was ranged against the

3193. This and the following verse run like a refrain throughout this Sūra, and give the key-note to the subject-matter; how the Message of God is preached, how it is rejected in all ages, and how it triumphs at last, through the Mercy of God. See xxvi. 89, 86-89, 103-104, here (121-122, 139-140, 138-159, 174-175, and 190-19). There are minor refrains, like echoes in music, which will reveal themselves to the careful student.

3194. See n 1040 to vif. 65 for the 'Ad people and their location. Here the emphasis is on the fact that they were materialists believing in brute force, and felt secure in their fortresses and resources, but were found quite helpless when God's Alessage came and they rejected it.

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(۲۱) سورة الشعراء

@ إِنْ لَكُ وْرَسُولُ أَمِيْنَ

Worthy of all trust': 3110

126. "So fear God and obey me.

125, "I am to you an apostle

127. "No reward do I ask
Of you for it: my reward
Is only from the Lord
Of the Worlds.

128. "Do ye build a landmark On every high place To amuse yourselves?

129. "And do ye get for yourselves Fine buildings in the hope Of living therein (for ever)?

130. "And when ye exert Your strong hand, Do ye do it like men Of absolute power?"

131. "Now fear God, and obey me." me.

132. "Yea, fear Him Who Has bestowed on you Freely all that ye know. "1880

133. "Freely has He bestowed On you cattle and sons.— هَ فَأَنْفُوا اللهُ وَاللِّيمُونِ
 وَمِّمَا أَنْتَلَكُوْمَلُكُومِنَا أَجْرِ إِنْ أَجْرِ إِنْ أَجْرِ عَلَمَا
 عَلَىٰ الْمَلْمِينَ

® وَيُغِيَّدُونَ مَعَمَانِعَ لَعَلَّكُ مُغَنِّدُونَ

@ وَإِنَّا لِعَلَيْنُهُ مِنْ لِمُنْكُمْ مُنْ مِنْكَالِينَ

اللَّهُ وَأَلْمِهُ وَأَطِيعُونِ
 وَاتَقُوا الَّذِي أَمَدُكُمُ مِنَا تَعْلَوُنَ

المَنْكُم بِأَنْسُلِهِ وَيَنِينَ

3195. See n. 3187 to EEV. 107 above.

3196. Any merely material civilisation prides itself on show and parade. Its votaries scatter monuments for all sorts of things in conspicuous places—monuments which commemorate deeds and events which are forgotten in a few generations to 7. Shelley's poem on Ozymandias: "I am Ozymandias. King of Kings! Look on my works, ye mighty, and despair [.....Boundless and bars the lonely and level sands stretch far away."

3197, "Without any responsibility or consideration for those who come within your power?"

3198. See n. 3186 above.

all99. The gifts are described generally, immaterial and material. "All that ye know" includes not nolly material things, but knowledge and the faculties by which knowledge may be used for human well-being, all that makes life beautiful and refined, "Cattle" means wealth generally, and "sons" means population and man-nower. "Gardens and Springs" are things that contribute to the delight and pleasure of man.

134, "And Gardens and Springs.

135. "Truly I fear for you The Penalty of a Great Day." Som

- 137. "This is no other than A customary device Of the ancients, ""
- 138. "And we are not the ones
  To receive Pains and Penalties!"
- 139. So they rejected him, And We destroyed them. Verily in this is a Sign: But most of them: Do not believe.
- 140. And verily thy Lord Is He, the Exalted in Might, Most Mercital.

SECTION 8.

141. The Thamtd (people) rejected 2000

The apostles,

® وَجَنَّنْتٍ وَعُيُونٍ

@ وَإِن مَن اللهِ ال

﴿ إِنْ هَالْمَا إِلَّا خُلُقُ الْأَوْلِينَ

@ وَمَا نَحْنُ يُعَذِّينِ

فَكِذَ أَبُوهُ فَأَهْلَكُ نَهُمُ إِنَّهِ
 ذَٰإِلَى لَأَيْهُ وَمَاكَا نَاكُ فَأَهُمُ مُؤْمِنِينَ

وَاذَرَبَكَ لَمُوالْمِزَرُ الرَّحِيمُ

﴿ كَذَبَّتُ مُؤْدُ ٱلْأَنْسَلِينَ

3200. "But you have misused all those gifts, and you will suffer the inevitable penalties for your misuse and for your ingratitude,"

330. "We are not going to attend to you whether you preach to us or not." The construction of the second clause, 'or be not among our admonshern' is a rapie; cut at Hidd, as if they had said: "Oh yes! we have heard pienty of admonshern like you!" See the next verse.

3202. They said, as many of our modern enemies of religion say, "you are only reviving an ancient superstition, a dope of the crowd; there is no such thing as a Hereafter, or the sort of punishments you denounce!"

3203. For the Themtol people see n. 1043 to vit, 73. They were great builders in stone and a people with agricultural wealth, but they were an exclusive people and oppressed the poor. The point emphasized here is: "How long will your wealth last, especially if you depress your own people and dishonour God's Signs by sacrilege?" The inscriptions on the Thamtol remains of rock-cut buildings in Al-Biff are described in Appendix IX at the end of this Signs.

142. Behold, their brother Şalih Said to them: "Will you not Fear (God)?

- 143. "I am to you an apostle Worthy of all trust,
- 144." So fear God; and obey me.
- 145. "No reward do I ask Of you for it: my reward Is only from the Lord Of the Worlds.
- 146. "Will ye be left secure, In (the enjoyment of) all That ye have here?—
- 147. "Gardens and Springs,
- 148. "And corn-fields and date palms
  With spathes near breaking bos
  (With the weight of fruit)?
- 149. "And ye carve houses Out of (rocky) mountains With great skill.
- 150. " But fear God and obey me ;
- 151. "And follow not the bidding
  Of those who are extravagant,—200
- 152. "Who make mischief in the land, And mend not (their ways)."
- 153. They said: "Thou art only One of those bewitched!

﴿ إِذْ فَالَلْمُ أَخُومُ مُوصَالِحُ أَلَا لَتَعْوَلَ

@ إِنِ لَكُ دُرُسُولُ أَمِينُ

@ فَأَنْفُوا ٱللَّهُ وَأَطِيعُونِ

® وَمَّا اَنْتُلْکُمْدُ مَلَئِهِ وِمِنْ آجَمِیْرِانِ آجرِیم اِلاَعَلَىٰ رَبِنَالْمُعَالِمِینَ

اَلْنُرْكُونَ فِي مَامَلُهُنَّاءَ لِمِنْيَنَ

في تَجنّنتِ وَعَوُنٍ
 وَذُرُوعٍ وَتَغُلِطَلُمُ الْمَصنِيدُ

® وَتَغِنُونَ مِنَ أَيْكِالِيُونَا فَيْهِينَ

قَائَفُوا اللّهَ وَأَطِيعُونِ

@ وَلَا تُعْلِيغُوا أَمْرَ ٱلْسُرِغِينَ

@ ٱلذَينَ يُعْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُعْلِمُونَ

@ قَالَوُ إِنْمَا أَنْكَ مِنَ الْشُعَرِينَ

3204. The date palm flowers on a long spathe : when the flowers develop into fruit, the heavy ones hang with the load of fruit. The Thambd evidently were proud of their skill in producing corn and fruit and in hewing fine dwellings out of rocks, like the later dwellings of Roman times in the town of Petra.

3206. They are told: 'All your skill is very well; but cultivate virtue and do not follow the ways' of those who put forward extravaganci claims for men's powers and material resources, or who lead lives of extravagance in luxury and self-indulgence; that makes mischief: but the door of repentagoe is open: will you report?'

3206. They think he is talking like a madman, and they say so,

965

- 154. "Thou art no more than A mortal like us: Then bring us a Sign. If thou tellest the truth!"
- 155. He said: "Here is A she-camel - she has alm A right of watering. And ve have a right Of watering, (severally) On a day appointed.
- 156. " Touch her not with harm, Lest the Penalty Of a Great Day Seize you."
- 157. But they ham-strung her: Then did they become Full of regrets. 1200
- 158. But the Penalty seized them. Verily in this is a Sign: But most of them Do not believe.
- 159. And verily thy Lord Is He, the Exalted in Might. Most Merciful.

(٢١) سودة ألشعراء

C. 167.-The task of Lot was a hard one : his mission (xxvl. 160-191.) Was to people addicted to crimes abominable. His reasoning with them was in vain : it only Excited their wrath. They threatened to cast Him out, but were themselves overwhelmed In disaster. Shu'aib had to rebuke fraud And commercial dishonesty : he met only Ridicule, but the just and fair dealing He preached was vindicated in the end.

3207. For this she-camel, see n. 1044 to vii. 73. The she-camel was to be a Sign and a test-case. Would they respect her rights of watering (and pasturage)?

<sup>3208.</sup> Their regrets were too late. They had themselves asked for a Sign. The Sign had been given them in the she-camel, which their prophet Salih had put forward as a test-case. Would they, through that symbol, respect the law of equity by which all people had rights in water and in the gifts of nature? They refused to respect that law, and committed sacrilege by deliberately killing the she-camel. They themselves came to an evil end.

### SECTION 9.

- 160. The people of Lut rejected 2300 The apostles.
- 161. Behold, their brother Lüş Said to them: "Will ye not Fear (God)?
- 162. "I am to you an apostle Worthy of all trust.
- 163, "So fear God and obey me.
- 164. "No reward do I ask Of you for it: my reward Is only from the Lord Of the Worlds.
- 165. " Of all the creatures In the world, will ye Approach males,
- 166. "And leave those whom God Has created for you To be your mates? Nay, ye are a people Transgressing (all limits)!"
- 167. Fishey said: "If thou desist not, O Lot! thou wilt assuredly Be cast out!" 3410
- 168. He said: "I do detest ##!
  Your doings:"

اذة اللَّنْ الْحُرْمُ الْمُثْلِاً الاَئْتَ عُونَ
 اذ اللَّنْ الْحُرْمُ الْمُثْلِلَ الْمِينُ
 اذ السَّادَ اللَّهِ وَالْمِلْمُونِ
 وَمَمَا الْنَالِمِينَ
 الْمُعْلَى اللَّهِ الْمُعْلَى اللَّهِ الْمُثَالِينَ
 الْمُعْلَى اللَّهِ الْمُعْلَى اللَّهِ اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ ِي الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُ

وَلَذَرُونَهُمَا خَلَقَالُمُورَكُمُونَنَ
 اَزَوَاجِكُم بِالْمَائَمُ قَوْلُمَادُونَ

 الؤالمن أرتناء يتلوط التكونزة م المؤجوب
 ما المدامك مترافقا الدرسي

3209. The story of LBt (Lot) will be found in vii 80-84; see n. 1049. Here the point is that the pool of the Cities of the Plain were shamelessly addicted to vice against nature, and LBt's warning only exasperated them, until they were destroyed by a shower of brimstone.

3210. Their threat to cast him out has a grim significance in what actually happened. They were destroyed where they were, and he was glad to escape the dreadful Punishment according to the warning he had received.

3211. He was only among them from a stem sense of duty. The whole atmosphere there was detectable to him, and he was glad to escape when duty no longer demanded his presence there. He prayed for deliverance from such sur

[ S. xxvi. 169-178.

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(٢٦) سورة الشعراء

169. "O my Lord! deliver me And my family from Such things as they do!" ® رَبِي نِجَنِي وَأَهْلِ مِمَا يَعْمَلُونَ

170. So We delivered him And his family,—all

@ نَغَيَّتُنُهُ وَأَحْلَهُ وَأَجْعَيِنٌ

171. Except an old woman un.
Who lingered behind.

﴿ إِلَّا عَمُوزًا فِي ٱلْمُسَامِدِينَ

172. But the rest We destroyed Utterly:

@ لُوْرَمَنَا ٱلْأَخْرِينَ

173. We rained down on them
A shower (of brimstone):
And evil was the shower
On those who were admonished
(But heeded not)!

وَأَمْطُرُا عَلَيْهِهِ مُطَلِّ مَنَاءَ مَطْنُ
 الْنُدُدِينَ

174. Verily in this is a Sign:
But most of them
Do not believe.

175. And verily thy Lord Is He, the Exalted in Might Most Merciful.

176. Ahe Companions of the

SECTION 10.

Rejected the apostles.

كَذَبَأَمْحَبُ الْنِكُوالْإِسكِينَ

177. Behold, Shu'aib and said to them: "Will ye not fear (God)?

@ إِذْمَالَ لَمُنْ يُتَعَيْنُ أَلِانتَعَوْنَ

178. "I am to you an apostle Worthy of all trust. ﴿ إِنْكُمْ رَسُولُ أَمِينُ

3213, See n, 1052 to vii, 84.

3214. See n. 2000 to xv. 78.

3215. For Shu'arb see n. 1054 to vis 85.

<sup>3212.</sup> This was LU('s wife, who lingared behind and was among those who perished. See n. 1051 to vii. 83.

179, "Sò fear God and obey me.

180. "No reward do I ask
Of you for it: my reward
Is only from the Lord
Of the Worlds.

181. "Give just measure, 216
And cause no loss
(To others by fraud).

182. " And weigh with scales True and upright.

183. "And withhold not things Justly due to men, Nor do evil in the land, Working mischief.

184. "And fear Him Who created You and (Who created) The generations before (you)"

185. Ale hey said: "Thou art only One of those bewitched!

186. "Thou art no more than A mortal like us, And indeed we think Thou art a liar!"

187. 1 Now cause a piece
Of the sky to fall on us,
If thou art truthful! 1 8789

188. He said: "My Lord Knows best what ye do." \*\*\*\* أَنْقُوا اللهُ وَأَطِيعُونِ
 وَمَّا النَّلَكُمُ عَلَيْهِ مِنْ أَجْرِ الْأَجْرِ عَلَاً
 مَلْ رَبِّ الْسَلْمِينَ
 أَوْفُوا التَّحْبُلُ وَلَا تَكُونُواْ
 مِنْ الْفُرْمِينِ

وَلاَتُخْسُوا النّاسَ آشْيَاءَ مُرْوَلا تَعْقُا
 فِالأَرْضِ مُفْسِدِينَ

۞ وَافْغُوا الذَّى خَلَقَكُمْ وَالْجِمِيلَةَ
 ﴿ وَالْجِمِيلَةَ عَلَيْكُمْ وَالْجِمِيلَةَ

٥ وَمَا أَنِدُ لِآلَا بَشُرُ مِنْكُنَا وَإِن تَظْلُكَ لَا مَثَرُ مِنْكُنَا وَإِن تَظْلُكَ لَا مَا رُ

@ فَآسْفِطُ عَلِنَا كِسَفًا فِنَ اَلْسَكَآءِ إِن كُنْ مِنَ الْفَهَائِينِ هِ قَالَ رَدْ أَغَانًا فَعَالُهَ

3216. They were a commercial people, but they were given to fraud, injustice, and wrongful mischief (by intermeddling with others). They are asked to fear God and follow His ways: it is He Who also created their predecessors among mankind, who never prospered by fraud and violent woon-doing. but only by usistice and fair dealine.

3217. They deny that he is a prophet or that they are doing wrong, or that any former generations behaved differently. They think they are the true exponents of human nature, and that such as he—idealists—are more madmen.

3218. 'If you really claim any real contact with God, let us see if you can bring flown a piece of the sky to fall on us !'

3219. The challenge to bring down a piece of the sky was merely empty bravado, on the part of those who had called him a liar. But Shu'aib does not insuit them. He merely says: "God is the best judge of your conduct: what more can I say?" And God did punish them.

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Of a day of overshadowing gloom wa Seized them, and that was The Penalty of a Great Day. 8411

190. Verily in that is a Sign: But most of them Do not believe.

191, And verily thy Lord Is He, the Exalted in Might. Most Merciful, 3243

C. 168 .- Thus the Truth of God must win against folly (xxvi. 192-227.) And falsehood. The Spirit of Inspiration And Faith brought down the Our-an to the mind Of the holy Prophet, that he might teach . In noble Arabic speech, and through it Reach the world. If obstinate rebels Do resist the Message, their day is brief: With humble, gentle kindness it must make Its way to all, nearest and farthest. It is not like the vain words of poets false. Wandering without a goal: it is Truth. That fills the heart which trusts in God.

#### SECTION 11.

192. We erily this is a Revelation see From the Lord of the Worlds:

193. With it came down The Spirit of Faith and

3220. Perhaps a shower of ashes and cinders accompanying a volcanic eruption. If these people were the same as the Midianites, there was also an earthquake. See vis. 91 and n. 1063.

3221. It must have been a terrible day of wholesale destruction,-earthquake, volcanic eruption. lava, cinders and ashes, and rumbling noises to frighten those whose death was not instantaneous. 3222. See above, n. 3193 to xxvi. 121.

3223. The hostile reception of some of the previous Messengers having been mentioned, the special characteristics of the Qur-an are now referred to, to show (1) that it is true, and (2) that its rejection by the Meccan Pagans was of a piece with previous experience in the history of man: vested interests resist Truth, but it conquers.

3224. Rus-ul-amin, the epithet of Gabriel, who came with the inspired Messages to the holy Prophet, is difficult to render in a single epithet in translation. In n. 3187 to xxvi, 107 I have described some of the various shades of meaning attached to the adjective Amin as applied to a Prophet. A further signification as attached to the Spirit of Inspiration is that it is the very quintessence of Faith and Truth, unlike the lying spirits which delude men with falsehood. On the whole, I think "the Spirit of Faith and Truth" will represent the original best here.

194. To thy heart and mind, \*\*\*\*
That thou mayest admonish

195. In the perspicuous Arabic tongue.

196. Without doubt it is (announced)
In the mystic Books 2281
Of former peoples.

197. Is it not a Sign

To them that the Learned
Of the Children of Israel
Knew it (as true)?\*\*\*\*\*

198. Had We revealed it To any of the non-Arabs,

199. And had he recited it
To them, they would not
Have believed in it.

200. All hus have We caused it
To enter the hearts
Of the Sinners. 1829

مَا تَعْلَيْكُ لِلْكُونُ مِنْ الْمُدُدِينَ
 بِلِسَادِيمَ لِهِ نَهْرِينِ
 بِلِسَادِيمَ لِهِ نَهْرِينِ
 مَا يَعْدُ لِهِ ذَرُ الْمُ قَالِينَ
 مَا يَعْدُ لِهِ ذَرُ الْمُ قَالِينَ
 مَا يَعْدُ مَنْ لَهُ مُنْ اللّهُ عَلَيْهِ مِنْ الْمُ عَلَيْهِ مِنْ الْمُ عَلَيْهِ مِنْ الْمُ عَلَيْهِ مِنْ اللّهُ عَلَيْهُ مِنْ اللّهُ عَلَيْهِ مِنْ اللّهُ عَلِيْهِ مِنْ اللّهِ عَلَيْهِ مِنْ اللّهُ عَلَيْهِ مِنْ اللّهُ عَلْهُ عَلَيْهِ مِنْ اللّهُ عَلَيْهِ مِنْ اللّهُ عَلَيْهِ مِنْ اللّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلْمُ اللّهُ عَلَيْهِ مِنْ اللّهُ عَلَيْهِ عَلْمُ عَلَيْهِ عَلَيْ عَلَيْهِ عَ

3223. Qaib (Heart) signifies not only the seat of the affections, but also the seat of the memory and understanding. The process of inspiration is indicated by the impression of the divine Message on the inspired one's heart, memory, and understanding, from which it was promulgated in human speech to the world. In this case the human speech was the perspicuous Arabic tongus, which would be plainly intelligible to the audience who would immediately hear it and be through them transmitted to all the world.

3226. In iii, 184 I have translated Zubur as Books of dark prophecies. See n. 490 there. Here person successful to the see that the Books of divine knowledge.

In all true Books of divine knowledge.

3227. Many of the Jewish Doctors recognised the holy Prophet's Message as a Message from God, \$4, 'Abdullah ibn Salam and Mukhairq. The latter was a man of property, which helet for Islam. (These were also Christian monks and learned men who recognised the Prophet's mission.)

3228. The turn of Arabia having come for receiving God's Revelation; as was forefold in previous Revelations, it was inevitable that it should be in the Arab tongue through the mouth of an Arab. Otherwise it would have been unintelligible, and the Arabs could not have received the Faith and become the vehicles for its promulgation as actually happened in history.

3229. "Thus" I think means through the medium of the Arabic language and the Arab people. The Quran penetrated through their language and their hearts. If the hard-hearted among them did not believe, they will see when the Penalty comes, how grievous a mistake they made. For the Penalty must come; even when they least expected it. They will be caught saving or thinking. "There is plenty of time; we can get another respite," when already it will have become too late for them to turn over a new leaf.

201. They will not believe In it until they see The grievous Penalty;

202. But the (Penalty) will come To them of a sudden, While they preceive it not;

203. Then they will say:
"Shall we be respited?"

204. Do they then ask
For Our Penalty to be
Hastened on? 2000

205. Seest thou? If We do Let them enjoy (this life) For a few years.

206. Yet there comes to them At length the (Punishment) Which they were promised!

207. It will profit them not That they enjoyed (this life)!

208. Never did. We destroy. A population, but had Its warners—

209. By way of reminder; And We never are unjust. 2831

210. No evil ones have brought saw Down this (Revelation): ئے کامن قائکہ الآ

3231. God will grant much respite to sinners, for He is Most Gracious and Merciful, But all this respite will profit them nothing if they are merely immersed in the vanities of this world. Again and again, in spite of their rebellion and their rejection, does God send warnings and warners before the final Punishment of Justice. For God knows human weakness, and He will never be unjust in the least,

<sup>3230.</sup> While some sinners out of negligence postpone the day of repentance till it is too late, others more bold actually ask out of bravado that God's Punishment should be brought down on them at once, as they do not believe in God or His Punishment! The answer to them is: It will come soon enough—too soon, they will think, when it comes! Cf. xxii, 47 and notes,

<sup>3232.</sup> When anything extraordinary happens, there are always people desirous of putting the worst construction on it, and saying that it is the work of the evil ones, the devils. So when the Qurân came with its Message in wondrous Arabe, its sensities could only account for its power by attributing it to evil spirits! Such a beneficent message can never suit the purposes of the evil ones, nor would it be in their power to produce it. In fact Good and Evil are poles asunder, and Evil cannot even hear words of Good, of tender Pity for sinners and Forgiveness for the penitent!

- 211. It would neither suit them Nor would they be able (To produce it).
- 212. Indeed they have been removed Far from even (a chance of) Hearing it.
- 213. So call not on any
  Other god with God,
  Or thou wilt be among
  Those under the Fenalty.
- 214. And admonish thy nearest Kinsmen,
- 215. And lower thy wing 3000
  To the Believers who
  Follow thee.
- 216. Then if they disobey thee, Say: "I am free (of responsibility) For what ye do!" \*\*\*\*\*
- And put thy trust
   On the Exalted in Might,
   The Merciful,—
- 218. Who seeth thee standing Forth (in prayer),,
- 219. And thy movements among
  Those who prostrate themselves. \*\*\*\*

3233. That is, be kind, gentle, and considerate with them, as a high flying bird is when she towers her wing to her offspring. Cf. xvil. 24 and n. 2205, and xv. 88 and n. 2011.

3234. "Disobey thee" implied that they did something wrong, for the holy Prophet commanded was was right and forbade what was wrong. If, then, any of his flock did wrong, the responsibility was not his, for he, like a good shepherd, tried to keep them right. What was he then to do? He would continue his teaching. But if any of them went so far wrong as to try to injure their own Teacher, Leader, and Guide, there was nothing for him to fear. His trust was only in God, and God sees and appraises all men's actions at their true worth.

3235. Literally, the standing and prostration are postures in Muslim prayer: the holy Prophet was equally earnest, sincere, and zealous in prayer for himself and for all his people. But there is a wider meaning. The postures in prayer are symbolical of attitudes of mind, and behavour in life generally, and the "movements" may refer also to various vicissitudes, in which a man's soul is tried and tested just as the body is exercised in standing, bowing, kneeling, and prostration in prayer. The Prophet's behaviour was exemplary in all the turns of fortune, and however foolish men may cavil, his purity and uprightness are fully known to God.

S. xxvt. 220-227

220. For it is He
Who heareth and knoweth
All things.

221. Shall I inform you, (O people!), on whom it is . That the evil ones descend?

222. They descend on every Lying, wicked person,

223. (Into whose ears) they pour Hearsay vanities, and most Of them are liars.

224. And the Poets,—327
It is those straying in Evil,
Who follow them:

225. Seest thou not that they Wander distracted in every Valley?—

226. And that they say
What they practise not?—

227. Except those who believe, work righteousness, engage much

(٢٦) سورة الشعراء (٢٦

@ إِنَّمُوْهُوَ ٱلسَّيْمِينُعُ ٱلْعَلِيمُ

٨ حَمْلُ أَنْتِنُكُمْ عَلَىٰ مَنْ فَزَلُ ٱلشَّيَّطِينُ

@ وَٱلشُّعَرَّاءُ يَنِّعِهُمُ ٱلْمُعَاوِنَ

أَلَّرْتَأَنَّهُمْ فِيكُلِ وَاحِرَا مِيمُونَ

@ وَأَنْهُ مُ يَقُولُونَ مَا لَا يَشْعَلُونَ

3236. To people who maticiously suggested that the holy Prophet was possessed or inspired by evil spirits (xxvi. 210 above) the reply had aiready been made, but it is now declared that that suggestion is itself the work of Evil. Behind such suggestions are lying and wickedness, or at best some half-ruths caught up in hearsay and twisted so as to show Good in an evil light.

.323: The Peefs: to be read along with the exceptions mentioned in warse 227 below. Poetry and other arts are not in themselves avil, but may on the contrary be used in the service of religion and righteousness. But there is a danger that they may be prostituted for base purposes. If they are instincers ("they say what they do not") or are divorced from actual life or its goodness or its serious purpose, they may become instruments of evil or futility. They then wander about without any set purpose, and seek the depths (valleys) of human folly rather than the heights of divine light.

3138. Postry and the fine arts which are to be commended are those which emanate from minds steeped in Faith, which try to carry out in: life the fine sentiments they express in their artistic work, aim at the glory of God rather than at self-glorification or the fulsome praise of min with feet of clay, and do not (as in Jihad) attack anything except aggressive evil. In this sense a perfect arith should be a perfect man. Perfection may not be attainable in this life, but it should be the aim of every man, and especially of one who wishes to become a supreme arist, not only in technique but in spirit and essentials. Among the commendable posts contemporary with the holy Prophet may be mentioned Bassian and Lablet: the latter had the bonour of being one of the seven whose ocean were selected for "hanging" (the Marialagal) in the Days of Ignorance.

In the remembrance of God, And defend themselves only after They are unjustly attacked. And soon will the unjust Assailants know what vicissitudes Their affairs will take وَذَكَرُواْ اللَّهَ كَيْبِرُا وَاسْتَمُواْ يِنْ بَعْدُ مَاظِلُوْاْ وَسَيْمَكُرُّ الْذِينَ ظَكُوَّا اَقْهُ نَقْلِهِ بَنْفَيْلُوْنَ



# APPENDIX IX.

Thamfid Inscriptions at al-Hijr. (xxvi. 141-159; xv. 80-84; and vii. 73-79.)

Mr. C.M. Doughty travelled in North-Western Arabia and Najd in the 1880's, and his book Arabia Deserta forms one of the most notable of Arabian Travel-books. It was first published in two volumes by the Cambridge University Press in 1883, and has recently gone through several editions. The edition I have used is the unabridged one-volume edition printed in London in 1926. The references in this Appendix should be understood to refer to that edition.

Doughty travelled on the old Pilgrim Caravan route (Darb-ul-Haff) with a Pilgrim Caravan from Damascus as far as Maddin Salih, and then parted company with the Pilgrims and turned into Najd. Maddin Salih, the Cities of Salih), is one of the stations on the Syrian Pilgrim soute, about 180 miles nouth of Medina. Tabūk, to which the holy Prophet led an expedition in A.H. 9 (see Introduction to S. ix), is about 170 miles father to the north-west, and Ma'an Junction about 150 miles still farther. Madain Salih was also an important station on the prehistoric gold and frankincense (ba'hār) coute between Yemen and Egypt or Syria In sacred history it marks the ruined site of the Thambl people to whom the prophet Salih was sent, whose she-camel was a symbolic Sign and is connected with Salih's history. See n. 3208 to xxvi. 155-157. To the west and north-west of Madain Salih are three Harrats or tracts of volcamic land covered with laws, steetching as far as Tabūk.

This is how Doughty describes his first view of Madain Salih, approaching from the north-west. "At length in the dim morning twilight, as we journeyed, we were come to a sandy brow and a straight descending-place betwirt cliffs of sand-stones. There was some shouting in the forward, and Aswad bid me look up, 'this was a famous place, Mabrak-an-Nāga' " (the kneeling place of the she-camel of Salih)..."It is, short, at first steep, and issues upon the plain of al-Hijr, which is Madain Salih; where the sun coming up showed the singular landscape of this valley-plain, encompassed with mighty sand-rock precipices (which here resemble ranges of city walls, fantastic towers, and castle buildings), and upon them lie high shouldering and drifts. The bottom is sand, with much growth of desert bushes; and I perceived some thin sprinkled volcanic drift. Westward is seen the immense mountain blackness, terrible and lowering, of the Harrat." (Arabis Deserts, p. 85, vol. I.)

Doughty took rubbings of some of the Inscriptions which were accessible tohim and they were studied by the great Semitic scholar M. Ernest Renan and published by the Académie des Inscriptions et Belles-Lettres. Renan's Report in French is printed as an Appendix to Chapters IV, V and VI of Arabia Deserts (pp. 180-187, vol. I) and M. le Marquis de Vogüé's Note (also in French) on the Nabatesan sculptured Architecture, at Maddin Seith at pp. 620-623, vol. I. App. IX.] 976

The general result of these studies may be summarised. The sculpture and architecture are found to be of the same kind as in the Nabatæan monuments at Petra (for which see n. 1043 to vii. 73). At Petra there are no dated Inscriptions preserved, but at Madain Salih we have several. There are at Madain Salih perhaps 100 sepulchral rock-hewn chambers, in some of which are found human bones and remains, showing that the Nabatæans knew the art of embalming, and used linen of the same kind as was used in ancient Egypt. The tombs are dedicated in pernetuity to named families, and the named Nabatæan kings have, each, the epithet "loving his people". There are flat side-pilasters, and the figures of four-footed beasts, eagles, and other birds are discernible. Besides the sepulchral chambers, there is a great Hall or Council Chamber (Liwan), 25ft, × 27ft, × 13ft. This may have been a Temple. The gods worshipped were those whose names we know of from other Nabatwan sources, - Dusarés, Martaba, Allat, Mana, Kejs, and Hubal. Allat, Manat, and Hubal are also known to us in connection with the idols of the Pagan Ouraish of the Times of Ignorance. It is interesting to find the word Mesicala (Arabic Masfid) already used here for a "place of worship". Triads of stones were worshipped as gods.

The Inscriptions have dates from 3 B.C. to 79 A.D. Within this short period of 82 years we can see something of the development of Semitic palmography. The writing becomes more and more cursive with the years. We have here a central point between Old Armenian, Square Hebrew, Palmyran, Sinaltic, Koff and Naskb.

We may treat the Nabatæans as historical, as we have established dates. The Thamud were prehistoric, and occupied sites which were afterwards occupied by the Nabatæans and others. The kneeling place of Salih's sho-camel Mabrak-un-Nāga) and the well of the she-camel (Bir-un-Nāga), and a number of local names keep alive the race-memory of an ancient Arabian people and their prophet Salih.

### INTRODUCTION TO SURA XXVII (Naml). .

This Sura is cognate in subject to the one preceding it and the two following it. Its chronological place is also in the same group of four, in the middle Meccan period.

Here there is much mystic symbolism. Wonders in the physical world are types of greater wonders in the spiritual world. The Fire, the White Hand, and the Rod, in the story of Moses; the speech of birds, the crowds of Jinns and men pitted against a humble ant, and the Hoopoe and the Queen of Sheba, in Solomon's story; the defeat of the plot of the nine wicked men in the story of Salih; and the crime of sin with open eyes in the story of Lot;—lead up to the lessons of true and false worship and the miracles of God's grace and revelation.

Summary. - Wonderful is Revelation, like the Fire which Moses saw, which was a glimpse of God's Glory, and His Miracles, which searched out those who refused Faith in spite of the light they had received (xxvii. 1-14, and C. 169).

Solomon knew the speech of Birds and had hosts of Jinns and men; yet the wise ant had ample defence against them: the Hoopoe who was absent at his muster, was yet serving him: the Queen of Sheba had a kingdom, but it submitted with conviction to the Wisdom of Solomon and the Kingdom of God (xxvii. 15-44, and C: 170).

Fools ascribe ill-luck to godiness as in Salih's story, or fall into their lusts with their eyes open, as in Lûts story; but their plots and their rage will be foiled by God (xxvii. 45-58, and C. 171).

God's glory and condess are supreme over all Creation: Unfaith will yield to Faith in the final adjustment of values: so follow Revelation, serve God, and trust in Him (xxvii. 59-93, and C. 172).

C. 169.— Revelation shows us a glimpre of the spiritual (xxvii. 1-14)

World, guides us in this life, and gives us

The Hope of eternal Bliss in the Hereafter.

It works a complete transformation in us,

As it did with Moses when he saw

The mystic Fire and was given the Signs

With which to reclaim a people lost

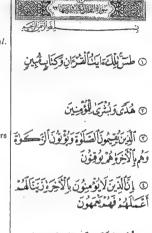
In superstition and sin, and proud of sin.

Stra XXVII.

Naml, or the Ants.

In the name of God, Most Gracious, Most Merciful.

- 1. Me a. Sin. 2000
  These are verses
  Of the Qur-An,— a Book
  That makes (things) clear:
- 2. A Guide; and Glad Tidings For the Believers,—241
- Those who establish regular prayers And give in regular charity, And also have (full) assurance Of the Hereafter.
- 4. As to those who believe not In the Hereafter, We have Made their deeds pleasing <sup>3,46</sup> In their eyes; and so they Wander about in distraction,
- Such are they for whom A grievous Penalty is (waiting): And in the Hereafter theirs Will be the greatest loss, 3415
- As to thee, the Quran
   Is bestowed upon thee
   From the presence of One
   Who is Wise and All-Knowing.



3240. See n 3137 to xxvi, 1,

3241. Revelation is here presented in three aspects: (1) it explains things, the nature of God, our own position, and the spiritual world around; (2) it directs us to right conduct and keeps us from evil; and (3) to those who have Faith and accept its guidance, it gives the good news of forgiveness, purification, and the achievement of salvation.

3242. Those who reject God and follow Evil have a good conceit of themselves. Their deeds are pleasing to no one else. As they have rejected God's guidance, they are allowed to hug their own self-conceit, and given further respite for repeatance. But fivey follow their own whims and wander about in distraction, as they have no standards such as guide the godly.

3243. The account will then be made up, and they will be found to be terribly in loss. They will be the worst in loss, for all their self-complacency.

- 7. TBehold! Moses said 5544
  To his family: "I perceive
  A fire; soon will I bring you
  From there some information,
  Or I will bring you
  A burning brand to light
  Our fuel, that ye may
  Warm yourselves.
- 8. But when he came To the (Fire), a voice Was heard; "Blessed are those the In the Fire and those around: And Glory to God, The Lord of the Worlds.
- 9. "O Moses! Verily, I am God, the Exalted In Might, the Wise!...
- 10. "Now do thou throw thy rod!" """
  But when he saw it
  Moving (of its own accord)
  As if it had been a snake,
  He turned back in retreat,
  And retraced not his steps:
  "O Moses!" (it was said),
  "Fear not: truly, in My presence,
  Those called as apostles
  Have no fear,—"""

إِذَ قَالَ مُوسَىٰ الْأَهْلِية الْمِنْ الْسَّتُ الْكُ

 بِنَا إِنْ مَالَكُونَ الْمُؤْلِدُ الْمُؤْلِدُ اللّهِ الْمُؤْلِدُ اللّهِ الْمُؤْلِدُ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللللّهِ الللّهِ الللللّهُ الللّهِ الللللّهُ الللّهِ الللّهِ الللّهُ الللّهُ الللّهِ الللّهِ الللّهِ الللللّهِ

3244. Cf, xx. 9-24. Both there and here there is a reference to the dawn of Revelation in the heart of Moses. The points there emphasised will be found in the noises to that passage. Here the emphasis is on the wonderful nature of the Fire and the wonderful way in which Moses was transformed at the touch of spiritual Light. He was travelling in the Sinai deseit with his family. Seeking ordinary light, he came upon a Light which took kim to the highest mysteries of God. No doubt all his inner history had prepared him for his great destiny. It is the inner history that matters, and not he place or position of a man in the eyes of his ordinary fellows.

3245. Those; in the original the pronoun is in the singular, "man", which is often used with a plural meaning. The Commentators usually construent to mean that it was not a physical fire, but it was the glory of the Angels, a reflection of the Glory of God. Hence the exclamation at the end of the verse.

3246. Moses was now transported into an entirely new world. What he had taken to be an ordinary fire was a gleam of the spiritual world,—rays from the angels of light. The desert in which he had been was the lower life stripped of its ornaments, leading to the divine light of Sinai. Through that Light he heard the Voice of the Source of Wisdom and Power. His own rod or sail was no longer the dead piece of wood that had hithere supported him. It became instinct with life, a life that moved, and had the power of offence and defence in it, as all living Good must have in its fight with Evil. His own transformation is described in the next note.

324. In this great, new, wonderful world, that was opening out to Moses, he had to get his vision adjusted to his new surroundings, as an ordinary man has to adjust his sight before he can seein any very strong light that is new to him. The staff which had become alive as a snake frightened him: yet it was to be his own instrument of work in his new mission. All fear was to be cast out of his mind, as befired a man chosen by God,

- 11. " But if any have done wrong And have thereafter substituted Good to take the place of evil, \$548 Truly, I am Oft-Forgiving, Most Merciful.
- 12." Now put thy hand into Thy bosom, and it will Come forth white without stain 3945 (Or harm): (these are) among The nine Signs (thou wilt take) 3750 To Pharaoh and his people: For they are a people Rebellious in transgression."
- 13. But when Our Signs came To them, that should have 3201 Opened their eyes, they said: "This is sorcery manifest!"
- 14. And they rejected those Signs In iniquity and arrogance, Though their souls were convinced Thereof: so see what was The end of those Who acted corruptly !

C. 170.-No less were David and Solomon versed. (xxvii. 15-44.) In knowledge and mystic wisdom. Even Solomon could appreciate the wisdom Of the humble Ant. He used all his power And resources in extending the Kingdom

3248. His slaying the Egyptian (n. 3146 to xxvi. 14), however defensible from certain aspects, was vet something from his past that had to be washed off, and God, Oft-Forgiving, Most Merciful, did it out of His abounding Grace. Nay, more; he was given a pure, Radiant Hand, as a Sign of his personal transformation, as stated in the next verse.

3249. Cf. xx. 22. There the expression is: "Draw thy hand close to the side." As far as the physical act is concerned, the expressions there and here mean the same thing. Moses had a House fitting robe. If he put his hand within the folds of the robe, it would go to his bosom on the side of his body opposite to that from which his hand came; i.e., if it was his right hand it would go to the left side of his bosom. But the difference of expression has a little spiritual significance. The b. som here stands for his innermost being, which was being so transformed with divine light as to · land the radiance to his hand also, his instrument of action. The hand comes out white and radiant, without a stain. Ordinarily if the skin becomes white it is a sign of disease or leprosy. Here it was the opposite. It was a sign of radiance and glory from the higher Light.

3250. The nine Signs; see n. 1091 to vii, 133,

3251. The Signs should have clearly opened the eyes or any persons who honestly examined them and thought about them. Those who rejected them were perverse and were going against their own light and inner conviction. That was the aggravating feature of their ain,

Of God. In wonderful ways did He lead The Queen of Sheba to the Light of the Faith Of Unity, and confirmed her in pure Worship, the worship of the Lord of the Worlds.

SECTION 2.

C. 170 f

15. The gave (in the past) Knowledge to David and Solomon: 429

And they both said: "Praise be to God. Who Has favoured us above many Of His servants who believe!" 3250

16. And Solomon was David's heir. 3251 He said: "O ve people! We have been taught the speech 3855 Of Birds, and on us Has been bestowed (a little) Of all things: this is Indeed Grace manifest (from

17. And before Solomon were

marshalled



3252. C). xxi 78-82 "Knowledge" means such knowledge as leads up to the higher things in life, the Wisdom that was shown in their decisions and judgments, and the understanding that enabled then, to fulfil their mission in life. They were both just men and apostles of God. The Bible, as we have it, is inconsistent; on the one hand it calls David " a man after God's own heart "(I Samuel, xiii, 14, and Acts xiii. 22); and the Christians acclaim Christ as a son of David; but on the other hand, horrible crimes are ascribed to him, which, if he had committed them, would make him a monster of cruelty and injustice. About Solomon, too, while he is described as a glorious king, there are stories of his lapses into sin and idolatry. The Muslim leaching considers them both to be men of piety and wisdom, and high in spiritual knowledge.

- 3253. They ascribed, as was proper, their knowledge, wisdom, and power to the only true Source of all good, God
- 3254. The point is that Solomon not only inherited his father's kingdom but his spiritual insight and the prophetic office, which do not necessarily go from father to son.
- 3255. Speech of Birds. The spoken word in human speech is different from the means of communication which birds and animals have between each other. But no man can doubt that they have means of communication with each other, if he only observes the orderly flight of migratory birds or the regulated behaviour of ants, bees, and other creatures who live in communities. The wisdom of Solomon and others like him (he speaks of "we") consisted in understanding these thingsin the animal world and in the lower fringes of human intelligence,
- 3256, "A little of all things": Solomon was a king of power and authority; outside his kingdom he had influence among many neighbouring peoples; he had knowledge of birds, and beasts and plants; he was just and wise, and understood men; and above all, he had spiritual insight, which brought him near to God. Thus he had something of all kinds of desirable gifts. And with true gratitude he referred them to God, the Giver of all gifts.

His hosts,—of Jinns and men And birds, and they were all Kept in order and ranks.\*\*\*\*

18. At length, when they came
To a (lowly) valley of ants,
One of the ants said:
"O ye ants, get into
Your habitations, lest Solomon
And his hosts crush you
(Under foot) without knowing

19. So he smiled, amused
At her speech; and he said:
"O my Lord I so order me
That I may be grateful
For Thy favours, which Thou
Hast bestowed on me and ""O
On my parents, and that
I may work the righteousness
That will please Thee: ""
And admit me, by Thy Grace,
To the ranks of Thy
Righteous Servants." " ami

جُوْدُهُ مِنَ أَيْحِنَ وَالْإِنْ وَالْطَارِفَعُمْ بُورَعُونَ ﴿ حَنَى آيَا اَفْتُوا اَمْتُوا مَا الْقَلِ الْقَلِ الْمَاكَةُ عَلَمُهُ تَا يَبْهَا النَّلُ اَمْعُلُوا مَنْ يَحَدُّهُ وَمُولِا يَنْهُمُونَ وَمُولِا يَنْهُمُونَ وَمُولَا يَنْهُمُونَ وَمُولَا يَنْهُمُونَ وَمُولِا يَنْهُمُونَ وَمُولِا يَنْهُمُونَ وَمُولِا يَنْهُمُونَ وَمُولِا يَنْهُمُونَ وَمُولِا يَنْهُمُونَ وَمُولِونَ مَنْ الْمُعَلِّى وَمُعَلِّى وَمُعَلِّى وَمُعَلِّى الْمُعَلِّى وَمُعَلِّى الْمُعَلِّى وَمُعَلِّى الْمُعْلِى وَمُعَلِّى الْمُعْلِمِينَ الْمُعْلِمِينَ الْمُعْلِمِينَ الْمُعْلِمِينَ الْمُعْلِمِينَ الْمُعْلِمِينَ الْمُعْلِمِينَ الْمُعْلِمُونِ الْمُعْلِمُونَ الْمُعْلِمُونِ الْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمِينَ الْمُعْلِمُ وَمُعْلِمُ الْمُعْلِمِينَ الْمُعْلِمُ وَالْمُعْلِمُونَ الْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلَقِينَ الْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلَمِينَا الْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمِينَا وَمُعْلِمُ وَالْمُعْلِمُ وَالْمُونِ وَالْمُعِلْمُ وَالْمُعْلِمُ وَالْمُعِلَّمُ وَالْمُعْلِمُ وَالْمُعِلْمُ الْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعِلْمُ وَالْمُعِلَمِي وَالْمُعْلِمُ وَالْمُعْلِم

323. Besides the literal meaning, there are two symbolical meanings. (1) All his subjects of varying grades of intelligence, taste, and civilization, were kept in due order and co-operation, by his discipline, justice, and good government. (2) The gifts of various kinds, which he possessed (see last note), he used in proper order and co-ordination, as if they were a well disciplined army, thus gatting the best possible results from them.

3258. This verse and the next, read together, suggest the symbolical meaning as predominant. The ant, to outward appearance, is a very small and humble creature. In the great pomp and circumstances of the world, she (generic feinnine in Arabity may be neglected or even trampled on by a people who mean her no harm. Yet, by her wisdom, she carries on her own life within her own sphere ("habitations") immolested, and makes a useful contribution to the economy of the world. So there is room for the humblest people in the spiritual world.

329 The counterpart to the position of the lumble ant is the position of a great king like Solomon. He prays that his power and wisdom and all other gifts may be used for incheousness and for the benefit of all around him. The ant being in his thoughts, we may suppose that he means particularly in his prayer that he may not even unwittingly tread on humble beings in his pre-occupations with the great things of the world.

3260. The righteousness which pleases the world is often very different from the righteousness which pleases God. Solomon prays that he may always take God's Will as his standard, rather than the standards of men.

3261. In the Kingdom of God, righteousness is the badge of citizenship. And although there are great and noble grades (see n 586 to iv 69), the base of that citizenship is the universal brotherhood of righteousness. The greatest in that Kingdom are glad and proud to pray for that essential badge.

- 20. And he took a muster
  Of the Birds; and he said:
  "Why is it I see not
  The Hoopoe? Or is he
  Among the absentees?
- 21. "I will certainly punish him With a severe penalty. Or execute him, unless he Bring me a clear reason (For absence)."
- 22. But the Hoopoe tarried not Far: he (came up and) said: "I have compassed (territory) Which thou hast not compassed, And I have come to thee From Saba 2000 with tidings true.
- 23. "I found (there) a woman <sup>2804</sup> Ruling over them and provided <sup>2306</sup> With every requisite; and she Has a magnificent throne.

3262. Solomon was no idle or easy-going king. He kept all his organisation strictly up to the wind the stress literally and his forces (metaphonically). His most-mobile arm was the Birds, who were light on the wing and few and saw everything like efficient scouts. One day he missed the Hoopee in his muster. The hoopee is a light graceful creature, with elegant plumage of many colours, and a beautiful yellow creation his head, which entitles him to be called a royal bird.

1831. Saba may reasonably be identified with the Biblical Sheba (1 Kings x. 1-10). It is further there do not be Start called after its name; xxxiv; 15-20. It was a city in Yemen, said to h., r been there days' journey (sav 30 miles) from the city of Ban2. A recent German explorer, Dr. Hans Helfittz, claims to have located it in what is now Radframaut territory. The famous dam of Makrib made the country very prosperius, and enabled it to ration a high degree of crivilation ("provided with every requisite" in the next verse). The Queen of Sheba therefore rightly held up her head high until the beheld the glories of Solomon

3264. The Queen of Sheba (by name Bilgis in Arabian tradition) came apparently from Yennen, but she had affinities with Abyssinia and possibly ruled over Abyssinia also. The Habsish inbe (after whom Abyssinia was named came from Yennen. Between the southern coast of Yennen and the north-eastern coast of Abyssinia (now occupied by Italy and France) there are only the Strais of BBA-B-Mandab, barely twenty miles across. In the 10th or 11th century BC there were frequent invasions of Abyssinia from Arabia, and Solomon's reign of 40 years is usually synchronised with B.C. 92 to 952. The Sabana and Bingarite alphabets, in which we find the south Arabian pre-Islamic inscriptions, passed into Ethiopic, the language of Abyssinia. The Abyssinians possess a traditional history called "The Book of the Glory of Kings" (Kebra Nagast), which has been translated from Ethiopic into English by Sir E. A. Wallis Budge (Oxford, 1932). It gives an account of the Queen of Sheba and her only son Menyelek I, as founders-oft the Abyssinian dynasty.

3265 Provided with every requisite: I take this to refer not only to the abundance of spices and gens and gold in her country, but to sciences and arts, and perhaps the spiritual possibilities which made her accept the religion of Unity and Truth (xxvii. 4).

24. "I found her and her people Worshipping the sun besides

Satan has made their deeds Seem pleasing in their eyes, And has kept them away From the Path,—so They receive no guidance.—

- 25. "(Kept them away from the Path),
  That they should not worship
  God, Who brings to light 2.57
  What is hidden in the heavens
  And the earth, and knows
  What ye hide and what
  Ye reveal.
- 26, "God!—there is no god But He!—L,ord of the Throne 3268 Supreme!"
- (Solomon) said: "Soon shall we See whether thou hast told The truth or lied!"

قَبَدِنْهُ الْقَوْمَ الشَّحِدُونَ النَّيْسَ الشَّيْسَ فَرَدُونَ النَّهُ عَلَنُ الشَّيْسَ المُعُدُونَ النَّيْسَطِنُ الْمَعْسَلَهُ الْمَعْسَلَهُ الْمَعْسَلَهُ الْمَعْسَلَمُ الْمَعْسَلِمُ الْمُعْسَلِمُ الْمَعْسَلِمُ الْمُعْسَلِمُ الْمُعْلِمُ الْمُعْسَلِمُ الْمَعْسَلِمُ الْمُعْسَلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَمُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللْمُعْلِمُ اللَّهُ اللْمُعْمِي الْمُعْمِلْمُ اللَّهُ اللْمُعْمِلْمُ الْمُعْمِلْمُ الْمُعْمِلْ

3266. The accient religion of the people of Saba (the Simyar or Sabaans) consisted in the worship of the heavenly bodies, the sun, the planets, and the stars. Possibly the cult was connected with that of Chaldrae, the home-land of Abraham, see vi 75 79 and notes thereon. Yemen had easy access to Mesopotamia and the Persian Gull, by way of the sea, as well as with Abyssinia. That accounts for the Christians of Najard and the Jewish dynasy of kings (e.g., 26 Nuwas, d. 32 A.D.) who persecuted them in the century before Islam,—also for the Christian Abyssinian Governor Abraha and his discomfuture in the year of the Prophet's buttin (5 cv.), say 370 A.D. Jewish-Christian influences were powerful in Arabia in the sixth century of the Christian feat.

The religion of these Sabzeans (written in Arabic with a Sin) should not be confounded with that of the Babians (with a Sad), as to whom see n 76 to it 62.

3267. The false worship of the Sabeans is here exposed in three ways: (i) that they were sell-satisfied with their own human achievements, instead of looking un to God; and (i) that the light of the heavenly bodies which they worshipped was only dependent on the true Light of God, which extends over heaven and earth; the Creator should be worshipped rather than His Creation; and (i) God knows the hidden secrets of men's minds as well as the objects which they openly profess: are false worshippers really only worshipping their own selves, or the "sins they have a mind to " and are therefore afraid to go to God, Who knows all?

3208. The measenger (Hoopoe) is a pious bird, as belts a meastenger of Solomon, After mentioning the false worship of the Sababans, he pronounces the Creed of Unity, and emphasises God's
attribute as Lord of the Throne of Glory supreme, in order to make it clear that whatever may be
the magnificence of a human throne such as he has described (in verse 23), he is not in any way
misled from his loyalty to Solomon, the exponent of the true Religion of Unity.

3269. Solomon does not doubt his messenger's plea that he has scouted a new country, but wants to test whether he has loosened the rein of his imagination in describing its splendours or its worship

- 28. "Go thou, with this letter Of mine, and deliver it To them: then draw back From them, and (wait to) see What answer they return"....
- (The Queen) said: "Ye chiefs!
   Here is—delivered to me—
   A letter worthy of respect.
- 30, "It is from Solomon, and is (As follows): 'In the name sno Of God, Most Gracious, Most Merciful:
- 31. "'Be ye not arrogant Against me, but come To me in submission (To the true Religion),"
- 32. She said: "Ye chiefs!
  Advise me in (this)
  My affair: no affair
  Have I decided
  Except in your presence."

SECTION 3.

- 33. They said: "We are endued With strength, and given To vehement war: But the command is. With thee; so consider What thou wilt command."
- 34. She said: "Kings, when they sent Enter a country, despoil it,

كَمْ تُولُ عَنْهُمْ فَاظْلَمْ الْمَالْ بَرْجِعُونَ مَنْ الْكُورِ الْكَالِمَالُولِ الْكِرِيكُ الْكَالْ الْمُؤْلِقَ الْكِرِيكُ الْكَلَّالُ الْمُؤْلِقَ الْمُؤْلِقِ اللْمُؤْلِقِ الْمُؤْلِقِ اللْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِ اللْمُؤْلِقِ الْمُؤْلِقِ ْمُ الْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِ الْمُؤْلِقِلِقِلْمِلْمُؤْلِقِلْمُؤْلِقِلْمِلْمُؤْلِقِلْمُؤْلِقِلْمِلْمُؤْلِقِلْمُؤْلِقِلْمِلْمُؤْلِقِلْمُؤْلِقِلْمُؤْلِقِلِقِلْمُؤْلِقِلْمُؤْلِقِلْمُؤْلِلْمِلْمُؤْلِقِلْمِلْمُؤْلِقِلْمُؤْلِقِلْمِلْ

﴿ فَالْوَاغَنْ أُوْلَا فَقَ مِوَالُولُواْ بَالْمِيشُدِيدِ وَالْأَمْرُ إِلَيْكِ فَأَصْلِيْهِ مَا دَا فَأْرِيبَ

@ فَالنَّهُ لَانَ ٱلْمُلُولَ إِذَا ذُخَلُوا فَرْبَهُ

3270. Solomon expressly begins his letter with the formula of the true and universal Religion of Unity, and he invites to the true Faith the new people with whom he establishes honourable relations, not for worldly conquest but for the spreading of the Light of God.

3271. The character of Queen Bildy, as disclosed here, is that of a ruler enjoying great wealth and digaity, and the full confidence of her subjects. She does nothing without consulting her Council, and her Council are ready to carry out her commands in all things. Her people are manly, loyal, and contented, and ready to take the field against any enemy of their country. But their queen is prudent in policy, and is not willing to embroil her country in war. She has the discrimination to see that Solomon is not like ordinary kings who conquer by violence. Perhaps in her heart she has a ray of the divine light already, though her people are yet Pagans. She withes to carry her people with her in whatever she does, because she is as loyal to them as they are to her. An approach of the divine light she shall be also also because the is as loyal to them as they are to her. An approach of the property of the divine light she has a start of the control of the shall be a sh

And make the noblest Of its people its meanest Thus do they behave.

- 35. "But I am going to send Him a present, and (wait) To see with what (answer) Return (my) ambassadors."
- 36. Expow when (the embassy) came To Solomon, he said: "Will ye give me abundance In wealth? But that which God has given me is better Than that which He has Given you! Nay it is ye Who rejoice in your gift!ana
- 37. "Go back to them, and be sure We shall come to them With such hosts as they Will never be able to meet: We shall expel them From there in disgrace, And they will feel Humbled (indeed)."
- 38. He said (to his own men):
  "Ye Chiefs! which of you
  Can bring me her throne sers
  Before they come to me
  In submission?"
- 39. Said an 'Ifrit, 2274 of the Jinns:
  "I will bring it to thee

افسدُوهِ عَالَوَ عَلَمُ الْمَاعِدَةُ الْهَالِمَةُ الْمَالِمَةُ الْمَالِمَةُ الْمَالَةُ وَكَالُولَ مَنْ عَلَمُون ﴿ وَالْهِ مُرْسِلُهُ الْنِسَالُونَ ﴿ وَالْمَا عِنَا مِسْلَمِنَ مَا اللّهِ عَلَمُ اللّهِ مَا اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللللللّ

﴿ وَالَّ يَتَأَيُّهُ الْمُلُوُّا أَيُّكُدُ يَأَنِّينِ بِمَنْ ثَهَ تَكُلُّ أَدْ بَدَا ثُونِي مُسْلِينَ ﴿ عَالَ مِنْ ثُنْ فِيَ الْمَعَالِمِينَ

3272. Poor Bilqts! she thought she had arranged with womanly tact to conciliate Solomon, and at the same time pacify her warlike subjects! But the effect of the embasy with presents was the very opposite. Solomon took it as an insult that she should send her presents instead of her submission to the true Religion! He flung back the presents at her, as much as to say, "Let these baubles delight your own hearts! God has blessed me with plenty of worldy goods, and something infinitely better, riz: His Light and Guidance! Why do you say nothing about that? Will you only understand the argument of armies and violence?" Or perhaps his speech was only meant for the Sabrean crowd. For when she actually came, he treated her kindly, and she accepted the religion of Unity.

3273. The throne is symbolical of power and dignity. So far her throne was based on material wealth: Solomon is going to alter it to a basis of Faith and the Religion of Unity.

3274. 'Ifrit: a large, powerful jinn, reputed to be wicked and crafty: hence he is anxious to be recognised as one that "could be trusted"

Before thou rise from thy Council: indeed I have Full strength for the purpose, And may be trusted."

- 40. Said one who had knowledge 3215 Of the Book: "I will Bring it to thee within The twinkling of an eye!" Then when (Solomon) saw it Placed firmly before him. He said: "This is By the grace of my Lord !- 3276 To test me whether I am Grateful or ungrateful! And if any is grateful, Truly his gratitude is (a gain) For his own soul; but if Any is ungrateful, truly My Lord is Free of all Needs Supreme in Honour!" 3em
- 41: He said: "Transform her throne Out of all recognition by her: Let us see whether she Is guided (to the truth) 279

@ فَالْنَكِيْرُواْلْمَنَا عَرْضَهَا نَنظرْأَتَهُ لَدِي

1275. The symbolic meaning still continues. The big 'Ifitt had bassed of his britte strength, and bassed on inward knowledge, knowledge of the heart and spirit, the sort of knowledge that comes from the Book of the Grace of God, the spirit of truth and benevolence which is the invisible magic often of God. Even if worldly power and common honesty may be able to effect some good, it will take a commaratively long time, while the magic of spiritual love nots instantaneously. Solomon was thankful to God that he had men endowed with such power, and he had the throne of Bilgis transported to his Court and transformed as he desired, without Bilgis even knowing it.

3276. If Solomon had been ungrateful to God, i.e., if he had worked for his own selfish or worldly ends, he could have used the brute strength of 'lift to add to his worldly strength and gloy, Instead of it he uses the higher magic of the Book,—of the Sport—to transform the throne of bligts for her highest good, which means also the highest good of her subjects, by the divine Light. He had the two alternatives, and he chooses the better, and he thus shows his gratitude to God for the Grace He had given him.

327. Man's gratitude to God is not a thing that benefits God for God is high at ove all needs: it benefits a man's own soul and gives him higher rank in the spiritual world. Per contra, munisingratitude will not detract from God's Glory and Honour or the value of God's generous gifts to man: for God is supreme in honour, glory, and generosity Karlin in Arabic involves all three significations.

3278. The throne having been transformed, it will be a test to see whether Bildis recognises it as her own and accepts it of her own free will as her own, or rejects it as something also to her, something she will not accommodate herself to. So in our life. We get used to certain habits and customs and certain ways of thought. God's Mesage comes to transform us and set us on a different kind of throne, with our own active and willing consent. If we are week, we feel honoured and grateful. If we are "obstinately rebellious", we reject it as not our own, and pine for the old slavery, as the Israelites pined for Egypt when they were under God's guidance in the widdeness.

Or is one of those who Receive no guidance.

- 42. So when she arrived,
  She was asked, "Is this
  Thy throne?" She said,
  "It was just like this; 2009
  And knowledge was bestowed
  On us in advance of this,
  And we have submitted
  To God (in Islam)."
- 43. And he diverted her \*\*\*\*\*

  From the worship of others Besides God: for she was (Sprung) of a people

  That had no faith.
- 44. She was asked to enter some
  The lofty Palace: but
  When she saw it, she
  Thought it was a lake
  Of water, and she (tucked up
  Her skirts), uncovering her legs.
  He said: "This is
  But a palace paved

فيلمَّنَا أَدْخُولِ الضَّرَحُّ فَلَارَأَ أَهْ حَييبنَهُ
 في في كَنَّ الْهُ أَوْسَلَهُمُّ اللَّهُ أَوْسَلُهُمُ اللَّهُ أَوْسَلُهُمْ اللَّهُ أَوْسَلُهُمْ اللَّهُ أَوْسَلُهُمْ اللَّهُ اللَّهُ أَوْسَلُهُمْ اللَّهُ الْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ اللْمُؤْمِنِ الللْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُل

3279. Biligis stands the test. She knows it was her throne, yet not exactly the same, for it was now much better. And she is proud of her good fortune, and acknowledges, for herself and her people, with gratitude, the light which was given to them by God, by which they recognised God's apostle in Solomon, and received the true Religion with all their will and heart and soul.

3280. Some Commentators and Translators adopt an alternative construction for the last clause of the last verse and the first clause of this verse. They understand the former to be spoken by Solomon and to mean, 'we had knowledge of God's Message and accepted it before her.' They understand the latter to mean, 'the worship of others besides God diverted her (from the true Religion).' If we accept the construction adopted in this Translation, the visit to Solomon confirmed the true Faith of Bilqis and prevented her from lapshig into her ancestral false worship.

3281. The 'symbolic meaning takes us a stage further. But first let us take the literal story, Bilqis, having been received with honour on her arrival, and having accepted the transformation of her throne, placed presumably in an outer building of the Fulace, is asked to enter the great Palace itself. Its floor was made of slabs of smooth polished glass, that glistened like water. She thought it was water, and tucked up her clothes to pass through it, showing her bare feet and ankles. This was a very undignified position for a woman, especially one of the position of a Queen. Solomon immediately undeceived her, and told her the real facts, when she felt grateful, and joined herself with Solomon in praising God.

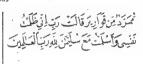
(٢٧) سورة النمل

C 1713

989

IS. XXVII. 44-46.

Smooth with slabs of glass."
She said: "O my Lord!
I have indeed wronged \*\*\*
My soul: I do (now)
Submit (in Islām), with Solomon,
To the Lord of the Worlds."

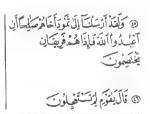


C. 171.—In Salih's pure preaching the evil Tham0d
(xxvii. 45 88) Found omens of ill to themselves: in secret
They plotted to take his life, and like cowards
They made a league to cover their crime
With lies. Lo I on themselves recoiled
The plot: they perished in utter ruin.
The men admonished by Lot were false
To themselves: they insulted the nature given
Them by God, and mocked the Message of Purity.
Lo! they were buried in a shower of brimstone!

# SECTION 4.

45. We're sent (aforetime),
To the Thamud, their brother \*\*\*
\$alih, saying, "Serve God":
But behold, they became.
Two factions quarrelling
With each other.

46. He said: "O my people! Why ask ye to hasten on



3222, In symbolic language, a new entrant into the Palace of divine knowledge, may yet carry in him did many of the illusions of the lower world. The transparent crystal of Truth he may yet mistake for the unstable water of worldly vanily, which so ilst be vestiments of those who paddle in it. This leads to many undignified positions and mistakes. But a gentle leader points out the truth. Instead of resenting it, the new entrant is grateful; acknowledges his own mistake frely and frankly; and heartily joins with the Teacher in the worship of God, the Source of all truth and knowledge.

3283. The main story of the Thamüd, who were broken up into two factions, the rich oppressing the poor and keeping them out of the good things of hife and the test rase of the She-camel, will be found in xxvv. 141-159 and the notes thereon. The point here is the secret plot of the nine men against the man of God, whose teaching, they thought, brought nem ill-luck; but what they called ill-luck was the just punished. I from God for their own ill-deeds. Their plot was folled, and the whole community, which was involved in evil, was destroyed.

The evil in preference to the good? See If only ye ask God for forgiveness, Ye may hope to receive mercy.

- 47. They said: "Ill omen
  Do we augur from thee
  And those that are with thee".
  He said: "Your ill omen
  Is with God; yea, ye are
  A people under trial." 3886
- 48. There were in the City
  Nine men of a family,
  Who made mischief in the land,
  And would not reform. \*\*\*
- 49. They said: "Swear
  A mutual oath by God
  That we shall make
  A secret night attack
  On him and his people, \*\*\*
  And that we shall then
  Say to his heir (when he
  Seeks vengeance): 'We were not
  Present at the slaughter
  Of his people, and we are
  Positively telling the truth'."

ؠۣٳڵۺؘڽؽؙۊڣٙڵڕٙٲڵڝۜڹؖڐ ٳٙڮڒؙؿٷؿڹ؞ڝ۩ٙؿڗڶڝٚڎ

(٣٧) سورة النمار

الوَّا الطَّــيَّزِنَــالِيكَ وَبَن تتعَكَّ
 الطَّلْيَرُحُــُمْعِنكَ اللَّهِ الْمَالِّقَ الْمَالْقَ وَالْمُنْسَدُونَ

وَكَانَ فِي الْلَدِينَ وَيَنْ عَذْ رَعْطِ
 يُفْسِدُ وَنَ فِي الْأَرْضِ وَلَا يَضْعِلُونَ
 قَالُوانَ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ ال

3284, Cf, xiii. 6. The evil-doers were really hastening on their own punishment by their fpigds against the poor. The advocates of justice were not bringing ill-luck to them. They were showing the way to ward it off. Their own injustice was bringing on their disaster.

3285, All evil unpunished is not evil condoned, but evil given a chance for reform. They are on trial, by the mercy of God. What they call "ill omen" is really the just punishment for their ill-deeds, and that punishment rests with God.

3286. They had made up their minds to wage a relentless war against justice. They did not destroy justice, but justice destroyed them.

3287. A most distandly plot. because (1) it was to be secret, (2) by night, (3) taking their victims unawares, and (4) because careful provision was made that they should all tell lies together, saying that they knew nothing about it, in order to evade the vengeance which Salh's heirs (if any were left) or his tribe might want to exact! And yet such were exactly the plots laid against the holy Prophet himself.

50. They plotted and planned, 3388

But We too planned,

Even while they perceived it not.

- 51. Then see what was the end
  Of their plot!—this,
  That We destroyed them
  And their people, all (of them).
- 52. Now such were their houses,— In utter ruin,—because They practised wrong-doing Verily in this is a Sign For people of knowledge.
- And We saved those Who believed and practised Righteousness.
- 54. ( \ \ Y e also sent) Lut \ \ (As an apostle): behold,
  He said to his people,
  " Do ye do what is shameful
  Though ye see (its iniquity)?
- 55. Would ye really approach men In your lusts rather than Women? Nay, ye are 'A people (grossly) ignorant! 4200
- 56. But his people gave No other answer but this: They said, "Drive out

3788, Cf. iii. 54. Their secret plotting is all known to God, but of God's just and beneficent plans they know pothing. And the wicked must come to an evil end,

3289. The story of Lū; is referred to elsewhere. The passages to which reference may be made here are: xxv. 160 175, and vii, 80 34. But the point emphasised here is that the crime of the Cities of the Plane was against their own nature, and they saw its enormity, and yet they included in it. Can degradation go further? His wife was not apparently a Believer. Her previous sympathy with the sinfly people "destined her" (verse 57 below) to a miserable end, as she lagged behind and shared in the destruction of her kinsfolk.

3300. The ignorance referred to hear is the spiritual Ignorance, the Ignorance of how grossnoss and sins that bring shame on their own-physication moral nature are doomed to destroy them: it is their own loss. That they knew the iniquity of their sins has already been stated in the last verse. That knowledge makes their spiritual Ignorance all the more culpable, just as a man consciously deceiving people by hall-tuths is a gegater lar than a man who tells its insandeviently.

S. XXVII. 56-59.1

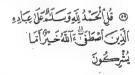
The followers of Lat from Your city: these are Indeed men who want To be clean and pure ! " 3091

- 57. But We saved him And his family, except His wife: her We destined To be of those Who lagged behind,
- 58. And We rained down on them A shower (of brimstone): And evil was the shower On those who were admonished (But heeded not)!

C. 172.-God's goodness and mercy are manifest (xxvii, 59-93.) Through all nature and in the heart and conscience Of man. He alone knows all: our knowledge Can at best be partial. Yet we can travel Through space and time and see how Evil Never prospered. God teaches us good, But how can we see if we make ourselves blind? At the end of all things shall we know how small Is our state, but for God's Grace : let us bow-To His Will and accept His true goidance: Let us praise Him and trust Him-now and for ever!

### SECTION 5.

59. Say: Praise he to God, And Peace on His servants 270 Whom He has chosen (For His Message). (Who) Is better ?- God or to The false gods they associate 30 (With Him)?



3291, Cf. vii. 82-84. Instead of being ashamed on account of the consciousness of their own guilt, they attack the pure ones with their sarcasms, as if not they but the pure ones were in the wrong in trying to set them on the right way.

3292. God's revelation having been described as Light, Guidance, and Mercy, we ought all to be grateful to God for vouchsaling His revelation. We ought also to appreciate the services of God's Messengers, who are chosen to deliver His Message; we ought to send salutations of Peace on them, instead of plotting, as the wicked do, for their removal or persecution, or banishment or death. For these men of God undergo every kind of hardship and forego every kind of advantage or pleasure in life for serving mankind.' And God is truth and goodness, and all our fancies of false worship are falsehoods and evils. Shall'we prefer falsehood and evil to truth and goodness?

60. Or, who has created 3809
The heavens and the earth,
And who sends you down
Rain from the sky?
Yea, with it We cause
To grow well-planted orchards
Full of beauty- and delight:
It is not in your power
To cause the growth 384
Of the trees in them. (Can there be
Another) god besides God?
Nay, they are a people
Who swerve from justice.

61. Or, who has made the earth
Firm to live in; made
Rivers in its midst; set
Thereon mountains immovable; 300
And made a separating bar
Between the two bodies 300
Of flowing water?
(Can there be another) god
Besides God? Nay, most
Of them know not.

62. Or, who listens to the (soul)
Distressed when it calls
On Him, and who relieves 2297
Its suffering, and makes you

أَمَنْ عَلَقَ السّسَكُواكِ وَالْأَصْنُ وَآَرَتُ لَ

 كَوْرَيْنَ السَّمَا فَي مَنْ الْمَانَ اللهِ مَعَلَا إِنَّ وَإِنْ اللهِ مَعَلَا إِنَّ وَإِنْ اللهِ مَعَلَى اللهِ مَعْلَى اللهُ مَعْلَى اللهُ مَعْلَى اللهُ مَعْلَى اللهُ مَعْلَى اللهُ مَعْلَى اللهُ اللهُ مَعْلَى اللهُ الله

لَا يَعْمَلُونَ ﴿ أَقَدْ نُهُ \* الْمُشْطَةُ اذَا رَحَامُهُ

آمن نُجِيبُ أَنْضُطَمْ إِذَا دَعَاهُ
 وَيَحْدِيثُ الشَّوَةِ وَيَغْمَالُكُمْ

3293. The order, beauty, and grandeur of the Universe are appealed to. They show unity of design and purpose. How can unjust, ignorant, fool-th, heedless, false men think of a multiplicity of gods, or of any god besides the One True God?

3294. To make a single seed germinate and grow, into a tree is beyond man's power. When it without a Gardener's consummate art. And the orchard is more than the trees in it: there is design and beauty in their arrangement: proper spaces have to be left between them for the growth of their roots, for the acetation of the sool beneath them, and for the penetration of air and sunlight between their branches. How can any one then think of the wonderful Universe as a whole, without thinking of the far higher Unity of Design, the evidence of the Oar True God?

3295. Cf. xvi. 15 and notes 2038 and 2039. The terra firms, the flowing water, and the cycle of water circulation—sea, vapour, clouds, rain, tivers, and sea again,—all one and yet all distinct, with a sort of wonderful barrier between salt water and fresh water; cau man see all this and yet be ignorant to 40d?

3296. Cf. xxv. 53 and notes 3111 and 3112.

3297. Besides the evidence of external nature, there is the still more intimate evidence in man's inner conscience and heart. God listens to man's cry of agony and releves his suffering, and He has given him superiority over other creation on this earth, through his mind and soul. Is man then going to run after inferior beings and forget God?

(٢.٧) مسورة النمل

(Mankind) inheritors of the earth? 3300

(Can there be another) god Besides God? Little it is That ye heed!

- 63. Or, who guides you
  Through the depths of darkness
  On land and sea, and who
  Sends the winds as heralds 3.368
  Of glad tidings, going before
  His Mercy? (Can there be
  Another) god besides God?—
  High is God above what
  They associate with Him!
- 64. Or, who originates Creation,
  Then repeats it, 5000
  And who gives you sustenance
  From heaven and earth? 2001
  (Can there be another) god
  Besides God? Say, "Bring forth
  Your argument, if ye
  Are telling the truth!" 3004
- 65. Say: None in the heavens Or on earth, except God, Knows what is hidden: Nor can they perceive When they shall be raised Up (for Judgment).
- 66. Still less can their knowledge Comprehend the Hereafter: nay,

قِيلَا مُنَاتَذَكُرُونَ ﴿ أَمَن بَهَدِيكُمْ فِي ظُلَتُ الْبَرَوَا لَقِي وَمَن مُرْسِلُ الْرَيْحَ اللّهِ شَكَا إِلَيْهَ مَنَكَمَا مَعْمَدِيثِهِ أَوَلَا مُنْ اللّهِ مُنْكَا إِلَيْهُ مَنْكَا اللّهِ مُولُدُ ﴿ أَمْنَ مِنْهَ فَوَا الْخَلَقَ الْرَّغِيدُهُ وَمَن مِنْ فَعَلَمُ اللّهِ مِن مَن اللّهِ اللّهِ اللّهِ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ ا

قَالَا يَعْلَمُن فِي النّمَلَونِ وَالْآرْمِيلَ الْهَيْبَ
 إِلّا اللّهُ وَمَا يَشْعُرُ مِن أَيَانَ يُبْجَشْمُونَ

بَلِأَذَ رَكَ عِلْمُنهُ فِ الْأَخِرَةُ بَلَ

3298, Cf. vi. 165, p. 988,

3299, Cf. xxv. 48, n. 3104. After external nature, our attention was drawn to our inner consciousness, after that, it is drawn here to our social and collective life, in which we use the forces of nature for international intercourse, trade, agriculture, production, and economic well-being generally. In the next verse, we are asked to contemplate creation from its primeval stages, through its intermediate processes, to the final Destiny in a new Creation—a new heaven and a new actth.

3300. Cf. x. 34, and n. 1428.

3301. Sustenance: of course in the spiritual as well as the material sense.

3302. All the arguments point to the Unity of God: there is none whatever against it.

3303 The existence of God is certain. But nothing else can be known with certainty to our knowledge. He has told us of the Hereafter, and therefore we know it is true. But those who do not believe in God,—what knowledge or certainty can they have? Even when it is actually coming, they will not have the sense to perceive it.

(۲۷) سورة النمل

They are in doubt and uncertainty Thereanent; nay, they are blind Thereunto! 3000 مُن فِي شَلِّ يَنْهَمُ أَبَّلُ مُرْيَبُهَا عَمُونَ

### SECTION 6.

67. The Unbelievers say: "What! When we become dust,—
We and our fathers,—shall we Really be raised (from the dead)?

٣ وقال الدين هروا أءِ هَا هَذَا تَبْرُيا وَعَابِاؤُونَا أَيِنَا كُوْنِهُوكِ

- 68." It is true we were promised
  This,—we and our fathers
  Before (us): these are nothing
  But tales of the ancients."
- ۵ لفدوعداها عن العن المن المن المن المن المنطقة المن المنطقة - قُلْسِيرُوا فِي الأرْضِ فَانظُـرُوا كَيْفَ
   حَادَ عَفِيهَ ٱلْخِيرِينَ
- But grieve not over them, Nor distress thyself Because of their plots.<sup>3303</sup>
- وَلاَتْغَنَّنُ عَلِيمُهِ وَلَانتَكُن فِيضَيْقٍ
   يَمَايَن كُرُونَ
- 71. AE hey also say: "When will This promise (come to pass)? (Say) if ye are truthful."
- 72. Say: "It may be that
  Some of the events which
  Ye wish to hasten on
  May be (close) in your pursuit!"
- ۞ قُلُعَنَّمَ ٓ أَن يَكُونَ رَدِفَ لَكُّ مَتَّمَى ۗ اَلْذَِى اَسْتَقِلُونَ

3004. The Unbelievers are generally materialists, who cannot go beyond the evidence of their physical senses. As to a spiritual vision of the future, their physical senses would only leave them in doubt and uncertainty, while their rejection of the spiritual Light makes them blind altogether to the spiritual world.

3305. Even if the Unbelievers are unwilling to take any mystic doctrine, they have only to observe what has actually happened on the arth, and they will see that evil always came to an evil end, and that Truth and righteousies sultimately work.

3306. Cf. xvi. 127, and n. 2164. The righteous need not worry over the unjust. The plots of the unjust can never defeat or defect the purpose of God.

3307. The Unbelievers—or even men of half-hearted faith—may say, "Why worry over distant future events? Take the day as it comes!" But that is a fallacy. Judgment is certain, and it may be that this very hour may be the hour of doom for any given individual. This is the hour of repentance and amendment. For God wishes well to all mankind in spite of their ingratitude.

(٢٧) سنورة التمل 996

73. But verily thy Lord is Full of grace to mankind: Yet most of them are ungrateful.

- 74. And verily thy Lord knoweth All that their hearts do hide, As well as all that They reveal.
- 75. Nor is there aught
  Of the Unseen, in heaven
  Or earth, but is (recorded) and
  In a clear record.
- We erily this Qur-an doth explain
   To the Children of Israel
   Most of the matters
   In which they disagree. 3000
- 77. And it certainly is A Guide and a Mercy To those who believe.
- Verily thy Lord will decide
   Between them by His Decree: 3010
   And He is Exalted in Might, All-Knowing.
- 79. So put thy trust in God: For thou art on (the Path Of) manifest Truth.

﴿ وَإِنْ زَبَاكَ آذَوُ فَضَلِ كَالِفَاكِ 
 ﴿ وَإِنْ زَبَاكَ لَيْمَا لِمَانَكُ كُونُ
 ﴿ وَإِنَّ زَبَاكَ لَيْمَا لِمُنَاتُكُمُ الْمُحْكِنُ
 ﴿ وَإِنَّ زَبَاكَ لَيْمَا لِمُنَاتُ حَكِنُ
 ﴿ وَإِنَّ ذَبَاكَ لَيْمَا لِمُنْانُ

۞ وَمَا مِنْ غَآبِهُ فِي السَّمَآءِ وَالْأَرْضِ ﴾ فِيڪَتنبيتُيبي

@ وَإِنَّهُ مُلَدُكُ وَرَحْمَةٌ لِلْوُفِينِينَ ·

اِنَّ رَبَّكَ بَقْضَى بَنْبُهُ مِيكُمْ اللهِ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمْ اللهِ عَلَمَ اللهِ عَلَمْ عَلَمْ عَلَمْ عَلَمْ اللهِ عَلَمْ 
3308. The chain of cause and effect is certain and clear. We stand or fall by our record. In this sense the doctrine of "Karma" is true, but it needs to be modified by the doctrine of "Grace"; for man may repent and obtain God's Mercy, and God's Mercy is like a good anget always trying to reclaim man,

3309. The Jews had numerous sects. Some were altogether out of the pale, e.g., the Samaritans, who had a separate Taurāt of their own: they hated the other Jews and were hated by them. But even in the orthodox body, there were several sects, of which the following may be mentioned; (I) the Pharisees, who were literalits, formalists, and fatalists, and had a large body of traditional literature, with which they overlaid the Law of Moses; (2) the Sadduces, who were rationalists, and seemed to have doubted the doctrine of the Resurroction or of a Hereafter; (I) the Essenes, who practised a sort of Communism and Asceticism and prohibited marriage. About many of their doctrines they had bitter disputes, which were settled by the Qu-ân, which supplemented and perfected the Law of Moses. It also explained clearly the nature of God and of Revelation, and the doctrine of the Hereafter.

3310. Decres: hikm: the disputes between rival sects can only be settled by the Decree of God,—(1) in the form of a Revelation, as was done by the Quran, or (2) by the logic of events, for hundreds of sects have been extinguished and forgotten in the course of time, and (3) in the Decree of Judgment in the Hereafter, when all jarring sects will at length see their errors.

- 80. Truly thou canst not cause
  The Dead to listen, nor
  Canst thou cause the Deaf
  To hear the call,
  (Especially) when they
  Turn back in retreat. Sin
- 81. Nor canst thou be a guide
  To the Blind, (to prevent them)
  From straying: only those
  Wilt thou get to listen
  Who believe in Our Signs,
  And they will bow in Islam.
- 82. And when the Word is set Fulfilled against them (the unjust), We shall produce from the earth A Beast to (face) them: set He will speak to them, For that mankind did not Believe with assurance In Our Signs.

# SECTION 7.

- 83. One Day We shall gather
  Together from every people
  A troop of those who reject
  Our Signs, and they shall
  Be kept in ranks.—
- 84. Until, when they come
  (Before the Judgment-seat),
  (God) will say: "Did ye
  Reject My Signs, though ye sile

إِنَّانَ لَا شَيْعُ آلْمَ وَنَى وَلَا شَيْعُ الصَّمَ
 الثُمَّاءَ إِذَا وَأَزَّا مُدْيِرِينَ

وَمَّاآنَتَ بِهَادِئُ الْمُنْيَ عَن صَلَالَاهِمُ إِن
 وَمَّآنَتُ مِنْ إِنْكِنَا فَعُمُ مُنْطُونَ
 مُنْعُمُ إِلَا مَن يُؤْمِنُ إِنَّائِنَا فَعُمُ مُنْطُونَ

﴿ وَإِذَا وَقَعَ ٱلْفَرَائِ عَلَيْهِ مِهِ ٱلْحَرَجُ اللّهِ مِنْ اللّهِ عَلَيْهِ الْحَرَجُ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ اللّهِ اللّهِ عَلَيْهِ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ال

وَيُوْرُمُ خُسُنُهُ مِن كُلِ أَمَا وَفَوْجًا
 وَمِّن يُكَذِبُ بِنَا يَتِنَا فَهُمُ يُون عُولَ

۵ خُتِّنَ إِذَاجَا ، وَقَالَ اللهِ عَلَيْهِ وَقَالَ اللهِ عَلَيْهِ وَقَالَ اللهِ عَلَيْهِ وَلَهُ اللهِ اللهِ ا

<sup>3311</sup> The Apostle's responsibility was to preach and show the way. Men and women of goodwill had faith and accepted the Message. But he was not responsible for the obstinacy and perversity of men who turned away from God's Signs and rejected the Truth.

<sup>3312.</sup> The Word: the Decree or Sentence, the Decision to end the respite and restore the true values of right and wrong in a new world: their cup of iniquity will then have been full.

<sup>3313.</sup> The Beast will be one of the Signs of the Last Days to come, before the present World passes away and the new World is brought into being. In symbolic language it would represent gross Materialism. It will be the embodiment of fat worldly triumph, which will appeal to a misguided and degreerate world, because such a corrupt world will have no assured belief in the Signs of God or in spiritual Light. It will itself he a Sign or Portent, closing tax door of repentance. I do not know whether this Beast has any reference to the symbolism in chapter xii. of the Book of Revelation, which closes the New Testament. Il fablimakem is read instead of inbalimakim, it would mean that the Beast would wound them; symbolically, that Materialism would produce its own Nemesis.

<sup>3314</sup> The charge against them will be: 'You had no knowledge, and yet you arrogantly rejected' my Signs: is that true, or have you any plea in your defence?'

### S. xxvii. 84-88.1

Comprehended them not In knowledge, or what Was it ve did?"

- 85. And the Word will be 8515
  Fulfilled against them, because
  Of their wrong-doing, and they
  Will be unable to speak
  (in plea).
- 86. See they not that We Have made the Night For them to rest in And the Day to give Lind Them light? Verily in this Are Signs for any people That believe!
- 87. And the Day that the Trumpet Will be sounded—then will be Smitten with terror those Who are in the heavens, And those who are on earth, Except such as God will please (To exempt): and all shall come To His (Presence) as beings Conscious of their lowliness. Sail
- 88. Thou seest the mountains
  And thinkest them firmly fixed: 3318
  But they shall pass away
  As the clouds pass away:

فيطوا بماعلاً أمّا ذَكُنتُه تَعْمَاون

@ وَوَقَعَ ٱلْفَوَّلُ عَلَيْهِيدِ بِمَاظَلُواْ فَكُرْ لاَ يَنطِنوُكَ

وَيَـوْمُ بِسَفَـعُ فِي الصّهُورِ فَفْرِعَ مَن فِي
 السّمُؤرِيةُ وَمَن فِي الْأَرْضِ إِنّا مَن ثَنّاءً اللّهُ
 وَكُلُ أَنْوَهُ دَاخِرِينَ

وَتَسَرَى أَلِجُهَا لَحَشَهُا جَالِدَةً وَعِي نَرُّمَنَ
 التَّحَاجُ

3315 There will be no plea, because the charge will be only too true. The Decree will be passed and executed.

3316. Night, Day, Rest, and Light: both in the literal and the symbolic sense. Any one with a scrap of faith or spiritual insight could see that the Night is a blessing when used for rest and a curse when used to cover ignorance or sin; and that the Day is for work and eolightenment, and its misuse is gross ingratitude to God. Or, understand Truth and practise Righteousness while it is yet Light and the Message of God is here to guide you: for there comes the Night when Endeavour will case and there will be no room for Repentance.

3317. Arrogance will flee with Ignorance, and Self will see itself in its true place—that of humility and lowliness—when the scales of ignorance fall from its eyes.

3318. This is so in the present phase of phenomenal things, both literally and figuratively. There seems nothing more firm or fixed or permanent than the "eternal hills"; yet when the new order of things comes and the new World is brought into being, they will be as flimms and unsubstantial as clouds. So, in the revaluation of things in the spiritual World, persons or things or ideas that seem so great and so firmly established now will pass away like mere fancies and give way to the Reality of God.

(Such is) the artistry of God, Who disposes of all things <sup>318</sup> In perfect order: for He is Well acquainted with all that ye do.

- 89. If any do good, good will (Accrue) to them therefrom; And they will be secure From terror that Day.
- 90. And if any do evil,
  Their faces will be thrown
  Headlong into the Fire: 3336
  "Do ye receive a reward
  Other than that which ye
  Have earned by your deeds?" 3311
- 91. Exor me, I have been
  Commanded to serve the Lord ""
  Of this City, Him Who has
  Sanctified it and to Whom
  (Belong) all things:
  And I am commanded
  To be of those who bow
  In Islam to God's Will,—
- 92. And to rehearse the Qur-an: "And if any accept guidance,

صُنعَ الله الذي الفتَ كل انتُمَّ إِنهُ وَخِيرُ بِهِ تَفْعَلُونَ ﴿ مَنْ جَاءً مَا كُسَنَهُ وَلَلُهُ خَيْرٌ مِنْهَا

© وَمَن جَاءَيُّالِنَيْنَةُ وَصَحُبَتُ وُجُوهُهُمُ

@ إِثَمَّآ أَيْرَتْ أَنْ أَعُهُدَ رَبَّهَ هَاذِهِ الْبَلْدُوْ الذِي َرَّسَا وَلَهُ كُلْ شَعْرُ وَلَهُ رِثْ أَنْ أَكُونَ يَزَالْسُولِينَ

﴿ وَأَنَ ٱللُّوا ٱلْقُرُالُّ فَتِنَّ الْمُلَدِّينَ

3319. Algama: to arrange or dispose of things with art, or so as to obtain the most perfect results. The present phenomenal world and the Foture that is to be, all have a definite object and purpose in the Plan of God, Who knows perfectly what we are, what we do, what we think, and what we need. Who can praise His artistry enough?

3320. Headlong: it may be that the very things of which we were proudest, which we considered foremost in our present order of the world, will be the first to go into the Fire, as they are but the window-dressing (=/aces) of Evil.

3321. There will be no punishment except such as has been deserved by actual conduct in the present life of probation.

332. The Lord of this City. This was spoken in Mecca, "say about the 5th year before the Hijrate, when the holy Prophet and his adherents were being persecuted as enemies to the cult of Mecca. So far from being against the true spirit of the holy City of Mecca, it was actually in furtherance of that spirit, which had been overlaid by the idolatries and abominations of the Pagan Quraish. They are fold that the new Teaching is from the Lord of Mecca uself, the One True God, Who had sanctified it in the time of Abraham. Lest they should think that it was a local or tribal or narrow cult, it is added that He is not only Lord of this City, but Lord of the Worlds, "to Whom belong all things.", It is a universal message; but how sad it would be if the Meccans, among whom it came first, were to reject it?

3323. The duty of the Apostle and his adherents was, first, to accept Islam and become themselves shiming examples of God's grace and mercy, as they in fact were, and secondly, to preach that message and spread that Light to all around. It was not for them to force it on unwiking people; for any who rejected it would find their own spiritual loss in such jejection. But they must clearly warn them of the consequences.

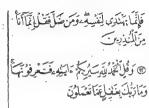
# S. XXVII. 92-93.]

1000

(٢٧) سورة النمل

They do it for the good Of their own souls, And if any stray, say: "I am only a Warner"!

93. And say: "Praise be to God, Who will soon show you """ His Signs, so that ye Shall know them"; and thy Lord Is not unmindful Of all that ye do, sss





3324. In a few years after that, many wonderful things happened that removed the doubts of the doubters and confirmed the faith of the Believers. They showed how the logic of events proved the true mission of the holy Prophet. Other things some minds may not be able to grasp. But the logic of events is for all to see.

<sup>3325.</sup> Trials and tribulations, persecution and exile, and the patient endurance and constancy with which they were met by the Believers—all are known to God and will be credited to their spiritual account.

# INTRODUCTION TO SERA XXVIII (Casas):

This Sara continues the subject of Revelation and its reception by those to whom it is sent. But it emphasises new points: how the recipient of inspiration is prepared for his high destiny, even in the growth of his ordinary life, and how the rejection of God's Message by groups of men or by individuals is caused by overweening arrogance or avarice. The plight of those who reject the Truth is contrasted with the reward of the righteous.

With the possible exception of a few verses, it belongs to the late Meccan period, just preceding the Hijrat.

Summary.—Pharaoh was arrogant and unjust, but God's Plan was to strengthen the weak: in infancy Moses was prepared for his mission; in youth he trusted in the Lord and was guided; in his exile he found help and love; and when he was called, he was supported by God (xxviii. 1.42, and C. 173).

So was the holy Apostle Muhammad fed spiritually by God's Grace, and his Revelation was recognised by those who knew the earlier Revelations: it came to an old and sacred Centre, to warn those seduced by this world's life (xxviii. 43.60, and C. 174).

The Future is with those who repent, have faith, and do good: for all Mercy and Truth are with God (xxviii. 61-75, and C. 175).

But men puffed up with wealth, like Qarun, will come to an cvil end, while the lowly and the righteous will attain God's Mercy (xxviii. 76-88, C. 176).

C. 173.—God's Apostles are men, and win through good life (zavni. 142)

By God's Grace and their Faith. So Moses

Was saved from the Tyrant's wrath in infancy,
And reared in the Tyrant's own den, but gently
In a mother's love. In youth was he endowed

With wisdom and knowledge, strength and the will
To do right. In sorrow or misfoctune
He trusted in God and opened his heart
To Him. In self-imposed exile'he won
Love by his chivalry and confidence by Truth.
In his mission he triumphed over arrogant

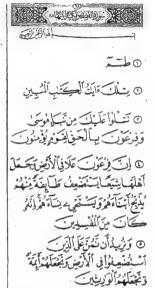
Wrong by his meekness, patience, and Faith.
So good follows good, and Evil must fall,
Cursed, loathed, disgraced, and despised.

Stira XXVIII.

Qasas, or the Narration.

In the name of God, Most Gracious, Most Merciful.

- 1. AMa. Sin. Maim. 1888
- These are Verses of the Book That makes (things) clear. 3827
- We rehearse to thee some Of the story of Moses And Pharaoh in Truth, For people who believe.
- 4. Mr ruly Pharaoh elated himself In the land and broke up Its people into sections, to Depressing a small group Among them: their sons he slew, But he kept alive their females: For he was indeed A maker of mischief.
- And We wished to be Gracious to those who were Being depressed in the land, sso To make them leaders (in faith) And make them heirs,



<sup>3326.</sup> See n. 3137 to xxvi, 1,

<sup>3327.</sup> See n 3138 to xxvi 2.

<sup>3328.</sup> The part of the story of sloses told here is how Moses and his mother were guided in the child's infancy, that even as he grew up, he might be prepared for his high destiny; how in youth he trusted God in the most awkward situations and sought list help; how he fled into exile, and yet found love and support because of his well-doing; and how, when he was called to his mission, he received God's favour, which defeated all he plots of his enemies. Thus God's Plain works continuously in the web of events which the Fates are supposed to be weaking. Those who have faith will thus see the hand of God'in everything, and welcome the light that comes to them by Revelation. With such a Faith there is no room for Chance or blind Fate.

agray For a king or ruler to make invidious distinctions between his subjects, and specially to the is responsible to God Pharach and his subjects, is a dereiction of his kingly duties, for which he is responsible to God Pharach and his clique were intoxicated with pride of race and pride of material civilization, and grievously oppressed the Israelites. Pharach decreed that all male sons born to his Israelite subjects should be killed, and the females kept alive for the pleasure of the Expytians. Moses was saved in a wonderful way, as related further.

<sup>3330</sup> What Pharaoh wished was to crush them. But God's Plan was to protect them as they were weak, and indeed to make them custodians and leaders in His Fatth, and to give them in inheritance a land "flowing with milk and honey". Here they were established in authority for such ime as they followed God's Law. As regards Pharaoh and his ministers and hosts, they were to be shown that they would suffer, at the hands of the Israelites, the very calamities against which they were so onfidently taking precautions for themselves.

- 6. To establish a firm place For them in the land, And to show Pharaoh, Haman, Fun And their hosts, at their hands, The very things against which They were taking precautions, June
- 7. So We sent this inspiration To the mother of Mosses: "Suckle (thy child), but when Thou hast fears about him. Cast him into the river,<sup>2011</sup> But iear not nor gieve: For We shall restore him To thee, and We shall make Him one of Our apostles."
- 8. Then the people of Pharaoli Picked him up (from the river): (It was intended) that (Moses) Should be to them an adversary And a cause of sorrow: 3 "For Pharaoh and Haman And (all) their hosts were Men of sin.
- 9. The wife of Pharach said:
  "(Here is) a joy of the eye, same
  For me and for thee:
  Slay-him not. It may be

وَتُعَضِّنَ لَمُنْ فِي الْأَرْضِرَ وَثُرِي فَرَى فَعُوْنَ وَمُنْ فَعُلْمُ وَجُنُودَ لَمْ مَا مِنْهُمُ مَا مَا مُنْهُمُ وَالْمَا مُنْهُمُ مَا مَا مُنْهُمُ وَالْمَا فَا مُوسَى أَنْ أَرْضِوِرٌ فَالْمَا مَنْ مَا مُنْهُمُ وَالْمَا مُنْهُمُ وَالْمَا مُنْهُمُ وَالْمَا مُنْهُمُ وَالْمَا مُنْهُمُ وَالْمَا مُنْهُمُ مُنَا مُنْهُمُ وَمُنْهُمُ وَمُنْهُمُ وَمُنْهُمُ وَمُنْهُمُ وَمُنْفَعُمُ وَمُنْهُمُ نَ وَمُنْهُمُ ومُنْهُمُ ومُنْمُ ومُنْهُمُ ومُنْمُ ومُنْهُمُ ومُنْهُمُ ومُنْهُمُ ومُنْهُمُ ومُونُ مُنْهُمُ مُنْ م

- 3331. Haman was evidently Pharaolt's minister, not to be confounded with a Haman who is mentioned in the Old Testament (Exher in, 1), as a minister of Ahasierus (Xerxes) King of Persia, the same who invaded Greece, and ruled from E.C. 485 to 464.
- 3332. Pharauh was trying to kill the Israelites. Instead, the Plagues of Egypt, invoked by Moses, killed thousands of Egyptians (vii, 133, and notes 1001-92), because "they were steeped in arrogance, a people given to sin." In pursuing the Israelites in their flight, Pharaon and his army were themselves or envelopment in the sea.
- 3333. The Egyptian midwives had orders to kill braelite babes. Moses was saved from them, and his mother nursed the infant at her breast herself. But when the danger of discovery was imminent, she put him rule a chest or baskel, and floated him on the titre File. It flowed by the King's palace, and the chest with the baby was picked up, as related further on. The mother had no cause to fear or general filewards, as the child grew up under her tender care and became afterwards one of the apostles of God.
- 3334. This was the Plan of Providence; that the wicked might cast a net round themselves by fostering the man who was to bring them to naught and be the instrument of their punishment,—or tooking at it from the other side) that Moses might learn all the wisdom of the Egyptians in order to expose all that was hollow and wicked in it.
- 3335. He was a darling to look at, and Pharaoh had apparently no son, but only a daughter, who afterwards shared his throne. This is on the supposition that the Pharaoh was Thothmes I (see Appendix IV, S, vii).

That he will be of use To us, or we may adopt Him as a son." And they Perceived not (what they Were doing)! 3386

- 10. But there came to be
  A void in the heart
  Of the mother of Moses:
  She was going almost to
  Disclose his (case), had We
  Not strengthened her heart
  (With faith), so that she
  Might remain a (firm) believer. SASP
- 11. And she said to the sister Of (Moses), "Follow him", So she (the sister) watched him In the character of a stranger. And they knew not.
- 12. And We ordained that he Refused suck at first, until (His sister came up And) said: "Shall I Point out to you the people Of a house that will nourish And bring him up for you asse And be sincerely attached To him?"...
- 13. Thus did We restore him
  To his mother, that her eye
  Might be comforted, that she
  Might not grieve, and that
  She might know that the promise
  Of God is true: but
  Most of them do not understand.

قَدَدُنْهُ إِلَى أَيْهِ كَنَّ الْمَتَرَعَيْهَ الْمَالِقِينَ اللّهِ عَلَى الْمَتَرَعَيْهَ اللّهِ اللّهُ اللّهِ اللّهُ اللّ

3336. In all life Providence so orders things that Evil is defeated by its own weapons. Not only is it defeated, but it actually, though unwritingly, advances the cause of Good! In non-religious language this is called the work of the frontic Fates. If Thomas Hardy had not made Napoleon the Puppet of Fate in his "Dynasts", he could well have taken Pharach as an illustration of the Irony of Fate, or, as we should prefer to call it, the working of the Universal Plan.

3337. The mother's heart felt the gaping void at parting from her son; but her Faith in God's Providence kept her from betraying herself.

3338. For you; i.e. on your behalf. Thus Moses got the benefit of his mother's milk (symbolical of all the traditions and spiritual heritage of his ancestry and his people) as well as the previge and the opportunities of being brought up in the royal family, with the best of teachers to teach him Egyptian wisdom. In addition, there was the comfort to his mother.

3339. God's promise is always true, but short-sighted people, if they are a little thwarted in their plan, do not understand that God's wisdom, power, and goodness are far more comprehensive than any little plans which they may form.

### SECTION 2.

- 14. When he reached full age,
  And was firmly established we
  (In life). We bestwed on him
  Wisdom and knowledge: for thus
  Do We reward those
  Who do good.
- 15. And he entered the City
  At a time when its people and
  Were not watching: and he
  Found there two men fighting,—
  One of his own religion,
  And the other, of his foes.
  Now the man of his own
  Religion appealed to him
  Against his f.e., and Moses
  Struck him with his fist. And made an end of him,
  He said: "This is a work
  Of Evil (Satan): for he is
  An enemy that manifestly
  Misleads!"
- 16. He prayed: "O my Lord!

  I have indeed wronged my sou!!

  Do Thou then forgive me!"

  So (God) forgave him: for He
  Is the Oft-Forgiving, Most

  Merciful.

لا ولا بلغ انسد واسلوک البنه و البنه

قَالَ رَبِّ إِنِّ ظَلَمْكُ نَفْسِى فَأَغْفِرْ لِي
 فَخَفَرَاهُ النَّ مُؤْهُ وَالْغَفْ ورُ الزَّحْيَــهُ

3340. Fall age may be taken to be mature youth, say between 18 and 30 years of age. By that time a person is fully established in life: his physical build is completed, and his mental and moral habits are formed. In this case, as Mose was good at heart, true and loyal to his people, and obedient and just to those among whom he lived, he was granted wisdom and knowledge from on high, to be used for the times of conflict which were coming for him. His internal development being complete, he now goes out into the outer world, where he is again tried and proved, until he gets his divine commission.

3341. That may have been either the time of the noontide siesta, when all business is suspended even now in Egypt, or the time of right, when people are usually asleep. The latter is goore probable, in view of verse 18 below. But there is also another suggestion. A guest in a Palace is not free to wander about at will in the plebeian quarters of the City at all sorts of hours, and this applies even more to an inmate of the Palace brought up as a son. Moses was therefore visiting the City privately and eluding the guards. His object may have been to see for himself how things were going on; perhaps he had heard that his people were being oppressed, as we may suppose that he had retained contact with his mother.

3342. His object was apparently to atrike him so as to release the Israelite, not to kill the Egyptian. In fact he killed the Egyptian. This was unfortunate in more ways than one. His visit to the City was clandestine; he had taken the side of the weaker and despised party; and he had taken the life of an Egyptian. He was full of regrets and repentance, and he prayed to God, and obtained God's forgivenes.

- 17. He said "O my Lord!

  For that Thou hast bestowed
  Thy Grace on me, neverShal! I be a help
  To those who sin!" NS
- 19. Then, when he decided to lay Hold of the man who was \*\*\*\*
  An enemy to both of them, That man said: "O Moses! Is it thy intention to slay me As thou slewest a man Yesterday? Thy intention is None other than to become A powerful violent man In the land, and not to be One who sets things right!"\*\*\*\*\*

3343. He takes a conscious and solemn yow to dedicate himself to God, and to do nothing that may in any way assist those who were doing wrong. This was his general idea, but no plan had yet shaped itself in his mind, until a second catastrophe brought matters to a head, and he was plunged in adventure.

3344. The man was an Israelite. But Moses was himself in a distracted mood, for the reasons given in n. 3342 above, and he was egasperated at this public appeal to him again.

3345, When Moses considered further that the Egyptian was unjust and that the Egyptian was an enemy to Israel generally (including both Moses and the man assaulted), he was going to intervene again, when he received à double warning, one from the Egyptian who was fighting, and the other from some man (Israelite or Egyptian) who was firendly to him, as explained below. We may suppose that after the first day's fight, there had been a great deal of talk in the bezart, both among Israelites and Egyptians. Probably the Israelites were elated att finding a champion—perhaps more elated than they should have been, and in a provocative mood, which deserved Moses's rebuke. Probably the Egyptians had discussed who this new champion was, and-had already apprised the Palace, to which Moses had not dared to return.

3346. The Egyptian saw the tactical advantage of his position. In effect he said: We have found out all about you. You live in the Palace, and yet you come clandestinely and kill our Egyptians. Are you going to do the same with me? You are nothing but a bully! And you talk of setting things right! That is what you should do if you were true to your sail t!

- 20. And there came a man,
  Running, from the furthest end sur
  Of the City. He said:
  "O Moses! the Chiefs
  Are taking counsel together
  About thee, to slay thee:
  So get thee away, for I
  Do give thee sincere advice."
- 21. He therefore got away therefrom, 346 Looking about, in a state Of fear. He prayed: "O my Lord! save me From people given to wrong-doing."

#### SECTION 3.

- 22. Mehen, when he turned his face Towards (the land of) Madyan, so He said: "I do hope That my Lord will show me The smooth and straight Path."
- 23. And when he arrived at The watering (place) in Madyan, and He found there a group Of men watering (their flocks), And besides them he found Two women who were keeping

3347. Apparently rumours had reached the Palace, a Council had been held, and the death of Moses had been decreed!

3348. Moses saw that his position was now untenable, both in the Palace and in the City, and maded anywhere in Pharaoli's territory. So he suffered voluntary exile. But he did not know where to go to. His mind was in a state of agitation. But he turned to God and prayed. He got consolation, and felt that after all it was no hardship to leave Egypt, where there was so much injustice and oppression.

3349. East of Lower Egypt, for about 300 miles, runs the Sinai Peninsula, bounded on the south by the Guiff of Suez, and on the north by what was the Islamus of Suez, now cut by the Suez Canal. Over the Islamus ran the highroad to Palestine and Syria, but a fugitive could not well take that road, as the Egyptians were after him. If he could, after crossing the Islamus, plunge into the Sinai desert, east or south-east, he would be in the Midianite territory, where the people would be Arabs and not Egyptians. He turned thither, and again prayed to God for guidance,

3350. The first thing that a wanderer in a desert would make for would be an oasis where he could get water from a spring or well, the shade of trees against the scorching sun, and some human company. The Midianite watering place was probably a deep well, at surface springs are rare in sandy deserts, where the water level is low, unless there was a hill from which issued a spring.

24. So he watered (their flocks)
For them; then he turned back
To the shade, and said:
"O my Lord!
Truly am I
In (desperate) need
Of any good
That Thou dost send me!"... Bask

25. Afterwards one of the (damsels)
Came (back) to him, walking
Bashfully. She said: "My father
Invites thee that he may
Reward thee for having watered
(Our flocks) for us." So when
He came to him and narrated
The story, he said:

مَالَ مَا خَطْلُ كُمَّا فَالْنَا لَانْكَ فِي حَنَّا فِي الْمَالَ مَا خَطْلُ كُمَّا فَالْنَا لَانْكَ فِي حَنَّا فِي الْمُنْ الْفَالِمِينَ الْمُنْفِقِ فَي الْمُنْفِقِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِيقِ اللَّهِ اللّلِيلِيلُولِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّلِيلِيلُولِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّلِيلِيلِيلُولِ اللَّهِ ال

قَامَ نَهُ إِحْدَالْهُ مَا تَنْفِي كَالْسِيْمَ إِلَّهِ مِنْ الْمُعْمَالِهِ مِنْ الْمُعْمَالِهِ مَا الْمُعْمَالِهِ مِنْ الْمُعْمَالِهِ مَنْ الْمُعْمَالِهِ مَنْ الْمُعْمَالِهِ مَا الْمُعْمَالِهِ مَنْ الْمُعْمَالُهِ مِنْ الْمُعْمَالُهِ مِنْ الْمُعْمَالُهِ مِنْ اللّهِ مَنْ الْمُعْمَالُهِ مَنْ الْمُعْمَالُهِ مِنْ اللّهُ مَنْ الْمُعْمَالُهُ مَنْ الْمُعْمَالُهُ مَنْ الْمُعْمَالُهُ مِنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مَنْ اللّهُ مِنْ مُنْ اللّهُ مِنْ اللّهُ مِ

3331. Here is a pretty little idyil, told in the fewest and most beautiful words possible. Moses arrives at an oasis in the desert, weary and travel-worn, with his mind full of anxiety and uncertainty owing to his recent experiences in Egypt. He was thirsty and would naturally seek water. At the well or spring he found shepherds (or perhaps goal-herds) watering their flocks. As a stranger it was not for him to thrust himself among them. He waited under the shade of a tree until they should finish. He noticed two damsels, also waiting, with their flocks, which they had come to water. His chivalry was roused. He went at once among the goal-herds, made a place for the flocks of the damsels, gave them water, and then resumed his place in the shade. They were modest maidens, and had given him in three Arable; words the key of the whole situation, 'Abb-fish highly in kelbrus'; our father is a very old man, and therefore cannot come to water the flocks; we therefore do the work: we could not very well thrust ourselves among these men.'

332. The maidens are gone, with smiles on their lips and gratitude in their hearts. What were the reflections of Mores as he returned to the shade of the tree? He returned thanks to God for the bright little vision which he had just seen. Had he done a good deed? Precious was the opportunity he had had. He had slaked his thirst. But he was a homeless wanderer and had a longing in his soul, which he dared not put into words. Those shepherds were no company for him. He was truly like a beggar in desperate need. For any little good that came his way, he was grateful. But what was this?—this vision of a comfortable household, presided over by an old man rich in flocks and berds, and richer still in two daughters, as modest as they were beautiful? Perhaps he would never see them grain! But Providence was preparing another surprise for him.

3333, Scarcely had he rested, when one of the damsels came back, walking with bashful grace! Modestly she gave her message. 'My father is grateful for what you did for us. He invites you, that he may thank you personally, and at least give some return for your kindness.

(٢٨) سورة القصص

"Fear thou not: (well) hast thou Escaped from unjust people." 3866

26. Said one of the (damsels):
"O my (dear) father! engage sees
Him on wages: truly the best
Of men for thee to employ is
The (man) who is strong and
trusty"..."

27. He said: "I intend to wed
One of these my daughters
To thee, on condition that
Thou serve me for eight years; to
But if thou complete ten years,
It will be (grace) from thee.
But I intend not to place
Thee under a difficulty:

الدانت أريداً أنكس حمل إضافه المنتخصة المنتحصة المنتخصة المنتحدد المنت

3334. Nothing could have been more welcome than such a message, and through such a messager. Moses went of course, and saw the old man, He found such a well-ordered patriarchal household. The old man was happy in his daughters and they in him. There was mutual confidence. They had evidently described the stranger to him in terms which made his welcome a foregone conclusion. On the other hand Mores had allowed his imagination to paint the father in something of the glorious colours in which his daughters had appeared to him like an angelic vision. The two men got to be friends at once. Moses told the old man his story,—who he was, how he was brought up, and what misfortunes had made him quit Egypt. Perhaps helve whole household, including the daughters, listened breathlessly to his tale. Perhaps their wonder and admiration were mingled with a certain amount of pity—perhaps with some more tender feeling in the case of the girl who had been to fetch him. Perhaps the chankment which besdemons felt in Othelio's story was working on her. In any case the stranger had won his place in their hearts. The old man, the head of the household, assured him of hospitality and asfety under his roof. As one with a long experience of life he congratulated him on his escape. Who would have among unjust people? It is as well you are free of them!

3355. A little time passes. A guest after all cannot stay for ever. They all feel that it would be good to have him with them permanently. The girl who had given her heart to him had spoken their unspoken thoughts. Why not employ him to tend the flocks? The father was old, and a young man was wanted to look after the flocks. And—there may be other possibilities.

.3356. Strong and Irusiy: Moses had proved himself to be both, and these were the very qualities which a woman most admires in the man she loves.

337. A little time passed, and at length the father broached the subject of marriage. It was not for the fugitive to suggest a permanent tie, especially when, in the wealth of this world, the girls family was superior, and they had an established position, while he was a mere wanderer. The father asked if he would marry one of the daughters and stay with them for at least eight years, or if he liked, ten years, but the longe term was at his option. If he brought not dower, his service for that period was more than sufficient in lieu of dower. The particular girl intended was no doubt tacitly settled long before, by the mutual attraction of the young hearts themselves. Moses was glad of the proposal, and accepted it. They ratified it in the most solemn manner, by appealing to God. The old man, knowing the worth of his son-in-law, solemnly assured him that in any event he would not take advantage of his position to be a hard task-master or to insist on anything inconsistent with Moses's interests, should a new future open out to him. And a new and glorious future was awaiting him after his apprenticeship.

Thou wilt find me.

1010

(٢٨) سؤرة القصص

Indeed, if God wills, One of the righteous."

28. He said: "Be that (the agreement)
Between me and thee:
Whichever of the two terms
I fulfi, let there be
No ill-will to me.
Be God a witness
To what we say," NAM

# SECTION 4.

- 29. Dow when Moses had fulfilled
  The term, and was travelling \*\*Som\*
  With his family, he perceived
  A fire in the direction
  Of Mount Tûr. He said
  To his family: "Tarry ye;
  I perceive a fire; I hope
  To bring you from there
  Some information, or a burning
  Firebrand, that ye may
  Warm yourselves." \*\*Som\*
- 30. But when he came To the (Fire), a voice

سَخِدُنِ إِن شَآءَاللَّهُ مِنَ السَّلِيعِينَ ﴿ قَالَ ذَلِكَ بَنِي رَبَّنِنَا أَنَّ أَيَّكَ ٱلْأَجَلَةِنِ وَصَيْدُ فَلَاعُذُوْنَ عَلَّ وَاللَّهُ عَلَى الْفُولُ وَكِبْلُ

﴿ فَإِنَّ الْفَغْ فِي مُوسَى الْأَجْلَ وَسَارَ الْمَا فَالَ الْمَا فَالَى الْمَا فَالَى الْمَا فَالَمْ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ اللّهِ عَلَيْهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ الللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهُ الللّهِ الللّهِ الللللّهِ الللّهِ اللللّهُ الللّهِ الللّهِ اللل

@ فَلْمُنَاأَتُلْهُنَا نُودِي

1338 In patriarchal society it was not uncommon to have a marriage bargain of this kind conditional on a certain term of service. In this case the episode conveys two lesions. (1) A man destined to be an aposite of God is yet a man, and must pass through the ups and downs of life like any other man; only he will do it with more grace and distinction than other men. (2) The beautiful relations in follow and marriage may themselves be a preparation for the highest spiritual desting that may await a Messenger of God. A woman need not necessarily be a snare and a temptation; she may be the understanding help-mate that the Lady 'Meddiff, was to the holy Apostle.

3339. The episode in the desert, full of human interest, now closes, and we come to the threshold of the sacreid Call to the divine ministry of Moses. Here we may compare this passage with that in xwiii, 7-14 and previous passages. Note that a speech in such cases is not a literal report of spoken words, but a general rendering in human words of Commands, Events, and Thoughts, such as may be relevant in connection with any particular episode and its context. In this passage we are told, after reference to Moses's preparation for his high destiny, of the particular ain of Arrogance and Sacnlege of which Pharaoh was guilty (xwiii 38-39), how it was punished, and with what instruments in the hands of Moses and Pharaoh. The notes on the earlier passage should be read, as explanations already given need not now be repeated.

3360. Note how the transition is effected from the happy earthly life of Moses (with its previous earthly storm and stress) to the new spiritual storm and stress of his prophetic mission.

Was heard from the right bank Of the valley, from a tree \*\*\* In hallowed ground: "O Moses! Verily I am God, the Lord Of the Worlds...

- 31. "Now do thou throw thy rod!"
  But when he saw it
  Moving (of its own accord)
  As if it had been a snake,
  He turned back in retreat,
  And retraced not his steps:
  "O Moses!" (it was said),
  "Draw near, and fear not:
  For thou art of those
  Who are secure.
- 32. "Move thy hand into
  Thy bosom, and it will
  Come forth white without stain
  (Or harm), and draw thy hand
  Close to thy side
  (To guard) against fear. Bess
  Those are the two credentials
  From thy Lord to Pharaoh
  And his Chiefs: for truly
  They are a people
  Rebellious and wicked."
- 33. He said: "O my Lord! I have slain a man

مِن سَنَعِلَى الْوَادِ الْأَمْنِ فِي الْمُفْعَدَةِ
الْلَبْنِرَكُ فِي مِن الشَّكِرَ وَالْمُفْعَدِهِ
الْلَبْنِرَكُ الْمُلْكِينَ الشَّكِينَ الْمُلْكِينَ

هُ وَأَنْ الْمُؤْمِنَ الْمُؤْمِنَ الْمُلْكِينَ الْمُلْكِينَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِينَ الْمُؤْمِنِينِينَ الْمُؤْمِنِينَ الْمُؤْمِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَا لِلْمِنْ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينِ

قَالَ رَبُ إِنْ قَنَلَتَ

336). We are to suppose the appearance of a bush burning but not consumed (Exod, iii, 2), a device adopted by the Scotlish Church in its armorial bearings. Scotland apparently took that emblem and motto (Net cames consumed) rise, revertheless it was not consumed) from the Synod of the Reformed Church of France, which had adopted it in 1833. (I am indebted for this information to the Rev. DY, Robertson, Chaplain of the Church of Scotland in Simila). The real explanation of the Burning Bush will be found in xxvii. 8, n. 3245: it was not a fire, but a reflection of the Glory of God.

3362. The verbal meaning is: 'you's ave nothing to fear from what appears to be a snake; it is a nake, not for you, but for Pharach.' But there is a deeper meaning besiden.' Mores had now been called to a higher and splittinal mission. He had to meet the hatred of the Egyptians and circumvent their trickery and magic. He had now the security of Paith: in all dangers and difficulties God would guide and protect him, for he was actually in God's service, one of the Elect.

3363. Literally, "dfaw thy wing close to thy side, (away) from fear". When a bird is frightened. It ruffies its wings and prepares to fly away, but when it is calm and composed, it sits with its wings drawn close to its sides, showing a mind secure from danger. Cf. also p. 2550 to xx, 2550 to xx.

Among them, and I fear \*\*\*
Lest they slav me.

- 34. "And my brother Aaron—
  He is more eloquent in speech
  Than I: so send him
  With me as a helper,
  To confirm (and strengthen) me:
  For I fear that they may
  Accuse me of falsehood."
- 35. He said: "We will certainly
  Strengthen thy arm through
  Thy brother, and invest you both
  With authority, so they
  Shall not be able to 2000
  Touch you: with Our Signs
  Shall ye triumph,—you two
  As well as those
  Who follow you." 2000
- 36. We hen Moses came to them With Our Clear Signs, they said: "This is nothing but sorcery see Faked up: never did we Hear the like among our fathers Of old!" " Description of the same of the sa

3364. It is not that Moses is not reassured from all fear on account of the apparent snake which his rod had become, or from the sacred and unfamiliar surroundings in which he found himself. On this point his heart has been completely assured. But he is still new to his mission, and the future is obscure to his mind. Pharaoh was after him, to take his life, and apparently with good cause, because one of Pharaoh's men had been slain at his hands. And now he is commanded to go to Pharaoh and rebuke him and his Chiefs. The inner doubts and difficulties of his human mind he frankly lays before his Lord, and asis for a little human and visible support, which is granted him at once, viz.: the help of his brother Aaron.

3365 To touch you; to approach you anywhere near, in the wonders and Signs that you will show them under the divine authority with which you are invested.

3366 The potency of God's Light is such that its divine rays reach the humblest of those who seek after Him. The Prophets can certainly work wonders, but their sincere followers in Faith can do so also in their own spheres. Wonders may appeal to people, but they are not the highest signs of God's workings, and they are around us every day in our lives.

. 3367. This is what Moses was thinking of when he had said: "They may accuse me of falsehood". To accuse the purest Truth of lying is a favourite trick of those whose chief stock-in-trade is deception and sorcery and catching the attention of the vulgar by arts adapted to their ignorant minds!

3368. 'As to this higher talk of the worship of the One true God, why, our ancestors have worshipped power and patronage, as concentrated in Pharaoh, from the most ancient times t

- 37. Moses said: "My Lord
  Knows best who it is
  That comes with guidance
  From Him and whose End
  Will be best in the Hereafter:
  Certain it is that
  The wrong-doers will not
  prosper." 28%
- 38. Pharaoh said: "O Chiefs! No god do I know for you sero But myself: therefore, O Haman! light me a (kiln To bake bricks) out of clay, And build me a lofty seri Palace, that I may mount up To the god of Moses:
  But as far as I am concerned, I think (Moses) is a liar!"
- 39. And he was arrogant and insolent
  In the land, beyond reason,—
  He and his hosts: they thought
  That they would not have
  To return to Us!" <sup>250</sup>
- 40. So We seized him
  And his hosts, and We
  Flung them into the sea: 8878
  Now behold what was the End
  Of those who did wrong!

3369. Cf. vi. 135. The only argument in such a case is an appeal to God, and to the ultimate Future. Both of these appeals require Faith. But even if you do not rely on anything so high, you can see that Falsehood or evils crystallised in ancestral customs are not going to do any one any good.

3370. Pharach claimed, himself, to be God,—not only one god among many, but the only god:
"I am your Lord Most High": lxxix. 24. At any rate he did not see why his people should worship any one but him

3371. I understand his speech to his minister Hämän to be sarcastic. But some Commentators have taken it very seriously and imagined that he actually thought of reaching the beavens by building lofty towers.

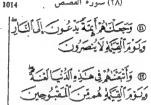
3377. They did not believe in the Hereafter. They did not understand that every deed must have its inevitable consequence, good or evil, unless the Grace of God intervenes to save us from ourselves!

3373, Pharaoh and his hests were drowned in the sea in their pursuit of the Israclites: see vii. 130-136. They are the type of men who lead—only to Destruction. They invite, not to Peace and Happiness, but to the Fire of Wrath, mutual Envy, and Hatred.

41. And We made them (but) Leaders inviting to the Fire : And on the Day of Judgment No help shall they find.

S. xxvIII. 41-43.1

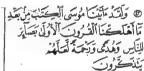
42. In this world We made A Curse to follow them: 8574 And on the Day of Indement They will be among The loathed (and despised).



C. 174.- As with Moses, so with the Aposcle Muhammad: (xxviii. 43-60.) Revelation was given to him, by which He knew and understood, and led men and was kind He was a Mercy to men, sent by God, to warn Those in sin, and, by precept and example. To bring the Light to their very doors. Those who had spiritual eyes rejoiced. And walked in God's ancient Way, now reopened, Valuing the things of the Spirit as God's Own gifts, to be their possession for ever !

### SECTION 5.

43. We did reveal to Moses The Book after We had Destroyed the earlier generations. (To give) Insight to men And Guidance and Mercy That they might receive admonition.237



3374. Power and patronage may be lauded by sycophants and selfish place-hunters : but when they are misused, and when their exposure causes their fall, they suffer ignominy even in this life. If they manage to escape exposure while alive, it often happens that they are found out after their death, and the curses of many generations follow those whose oppressions and wrong-doing spoiled the fair face of God's earth. But even this is nothing to the true Punishment that will come in the Hereafter. There, true values will be restored, and some of the highest and mightiest will be in the lowest depths of degradation.

3375. After the destruction of the Pharaonic Tyranny and other similar Tyrannes before them. God began a new age of Revelation, the age of Moses and his Book, Humanity began as it were with a clean slate again. It was a full Revelation (or Shari'al) which may be looked at from three points of view: (1) as Light or Insight for men, so that they should not grope in darkness; (2) as a Guide to show them the Way, so that they should not be misled into wrong Paths; and (3) as a Mercy from God, so that by following the Way they may receive God's Forgiveness and Grace. In vi. 91, we have a reference to Light and Guidance in connection with the Revelation of Moses, and in vi. 154 we have a reference to Guidance and Mercy in the same connection. Here all three are combined, with the substitution of Başair for Nar. Basair is the plural of Basirat, and may also be translated Proofs, as I have done in vi 104. Cf. also vii. 203, n. 1175, where the word is translated "Lights"

- 44. Thou wast not on the Western and Side when We decreed
  The Commission to Moses,
  Nor wast thou a witness
  (Of those events).
- 45. But We raised up (new)
  Generations, and long were the ages am

That passed over them;
But thou wast not a dweller
Among the people of Madyan,
Rehearsing Our Signs to them;
But it is We Who send
Apostles (with inspiration). \*\*S78

- 46. Nor wast thou at the side
  Of (the Mountain of) Tür
  When We called (to Moses).
  Yet (art thou sent)
  As a Mercy from thy Lord,
  To give warning to a people 279
  To whom no warner had come
  Before thee: in order that
  They may receive admonition.
- 47. If (We had) not (sent thee
  To the Quraish),—in case
  A calamity should selze them
  For (the deeds) that their hands
  Have sent forth, they might say:
  "Our Lord! why didst Thou not see

وَمَاكُنَ عِبَانِي الْمَرْيِ اِذْ فَضَيْنَ الْمَانِي اِذْ فَضَيْنَ الْمَارُونِ الْمُنْ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ ال

@ وَلَكِنَّا أَنْفَ أَنَا فُثُرُونًا فَصَّاوِلَ عَلَيْمِ الْفُنْرُ وَمَا كُنتَ أَنا فَثُرُونًا فَصَلَّا فِي أَهْلِ مَدْ يَنَ نَسْلُوا عَلِيْهِمْ وَابْنِيْنَا وَلَكِنَا كُنّا مُرْسِلِينَ

وَلَوْلَا أَن شِيبَهُ مُصِيبَةٌ يُسَا
 وَلَوْلَا أَن شِيبَهُ مُصُولِيَا رَبَنَ الْوَلَا
 وَدَمَتُ الْيُهِ بِعِدْ وَيَشُولِوْا رَبَنَ الْوَلَا

<sup>33%.</sup> The Stoal Pennsula is in the north-west corner of Arabia. But the reference here is, I think, to the western side of the valley of Tuwa. Mount Tur, where Moses received his prophetic commission, is on the western side of the valley.

<sup>3377.</sup> That is, there were many generations that passed between Moses and the holy Prophet. Yet he knew by inspiration of the events of those times. Even if he had lived then, he could not have known the events that took place among the Midianites, except by inspiration, as he did not dwell among them.

<sup>3378. &#</sup>x27;Though thou wast not among the Midlanites, Our inspiration has told thee of the momentous events that took place among them when Moses was with them. This is itself a Sign that Yould make thy people understand.

<sup>3379</sup> This people was the Quraish. 'Though thou didst not see how Moses was invested with the propheth-office at Mount Tir. thou hast had similar experience thyself, and We have sent thee to the Quraish'to warn them of all their sins, and to repent and come into the Faith.

<sup>330.</sup> Now that a warner has come among them with all the authority that previous apostles possessed, and with all the knowledge which can only come by divine inspiration, they have no excuse left whatever. They cannot say, "No warner came to us." If any evil comes to them, as the inevitable result of their ill, deeds, they cannot blame God and say that they were not warned. Cf. xx. 134.

Send us an apostle? We Should then have followed Thy Signs and been amongst Those who believe!"

48. But (now), when the Truth
Has come to them from Ourselves,
They say, "Why are not
(Signs) sent to him, like
Those which were sent to
Mages?" Base

Do they not then reject (The Signs) which were formerly Sent to Moses? They say: "Two kinds of sorcery, Each assisting the other!" Sess And they say: "For us, We reject all (such things)!"

- 49. Say: "Then bring ye A Book from God, Which is a better Guide Than either of them, That I may follow it i (Do), if ye are truthful !"
- 50. But if they hearken not was
  To thee, know that they
  Only follow their own lusts:
  And who is more astray
  Than one who follows his own
  Lusts, devoid of guidance
  From God? For God guides not
  People given to wrong-doing.

أَرْسَلْتَ لِلْيَا رَسُولًا مَنْنَجَ النَّيْلَ وَخَكُونَ مِنَ الْوُمِنِينَ

قَالَابَمَآءَ هُوُ الْحَقُّ مِن عِيدِاً قَالُواْ لَوْلَاَ
 أَوْلِي مِن أَوْلِهُ مُوسَى أَوْلَا
 إَضْ مَنْ رُواْ يَمَّا أَوْلِي مُوسَى أَوْلَا
 إِضْ مَنْ رُواْ يَمَّا أَوْلِيَ مُوسَى مِن قَبْلُ قَالُوا
 مِنْ إِن نَظَلَمَ إِن قَالُتُوا لِنَّا بِحِسُلِ.
 حَيْدُرُونَ

﴿ مُلْمَا فُواْ يِكِيْدِ بِنْ عِندَالِلَّهُ مُوَلَّمُ مَكُمُ اللَّهُ مُواَلِّمُ مُكَالًا اللَّهِ مُواَلِّمُ ال اَتِّهِ مُدُلِن كُنْ مُرَكِنا فِينَ

آلِدُ أَلْيَسْفِي عُوالَكَ فَأَعْلَمُ أَمَّنَا
 يَتَخِعُونَ أَعْلَمُ أُورَزَا ضَالُ مَن اخْتِمَ مَنْ المَّيْدِ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ اللَّهِ الْمَنْ اللَّهِ الْمَنْ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُلْمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنَالِمُ اللْمُنْ اللَّهُ الْمُل

338! When a Revelation is sent to them, in the Qurân, adapted to all their needs and the needs of the time they live in, they hark back to antiquity. The holy Prophet was in many respects like Moses, but the times in which he lived were different from the times of Bloses, and his age did not suffer from the deceptions of sorcery, like that of Moses. The remedies which his age and future ages required for his Message was universally were different. His miracle of the Quraên was different and more permanent than the Rod and the Radiant-White Hand of Moses. But supposing that the Quraish had been humoured in their insincere demands, would they have believed? Dut they believe in Moses? They were only put up by the Jews to make objections which they themselves tild not believe in.

338. Moses was called a sorcerer by the Egyptians, and the wonderful words of the Qur-lin were called sorcery by the Quraish. As the Qur-an confirmed the Message of Mose, the Quraish objectors said that they were in collusion. The Quraish did not believe in God's Revealtion at all.

3383. They were challenged to produce something better, to be a guide in life. But as they could not, it was evident that their objections were fractious. They were only following their own selfish lusts of power, monopoly, and exploitation of the poor and ignorant: How can such people receive guidance?

SECTION 6

- 5). In ow have We caused
  The Word to reach them
  Themselves, in order that
  They may receive admonition.
- 52. Those to whom We sent The Book before this,—they Do believe in this (Revelation);
- 53. And when it is recited
  To them, they say: "We
  Believe therein, for it is
  The Truth from our Lord:
  Indeed we have been Muslims
  (Bowing to God's Will)
  From before this.\*\*
- 54. Twice will they be given when they Their reward, for that they Have persevered, that they avert Evil with Good, and that They spend (in charity) out of What We have given them.
- 55. And when they hear vain talk, They turn away therefrom And say: "To us our deeds, And to you yours: "MY"

مُولَقَدْ وَمَسَلَنَا لَمُنُ الْفَوْلِ لَقَالَمُهُ

 الْذِينَ الْبَنْهُ الْسُكِمَ الْمُكِمَّ الْفَوْلِ الْمَلْمُهُ وَهِ

 الْذِينَ الْبَنْهُ الْمُلْكُونَ السَّالِيةِ إِلَّهُ الْحَقُّ وَمُولِوَا السَّالِيةِ إِلَّهُ الْحَقُّ مُولِوِيةً الْمُلْعِينَ اللَّهِ اللَّهُ الْمُلْعِينَ اللَّهِ اللَّهُ الْمُلْعَلِينَ اللَّهِ اللَّهُ الْمُلْعِينَ اللَّهُ اللْلِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْلِهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ الْمُؤْلِقُلْمُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ الْمُؤْلِقُلْمُ الللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ الْمُؤْلِقُلْمُ اللْمُلْمُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْمُؤْلِمُ اللْمُلْمُ اللَّهُ الللْهُ اللْمُؤْلِمُ اللَّهُ اللْمُلْمُ اللْمُؤْلِمُ اللْمُؤْلِم

3384. Before this the Quraish might have said that the Word of God had come to the Hebrews in their tongue or in Greek, which was used by the Hebrews in the time of Jesus. Now that Word is brought to their own doors, in their own Arabic tongue, by a man of their own race and family. Surely they have no excuss now for remaining strangers to the higher moral and spiritual law.

3385. There were Christians and Jews who recognised that Islam was a logical and natural development of God's revelations as given in earlier ages, and they not only welcomed and acceptal Talam, but claimed, and rightly, that they had allways been Muslims. In that sense Adam, Noah, Abraham, Moses, and Jesus had all been Muslims. There were Muslims who had been Christians or Jews, both in Mecca and Medina. But when some Commentators proceed to tilustrate their Meccan verse by referring, for example to the Christian converts who came from Abyssinia with Jafar the brother of Radhrat 'Alt, they make a historical sip. The verse is perfectly general. It applies even how. True adherents of the law of Moses and Jesus must be Muslims, and the converse is also true.

3386. Their credit is twofold, in that before they knew Islam, they followed the earlier Law in that and sincerity, and when they were offered Islam, they readily recognised and accepted it, suffered in patient perseverance for its sade, and brought forth the fruits of righteousness.

338. The righteous do not encourage idle talk or toolish arguments about things sacred. If they find themselves in some company in which such things are fashionable, they leave politely. Their only rejoinder is: "We are responsible for our deeds, and you for yours; we have no 11-will against you; we wish you well, and that is why we wish you to know of the knowledge we have received; after that knowledge we nanot expect us to go back to the increasage which we have left.

Peace be to you: we Seek not the ignorant."

- 56. It is true thou wilt not Be able to guide every one \*\*\*
  Whom thou lovest; but God Guides those whom He will.
  And He knows best those Who receive guidance.
- 57. Æhey say: "If we were
  To follow the guidance with thee,
  We should be snatched away saw
  From our land." Have We not
  Established for them a secure
  Sanctuary, to which are brought
  As tribute fruits of all kinds,—
  A provision, from Ourselves?
  But most of them understand not.
- 58, And how many populations
  We destroyed, which exulted
  In their life (of ease and plenty)!
  Now those habitations of theirs,
  After them, are deserted,—
  All but a (miserable) few!
  And We are their heirs! 3500

3388. The immediate occasion for this was the death of Alit Taths an uncle whom the holy American the advanced who had befreended and protected him. The Apostle was naturally anxious that he should die in the profession of the true Faith, but the pegan Quraish leaders persuaded him to remain true to the faith of his fathers. This was an occasion of disappointment and grief to the Apostle. We are told that in such circumstances we should not grove, all whom we love do not necessarily share our views or beliefs. We must nightidge. God will guide whom He pleases and as He pleases. He alone knows the true invariances of things.

3389. Some Quraish said: "We see the truth of Islam, but if we abandon our people, we shall load on the land, and other people will dispossess us." The notwer is twofold, one literal and the other of deeper import. (I) "Your land? Why, the sanctuary of Necca is sacred and secure because God has made it so. If you obey God's Word, you will be strengthened, not weakened." (2) 'Mecca is the symbol of the Fortress of Spiritual Well-being. The Pruit of every Deed comes or should come as a tribute to Spiritual Well-being. What are you afraid of? It is God's Fortress. The more you seek God, the stronger you are in the Fortress."

3300. A life of ease and plenty is nothing to boast of. Yet peoples or cities or civilisations grow insolently proud of such things. There were many such in the past, which are now mere names! Their very sites are deserted in most cases, or buried in the debris of ages. India is full of such sites nearly everywhere. The sites of Harappa and Mohenjo Daro are the most ancient hitherto unearthed in India, and they are themselves in layers covering centuries of time! And how many more there may be, of which we do not know even names! Fatehpur-Sikti was a magnificent ruin within a single generation. And there are thousands of Qaubas once flourishing and now reduced to small villages or altogether deserted. But God is merciful and just. He does not destroy or degrade a people until they have had full opportunities of turning in repentance to Him and they have deliberately rejected His Law and coastinued in the practice of intiguity.

60. The (material) things which Ye are given are but The conveniences of this life And the glitter thereof; sen But that which is with God Is better and more enduring: Will ye not then be wise?

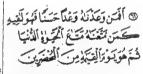


C. 175.—Material good is nothing compared
(xxviii.61.75.)

To the spiritual. In the Fereafter
No plea 'that others misled' will avail.
Each soul must answer for itself,
Whether it honoured God alone
Or worshipped something else,
And whether it received or rejected
The Teachers sent by God. The Wisdom
And Plan of God are beyond all praise:
All mercy and truth proceed from Him,
And there is no other—none—besides Him.

### SECTION 7.

ol. In re (these two) alike?—
One to whom We have made
A goodly promise, and who
Is going to reach its (fulfilment), 3509
And one to whom We have
Given the good things of this
Life, but who, on the Day
Of Judgment, is to be among
Those brought up (for punishment)?



3391. The good things of this life have their uses and serve their convenience. But they are fleeting and their value is infinitely lower than that of Truth and justice and Spiritual Well-being, the gifts which come as it were from the very Presence of God. No wise soul will be absorbed in the one and neglect the other, or will hesitate for a moment if it comes to be a choice between them.

3392. The two classes of people are: (1) those who have faith in the goodly promise of God to the righteous, and who are doing everything in life to reach the fulfilment of that promise, i.e., those who believe and work righteousness, and (2) those who are ungrateful for such good things in this life as God has bestowed on them, by worshipping wealth or power or other symbols or idols of their fancy, i.e., those who reject Faith and lead evil lives, for which they will have to answer in the Hereslier. The two classes are poles assunder, and their future is described below,

62. That Day (God) will
Call to them, and say:
"Where are My 'partners'?—
Whom ye imagined (to be such)?,"

36. Those against whom the charge will be proved, will say:
"Our Lord! These are the ones Whom we led astray:
We led them astray, as we Were astray ourselves: we free Ourselves (from them) in Thy presence:

64. It will be said (to them):

"Call upon your 'partners'
(For help)": they will call
Upon them, but they will not
Listen to them; and they

It was not us they worshipped." 3994

Will see the Penalty (before them); (How they will wish) 'If only they had been

Open to guidance!

65. APA table (God) will see Call to them, and say:
"What was the answer
Ye gave to the apostles?"

66. Then the (whole) story that day Will seem obscure to them some (Like light to the blind) And they will not be able (Even) to question each other.

۵ مَضِلَ أَدْعُوا ثُمَرِكاً وَالْمَصَادُ وَعَوْهُمْ
 مَلَم بَسْنِجِيبُوا لَمُسْرَوراً وَالْسَنَابَ لَوَالْهَمْ
 كَانُوا بَهْكَ دُونَ

 وَهُ وَمُؤْمِنَا وَمِهُم فَيَعُولُ مَا أَا أَيْجَنَّهُ مَا اللَّهُ الْجَنْهُ مُا اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللّ اللَّهُ اللَّ

فَيّبٌ مَلْيِهُ الْأَنْبَاءُ يُوْمَهِ ذِ
 فَعُدُلًا بَنْبَاءَ الْأَنْ

3393. This and the next verse are concerned with the examination of those who neglected truth tand righteousness and went after the worship of false gods, viz., their own justs. These were the "partners" they associated with God. In so far as they were embodied in false or wicked leaders, the leaders will discown responsibility for them. 'We ourselves went wrong, and they followed our example, because it suited them: they worshipped, not up, but their own justs.

3394. Cf. x. 28. False worship often names others, but really it is the worship of Self. The others whom they name will have nothing to do with them when the awful Penalty stands in the sight of both. Then each wong-doer will have to look to his own case. The wicked will then realise the gravity of the situation and wish that they had accepted the true guidance of God's Messengers.

3395. Now we come to the examination of those who rejected or persecuted God's Messengers on the earth. It may be the same men as those mentioned in xxviii. 62-64, but this is a different count in the charge.

3396. In their utter confusion and despair their minds will be blank. The past will seem to them unreal, and the present unintelligible, and they will not even be able to consult each other, as every one's state will be the same.

- 67. But any that (in this life)
  Had repented, believed, and worked
  Righteousness, will have hopes
  To be among those who
  Achieve salvation.
- 68. Phy Lord does create and choose
  As He pleases: 307 no choice
  Have they (in the matter):
  Glory to God! and far
  Is He above the partners
  They ascribe (to Him)!
- And thy Lord knows all That their hearts conceal And all that they reveal.
- 70. And He is God: there is
  No god but He. To Him
  Be praise, at the first
  And at the last:
  For Him is the Command,
  And to Him shall ye
  (All) be brought back.
- 71. Say: See ye? If God Were to make the Night 8889

3397, As He please: according to His own Will and Plan. God is not dependent on other people for advice or help. He has no partners. All creation is an act of His Will, and no one can direct Him how or why certain things should be, because He is supreme in, wisdom and knowledge. He chooses His apostles also by His own unfettered choice. Inspiration or spiritual knowledge and dignity cannot be judged of by our relative or temporary standards. Worldly greatness or even wisdom do not necessarily go with spiritual insight.

3398. Men may form all sorts of vain wishes or conceal their designs. But God's Will is supreme, and nothing can withstand its fulfilment.

3399. In the physical world the Night and the Day are both blessings, the one for rest and the other for work, and the alternation itself is one of the mercies of God, and none but He can give us these blessings. If we were perpetually resting, or screened from the light, our faculties would be blunted and we should be worse than dead. If we were perpetually working, we should be tired, and we should also be dead in another way. This daily mitacle keeps us alive and prepares us, in this our probationary life, for our final destiny in the Hereefert. So in the spiritual world. Some kinds of ignorance-such as ignorance of what is coming in the future—are necessary to conserve our powers and give rest to our minds and spirits, but if we were to remain ignorant perpetually, we should be spiritually dead. In the same way our spiritual strivings require periodical alternations of rest in the form of attention to our temporal concerns: hence the justification of a good and pure life on the plane of this carth also. Also, in the world's history, there resperieds when a living aposite stimulates intense spiritual activity, and periods when it is comparatively quiescent (the so-called Dark Ages); but both are examples of the working of God's Plan of wisdom and mercy. But this applies only up to the Day of Judgment. After that we shall be on another plane altogether

Perpetual over you to the Day Of Judgment, what god Is there other than God, Who can give you enlightenment? Will ye not then hearken?

- 72. Say: See ye? If God
  Were to make the Day
  Perpetual over you to the Day
  Of judgment, what god
  Is there other than God,
  Who can give you a Night
  In which ye can rest?
  Will ye not then see? 3600
- 73. It is out of His Mercy That He has made for you Night and Day,—that ye May rest therein, and that Ye may seek of His Grace;— And in order that ye May be grateful.
- 75. And from each people
  Shall We draw a witness, MOS
  And We shall say: "Produce
  Your Proof": then shall they
  Know that the Truth is in
  God (alone), and the (lies)
  Which they invented will
  Leave them in the lurch. MOS

يأتِيكُ، بِصِيَاتُهُ أَفَلَا سَمْعُونَ ﴿ فَلْ أَنَّ يَشْدُ إِن جَسَلَ اللَّهُ عَلَيْكُمُ النَّهَا تَسْرَمُنا الْاَيْكِمُ وَالْتِيَهُ مِنْ اللَّهُ عَلَيْكُ الدَّيْأَ يَنِكُمُ لِلْنَا إِنْسَكُمُ فَنَ فِي قُ أَفَلَا نُهِيرُونَ ﴿ وَمِن تَحْدِيمَ جَعَلَ السَّمَا الْمِثَلَ وَالنَّمَا اللَّهِ مِنْ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَيْهُ عَلَى اللَّهِ اللَّهِ عَلَيْهُ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْ

وَرَنَتَنَامِن عِلْ أَمَوْنَهِ بِهَا فَقَلْنَا هَا ثُواْ
 رُهَن حُمْ فَتَلِكُواْ أَنْ الْحَقْ الْقِرْوَصَلَ مَنْ أَعْمَ
 مَا كَانُوا يُفْتَرُون

<sup>3400.</sup> In verse 71 was mentioned a "perpetual Night," for which the faculty of "hearkening" was appropriate, as all light was shut out. In this verse a perpetual Day is mentioned, for which the faculty of "seeing" is appropriate. Through many doors can the higher knowledge enter our soula, Shall we not use each of them as the occasion demands?

<sup>3401,</sup> Cf. xxviii, 62 above. The reminiscence of the words closes and rounds off the argument of this Section.

<sup>3402.</sup> Cf. iv. 41. The Prophet from each People or Nation will bear testimony that he preached the true gospel of Unity, and the People who rejected him will be asked to show the Proof or authority on which they rejected him: C. Ji. 111,

<sup>3403.</sup> In that new world, God will be the only Truth or Reality, and all the fancies or lies, which had been invented in this world of reflected or relative truths mixed with illusions, will have vanished, and left those in the lurch who.relied on them, Cf.yvi, 24.

C. 176.- Men puffed up with wealth, like Oartin. (xxviii. 76-88.) Are not pleasing to God: for wealth

Is for service, not for hoarding or show In the midst of his pride was Oarun Swallowed up in the earth, and the earth Knew him no more | It is the righteous That attain a happy End. Let nothing Keen your eyes back from that End: Then, and only then, shall ye reach The only Reality, the glorious Reality, Which is God. Who endureth for ever !

# SECTION 8.

- 26. arun was doubtless. 8001 Of the people of Moses : but He acted insolently towards them: Such were the treasures We 3405 Had bestowed on him, that Their very keys would Have been a burden to A body of strong men. 3106 Behold, his people said to him ; "Exult not, for God loveth not Those who exult (in riches).
- 77. "But seek, with the (wealth) Which God has bestowed on thee. The Home of the Hereafter, \$407 Nor forget thy portion in this

3404, Qarun is identified with the Korah of the English Bible. His story is told in Nurn, xvi. 1-35. He and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to equality in spiritual matters with the Priests, -that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

3405. Qarun's boundless wealth is described in the Midrashim, or the Jewish compilations based on the oral teachings of the Synagogues, which however exaggerate the weight of the keys to be the

equivalent of the load of 300 mules !

3406. 'Usbal: a body of men, here used indefinitely. It usually implies a body of 10 to 40 men. The old-fashioned keys were big and heavy, and if there were hundreds of treasure-chests, the keys must have been a great weight. As they were travelling in the desert, the treasures were presumably left behind in Egypt, and only the keys were carried. The disloyal Qarun had left his heart in Egypt, with his treasures.

3407. That is, spend your wealth in charity and good works. It is God Who has given it to you, and you should spend it in God's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth. If wealth is not used properly, there are three evils that follow: (1) its possessor may be a miser and forget all claims due to himself and those about him; (2) he may forget the higher needs of the poor and needy, or the good causes which require support; and (3) he may even misspend on occasions and cause a great deal of harm and mischief." Apparently Qarun had all three vices,

World: but do thou good,
As God has been good
To thee, and seek not
(Occasions for) mischief in the
land:

For God loves not those Who do mischief."

- 78. He said: "This has been given To me because of a certain Knowledge which I have." \*\*MORD Did he not know that God Had destroyed, before him, (Whole) generations,—which were Superior to him in strength And greater in the amount (Of riches) they had collected? But the wicked are not Called (immediately) to account \*\*MORD DIG TO THE STATE OF THE STATE O
- 79. So he went forth among
  His people in the (pride
  Of his worldly) glitter.
  Said those whose aim is
  The Life of this World:
  "Oh! that we had the like
  Of what Qaron has got!
  For he is truly a lord
  Of mighty good fortune!" 3409
- 80. But those who had been granted (True) knowledge said: "Alas For you! The reward of God In the Hereafter) is best For those who believe And work righteounsess: but this

إِنْ أَنْ وَلَا تَنْغِ الْفُسَادَ فِي الْأَرْضُ إِنَّ اللَّهُ لَا تَنْغِ الْفُسِّدِينَ ﴿ قَالَ إِنِّمَا أَنْ مِنْ كُوَالْمَا اللَّهِ عِنْ عَنْ اللَّهِ اللَّهِ الْمُنْفِقِةَ الْمُنْفِيةِ مِنْ الْفُرُونِ مِنْ مُولِنَّفَةُ مِنْهُ فُوزَةً وَاحْمَدُ وَنِيمَ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ ُ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ ال

3408. He was so blind and arrogant that he thought that his own merit, knowledge, and skill or clemenss had earned him his wealth, and that now, on account of it, he was superior to everybody else and was entitled to ride rough-shod over them. Fool 1—he was soon pulled up by God.

3409. Even Qārūn was given a long run of enjoyment with his fabulous wealth before he had to be removed for the mischief he was doing.

3410. When he was in the hey-day of his glory, worldly people envied him and thought how happy they would be if they were in his place. Not so the people of wisdom and discernment. They knew of a more precious and leating wealth, which is described in the next verse.

(٢٨) سورة القصص لَا يُلقَلُهَا إِلَّا ٱلصَّارُونَ

None shall attain, save those Who steadfastly persevere (in good)."

- 81. Then We caused the earth sail
  To swallow.up him and
  His house; and he had not
  (The least little) party
  To help him against God,
  Nor could he defend himself.
- 82. And those who had envied His position the day before Began to say on the morrow: "Ah! It is indeed God Who enlarges the provision suts Or restricts it, to any Of His servants He pleases! Had it not been that God Was gracious to us, He Could have caused the earth To swallow us up! Ah! Those who reject God Will assuredly never prosper."

### SECTION 9.

 Mahat Home of the Hereafter We shall give to those Who intend not high-handedness Or mischief on earth: 4113 خَسَفْنَا يِعِ وَبِيَا رِوْ الْأَصْرَفَا كَانَ الْوَصْرَفَا كَانَ الْوَصِ فَهُ مِينَا رِوْ الْأَصْرَفَا كَانَ الْوَصِ فَكُومِن وُولِ الْقَدِومَا كَانَ الْمُصَيِّنِ الْمُنْسَرِيقُولُونَ وَمِكَانَ اللّهُ مِنْ الْمُنْسَرِيقُولُونَ وَمِكَانَ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مَا اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مُنْ اللّهُ مِنْ الللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ الل

ه المُلَالُة الْآنِدُ الْآنِدَ مَنْ أَنْسَلْهَا اللَّهِ رَبِينَ اللَّهِ إِنْ اللَّهِ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهُ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهِ مِنْ اللّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ الللَّهِ مِنْ اللَّالِمِيْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِلَّالِمِي

3411. See n 3404 above, Cf. also xvi, 45 and n, 2071. Besides the obvious moral in the literal interpretation of the story, that material wealth is fleeting and may be a temptation and a cause of fall, there are some metaphorical implications that occur to me. (1) gafth was with Israel in the wilderness; even his material wealth was of no use to him there; he had the mere empty keys; material wealth has no value in itself, but only a relative and local value. (2) In body he was with Israel in the wilderness, but his heart was in Egypt with its fertility and its alavery. Such is the case of many hypocrite, who like to be seen in rightenus company but whose thoughts, longings, and doings are inconsistent with such company. (3) There is no good in this life but comes from God. To think otherwise is to set up a false god besides God. Our own merits are so small that they should never but he object of our cidolatry. (4) If Qarin on account of his wealth was setting himself up in rivalry with Moses and Aaron, he was blind to the fact that spiritual knowledge is far above any little cleverness, in worldy saffars. Mob-leaders have no position before spiritual guides.

3412. Provision or Sustenance, both literally and aguratively: wealth and material things in life as well as the things that sustain our higher and spiritual faculties. The rabble, that admired Qaffin's wealth when he was in wordly prosperity, now sees the other side of the question and understands that there are other gifts more precious and desirable, and that these may actually be withheld from men who enjoy wealth and worldly prosperity. In fact it is false prosperity, or no prosperity in the real sense of the word, which is without spiritual well-being.

3413, High-handedness or arrogatice, as opposed to submission to the Will of God, Islam. Mischief, as opposed to doing good, bringing forth fruits of righteousness. It is the righteous who will win in the end.

S. REVIII. 83-86.1

1026

(۲۸) سوزة القصص

And the End is (best) For the righteous,

- 84. If any does good, the reward
  To him is better than
  His deed; but if any
  Does evil, the doers of evil
  Are only punished (to the extent)
  Of their deeds.<sup>311</sup>
- 85. Verily He Who ordained \*\*\*\*15 The Qur-4n for thee, will bring Thee back to the Place \*\*\*18 Of Return. Say: "My Lord Knows best who it is That brings true guidance, And who is in manifest error." \*\*\*11
- 86 And thou hadst not expected.
  That the Book would be
  Sent to thee except as
  A Mercy from thy Lord: SHIB
  Therefore lend not thou support
  In any way to those

وَالْمَكَتِبَةُ لِلْتَنْقِينَ هَ مَن جَآءً بِالْمُسَنَةَ فَلَهُ مَنْرُ مِنْهَ أَوْمَن جَآءً والسّيتَ فَهِ فَلَا بُعِنَهَ الدِّينَ عَمِلُوا هِ إِنَّ الدِّي فَوَضَ عَلِيْكَ الْفُرْوَانَ لَآذُكَ هِ إِنَّ الْمُنَادِ مِن الْمُنْ عَلَيْكَ الْفُرْوَانَ لَآذُكَ وَمَنْ مُو فَى صَلَالِ فَيْهِ بِنِ هُ وَمَا هُذُ مُنْ مُو فَى صَلَالِ فَيْهِ بِنِ

3414. A good deed has its sure reward, and that reward will be better than the merits of the door. An evil deed may be forgiven by repentance, but in any case will not be punished with a severer penalty than justice demands.

3415. That is a ordered in His wisdom and merey that the Qur-an should be revealed, containing global confidence for conduct in this life and the next, and further ordered that it should be read out and taught and its principles observed in practice. It is because of this teaching and preaching that the holy Prophet was persecuted, but as God sent the Qur-an, He will see that those who follow it will not eventually suffer, but be restored to happeness in the Place of Return, for which see next note.

3416. Place of Resura: (1) a title of Alecca; (2) the occasion when we shall be restored to the Presence of our Lord. It is said that this verse was revealed at Jusia, on the road from Mecca to Madina, a short distance from Mecca, on the Hijrat journey. The Prophet was said at heart, and this was given as consolation to him. If this was the particular occasion, the general meaning would refer the Place of Return to the occasion of the Resurrection, when all true values will be restored, however they may be disturbed by the temporary interference of Evil in this line.

3417. God knows the true from the false, and if we are persecuted for our Faith and attacked or spoken ill of because we dare to do right, our surest refuge is an appeal to God rather than to men.

3418. Revelation and the preaching of Truth may in the beginning bring persecution, conflict, and sorrow in its train; but in reality it is the truest mercy from God, which comes even without expecting it, as it came to the apostles without their consciously asking for it. This is proved in the history of Moses related in this Sūra, and the history of the boly Prophet which it is meant to illustrate.

(۲۸) سبورة القصص

Who reject (God's Message), \$419

- 37. And let nothing keep thee
  Back from the Signs of God
  After they have been revealed
  To thee: and invite (men)
  To thy Lord, and be not
  Of the company of those
  Who join gods with God.\*\*
- 88. And call not, besides God,
  On another god. There is
  No god but He. Everything
  (That exists) will perish
  Except His own Face. 3411
  To Him belongs the Command,
  And to Him will ye
  (All) be brought back.





3419. If God's Message is unpalatable to Evil and is rejected by it, those who accept it may in their natural human feelings) sometimes wonder that such should be the case, and whether it is really God's Will that the conflict which ensues should be pursued. Any such hesitation would lend unconscious support to the aggressions of evil and should be discarded. The servant of God stands forth boldly as His Mujahud (fighter of the good fight), during all, and knowing that God is behind him.

420. The soldier of God, having taken up the fight against Evil, and knowing that he is in touch with the true Light, never yields an inch of ground. He is always to the fore in inviting others to his own ranks, but he himself refuses to be with those who worship anything else but God.

3421. This sums up the lesson of the whole Sūra. The only Reality is God, 'His "Face" or Self, Personality or Beng is what we should-seek, knowing that it is the only enduring thing of which we can have any conception. The whole phenomenal world is subject to flux and change and will pass away, but He will endure for ever. If we think of an impersonal God, an abstract loce of good, we cannot reconcile it with the vital Self or Being, of which we have a faint echo or reflection in our intensest moments of spiritual exaltation. We know then that what we call our own Self has no meaning, for there is only one true Self, and that is God. This is also the Advaira doctrine of Shir Shankara in his exposition of the Britada-arrayka Uparishadia in Hindu oblisophy.

### · INTRODUCTION TO SURA XXIX ('Ankabūt).

This Sûra is the last of the series begun with S. xvii, in which the growth of the spiritual man as an individual is considered, especially illustrated by the way in which the great apostles were prepared for their work and received their mission, and the nature of Revelation in relation to the environments in which it was promulgated. (See Introduction to S. xvii.) It also closes the sub-series beginning with S. xxvi which is concerned with the spiritual Light, and the reactions to it at certain periods of spiritual history. (See Introduction to S. xxvi.)

The last Süra closed with a reference to the doctrine of the Ma'ād, or final Return of man to God. This theme is further developed here, and as it is continued in the subsequent three Süras all bearing the Abbreviated Letters A.L.M., it forms a connecting link between the present series and those three Süras.

In particular, emphasis is laid here on the necessity of linking actual conduct with the reception of God's revelation, and reference is again made to the stories of Noah, Abraham, and Lot among the apostles, and the stories of Midian, 'Ad, Thamud, and Pharaoh among the rejecters of God's Message. This world's life is contrasted with the real Life of the Hereafter.

Chronologically the main Sûra belongs to the late Middle Meccan period, but the chronology has no significance except as showing how clearly the vision of the Future was revealed long before the Hijrat, to the struggling Brotherhood of Islam.

Summary.—Belief is tested by trial in life and practical conduct: though Noah Hwed 950 years, his people refused Faith, and Abraham's generation threatened to burn Abraham (axix. 1-27, and C. 177).

Lot's people not only rejected God's Message but publicly defied him in sin; the 'Ad and the Thamüd had intelligence but misused it, and Qarūn, Pharaoh, and Hamün perished for their overweening arrogance: they found their worldly power as frail as a spider's web (xxix. 28-44, and C. 178).

The Qur-an as a revelation stands on its own merits and is a Sign: it teaches the distinction between Kight and Wrong, and shows the importance and excellence of the Hereafter (xxix. 45.69, and C. 179).

C. 177.—Faith must be tested in the conflicts (xxix, 1-27.) Of practical life, but Good can never Be submerged. On the contrary God Will wash off all stains from those Who strive, and admit them to the Fellowship Of the Righteous. Not so are the hypocrites And those who reject Faith. Their hearts Are diseased, and they will not accept The right though a Noah preached to them For a thousand years, or an Abraham Reasoned with them on God's most wooderful Providence. But the true will ever search out The Truth, and Truth will always prevail.

Sūra XXIX.

'Ankabut, or the Spider.

In the name of God, Most Gracious, Most Merciful.

- 1. A. 12. M. ...
- 2. They will be left alone
  On saying, "We believe", sass
  And that they will not
  Be tested?
- We did test those Before them, and God will Certainly know <sup>384</sup> those who are True from those who are false.
- Do those who practise
   Evil think that they
   Will get the better of us?
   Evil is their judgment!
   <sup>443</sup>
- For those whose hopes are
   In the meeting with God area (In the Hereafter, let them strive);
   For the Term (appointed)



آخي القائر أن يُرَكُ وَ أَن يَعُولُوا مَا مَعُولُوا مَعْلَمُ مَا مُعْلَمُ مَا مُعْلَمُ مَا مُعْلَمُ مَا مُعْلَمُ مُولُولُهُ مَا مُعْلَمُ مُولُولُهُ مَا مُعْلَمُ مَا مُعْلَمُ مُولُولُهُ مَا مُعْلَمُ مَا التَّكُلُمُ مِنْ التَّكُلُمُ مِنْ التَّكُلُمُ مِنْ التَّكُلُمُ مِنْ التَّكُلُمُ مِنْ التَكْلُمُ مِنْ التَّكُلُمُ مِنْ التَّكُمُ مِنْ التَّكُمُ مُنْ التَّكُمُ مُنْ التَّكُمُ مُنْ التَّكُمُ مِنْ التَّكُمُ مُنْ التَّكُمُ مُنْ التَّكُمُ مُنْ التَّكُمُ مُنْ اللَّهُ مِنْ التَّكُمُ مُنْ التَّكُمُ مُنْ التَّكُمُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللِّهُ مُنْ اللَّهُ مُنْ اللِّهُ مُنْ اللِّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللِّهُ مُنْ اللِّهُ مُنْ اللِّهُ مُنْ الْمُنْ أَنْ الْمُنْ أَنْ الْمُنْ ُمُ مُنْ الْمُنْ ُ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْم

لى يَنْ عِنْوَا مَا مَا مَا يَعَلَمُونَ عَ مَكَانَ يَنْجُالِقَاءَ اللّهَ الْأَنْ الْمِلْ

3422. For these Abbreviated Letters see n. 25 to it. 1. We are asked to control on our present life the real inner life against the outer life, and learn from the past about the stongeles of the send which upholds God's Truth, against the environment of evil, which resists at, and to turn our thoughts to the Ma'ad, or man's future destiny in the Hereafter.

M23. Mere lip profession of Path is not enough. It must be truef and tested in the real titlevel lie. The test will be applied in all kinds of circumstances, in individual life and in celtains to the environment ansund us, to see whether we can strive constantly and put God above Soff. Much pain, sorrow, and self-sacrifice may be necessary, not because they are good in, the medical because they are good in, the medical because they dill putfully us, the fire applied to a goldsmith's circuith to bottom out the dress.

3424. The word "know " is used here more in the sense of testing than of acquiring knowledge. God is All-Knowing: He needs no test to increase His own knowledge but the test is so burn out the dross within ourselves, a sexplained in the last not.

3425. If the enemies of Truth imagine that they will "be first" by destroying Truth before it takes root, they are sadly at fault, for their own persecution may help to plant God's Truth more firmly in men's hearts.

3426. The men of Paith look forward to God. Their quest is God, and the object of their hopes is the meeting with God. They should strive with might and main to serve Him in this life, (of this life is short, and the Term appointed for their probation will soon be over.

(٢٩) سورة العنكبوت

By God is surely coming: Mer And He hears and knows (All things).

6. And if any strive (with might And main), they do so For their own souls: \*\*\*\* For God is free of all Needs from all creation.

- 7. Phose who believe and work Righteous deeds,—from them Shall We blot out all evil (That may be) in them, who had We shall reward Them according to The best of their deeds.
- 8. We have enjoined on man Kindness to parents; but if They (either of them) strive (To force) thee to join With Me (in worship) Anything of which thou hast No knowledge, to obey them not. Ye have (all) to return To Me, and I will Tell you (the truth) Of all that ye did 36st

وَمَنْ جَهْدَ فَإِنَّمَا لِيَكِيهِ لِلْفَسِيدُ الْحَسْدُ الْحَالَةِ الْحَالَةِ الْحَالَةِ الْحَالَةِ الْحَالَةِ الْحَالَةِ الْحَالَةِ الْحَالَةِ الْحَالَةِ الْحَلَالُةِ الْحَلَالُةُ الْحَلِيلُةُ الْحَلَالُةُ اللّهِ الْحَلَالُةُ اللّهُ الْحَلَالُةُ الْحَلَالُةُ الْحَلَالُةُ اللّهُ اللّهُ الْحَلَالُةُ الْحَلَالُةُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ الْحَلَالُةُ اللّهُ الْحَلَالُةُ الْمُعْلِمُ الْحَلَالُةُ الْمُعْلِمُ الْحَلَالُولُولُكُولِكُ الْمُلْكِلِمُ الْحَلَالُولُولُكُولُكُولِكُ الْمُلْكِلِمُ الْمُلْكِمِ الْمُلْكِلِمُ الْمُلِلْكِلْمُ الْمُلْكِلِمُ الْمُلْكِلِمُ الْمُل

J427. The Term (ajal) may signify: (1) the time appointed for death, which ends the probation of this life; (2) the time appointed for this life, so that we can prepare for the Hereafter; the limit will soon expire. In either case the ultimate meaning is the same. We must strive now, and not postpone anything for the future. And we must realise and remember that every prayer we make to God is heard by Him, and that every unspoken wish or motive of our heart, good or bad, is known

to Him, and goes to swell our spiritual account.

3428. All our striving enures to our own spiritual benefit. When we speak of serving God, it is not that we confer any benefit on Him. For He has no needs, and is independent of all His Creation. In conforming to His Will, we are seeking our own good, as in yielding to evil we are doing harm to ourselves.

34(9). In stirving to purify our Faith and our Life, we are enabled to the above our own Karma, for God will forgive any evil in our past, purify any tendencies towards evil which we may have inherited from that past, and help to the attainment of a Future based on the best of what we have done rather than on the poor average of our own merits. The atonement or expiation is by God's Mercy, not by our merits or the merits or sacrifice of anyone else.

3430. That is, no certainty, in virtue of the spiritual light. In matters of faith and worship, even parents have no right to force their children. They cannot and must not hold up before them any worship but that of the One True God.

3431. Children and parents must all remember that they have all to gobefore God's tribunal, and assure, cach for his own deeds. In cases where one set of people have lawful authority over another set of people (as in the case of parents and children), and the two differ in important matters like that of Faith, the latter are justified in rejecting authority: the apparent conflict will be solved when the whole truth is revealed to all eyes in the final Judgment.

9. And those who believe
And work righteous deeds,—
Them shall We admit
To the company of the
Righteous. Manne

10. Mehen there are among men Such as say, "We believe In God"; but when they suffer Affliction in (the cause of) God, They treat men's oppression As if it were the Wrath Of God! And if help Comes (to thee) from thy Lord, They are sure to say, say "We have (always) been With you!" Does not God Know best all that is In the hearts of all Creation?

- And God most certainly knows Those who believe, and as certainly Those who are Hypocrites.<sup>344</sup>
- 12. And the Unbelievers say
  To those who believe:
  "Follow our path, and we
  Will bear (the consequences) \*\*\*
  Of your faults." Never
  In the least will they
  Bear their faults: in fact
  They are liars!

وَاللَّذِينَ مَامُنُواْ وَعَكُمُلُواْ الْفَسَلِحَةِ الْمُعَالِّدُهِ الْفَسَلِحَةِ الْمُعَالِمُ الْفَسَلِحةِ اللهِ الْفَالْمِينَ اللَّهُ الْفَلَافِينَ اللَّهُ الْفَلَافِينَ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّاللَّهُ الللَّا ال

وَمِنَ النّاسِنَ بَقُولُ امْتَا إِلَيْهِ

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وَلَيْمَانُسُ لَمْهُ الْذِبَ الشّوا
 وَلَيْمُ لَمْسُ النّشِيْسِةِ اللّهِ اللّهِ اللّهِ اللهُ وَقَالَ اللّهِ اللهُ الله

3432. The picking up again of the words which began verse? above shows that the same subject is now pursued from another aspect. The expiation or reward which was first spoken of is not so much a tangible thing as a restoration of status. The striving in righteous deeds will restore fallen man to the society of the Righteous,—the ideal Fellowship described in iv 69 and in 386.

3433. Cf ix 56, and other passages where the cunning of the Hypocrites is exposed. The manwho turns a way from Faith in adversity and only claims the friendship of the Faithful when there
is something to be gained by it, is worthy of a double condemnation: first because he rejected Faith,
and Truth, and secondly because he falsely pretended to be of those whom he feared of hated in his
heart. But hothing in all Creation is concealed from God.

344. Cf. xxix. 3 above. The general opposition between Truth and Falsehood is now brought do to the specific case of the Hypocrites, who are against the Faith militant but swear friends hip with it when it seems to be gaining ground. The argument is rounded off with the next two verses.

3435. Besides the hypocrite there is another type of man who openly scoffs at Faith. Take life and no one else can bear them. The principle also applies to the type of man who preaches vicarious atoment, for, if followed to its logical conclusion, it means both injustice and irresponsibility, and puts quite a different complexion on the nature of six.

13. They will bear their own Burdens, and (other) burdens Along with their own bear And on the Day of Judgment a They will be called to account For their falsehoods.

### SECTION 2.

- 14. We (once) sent Noah To his people, and he tarried Among them a thousand years sent Less fifty: but the Deluge Overwhelmed them while they (Persisted in) sin.
- 15. But We saved him
  And the Companions
  Of the Ark, and We made
  The (Aik) a Sign
  For all Peoples!
- 16. 再Ind (We also saved)
  Abraham: behold, he said <sup>3488</sup>
  To his people, "Serve God
  And fear Him: that
  Will be best for you—
  If ye understand!
- 17. "For ye do worship idols
  Besides God, and ye invent
  Falsehood. The things that ye
  Worship besides God have
  No power to give you sustenance:

@ إِنَّمَا تَعْبُدُوكَ مِن دُولِ اللَّهِ أَوْثَنَاً تَغْمُلُغُوكَ إِنَّ الَّذِينَ تَعْبُدُوكَ مِن دُونِياً لِنَهِ لِاَيْمُلِكُونَ لَكُمْ رَفْقًا

3436. Besides the burden of their own infidelity, they will bear the burden of deluding others with Jalsehood.

3437. The story of Noah and his Flood is not told here. It is told in other places; e.g., see xi. 23-49 or xxvi. 105-22. It is only referred to here to point out that Noah's period lasted a long time, 950 years. (C. Gen. ix. 28-29, where his whole age is declared to have been 950 years, of which 350 years were after the Flood). In spite of this long period, his contemporaries failed to listen, and they were destroyed. But the story of the Ark remains an everlasting Sign and Warning to mankind—a Sign of deliverance to the righteous and of destruction to the wicked.

3438. The story of Abraham has been told in various phases in different passages. The ones most germane to the present passage are: xxi. 51-72 (his being cast into the fire and being saved from hit; and xxi. 41-49 (his voluntary exile from the home of his fathers). Here the story is not told, but is referred to in order to stress the following points; (I) Abraham's people only responded to his preaching by threatening to burn him (xxix. 16-18, 24); (2) evil consorts with evil but will have a rude awakening (xxix. 25); (3) the good adhere to the good, and are blessed (xxix. 26-27). Note that the passage xxix. 19-23 is a parenthetical comment, though some Commentators treat a portion of it as part of Abraham's speech.

Then seek ye sustenance sees From God, serve Him, And be grateful to Him: To Him will be your return.

- 18. "And if ye reject (the Message), So did generations before you: And the duty of the apostle Is only to preach publicly (And clearly)."
- See they not how God Originates creation, then seed Repeats it: truly that Is easy for God.
- 20. Say: "Travel through the earth \*\*!. And see how God did Originate creation; so will God produce a later creation: For God has power Over all things.
- 21. " He punishes whom He pleases, And He grants mercy to whom

343), Sustenance: in the symbolic as well as the literal sense. Seek from God all that is necessary for your upkerp and development, and for preparing you for your future. Destiny. Lay all your hopes in Him and in no one else. Dedicate yourselves to His worship. He will give you all that is necessary for your growth and well being, and you should show your gratitude to Him by conforming your will entirely to fits.

3440 The originating of creation is the creation of primeval matter. The repetition of the process of creation goes on constantly, for at every moment new processes are being called into being by the creative power of God, and according to His Laws. And the final creation as far as man is concerned will be in the Ma Rd, when the whole world as man sees it will be entirely newly created on a different plane. As far as God is concerned, there is nothing final,—no first and tast, for the sinfinite. He was before our First and will be after our Last, and if there is any meaning in these relative terms. He is the real First and the real Last.

344. Transi through the earth; again, literally as well as symbolically. If we actually go through this wide earth, we shall see the wonderful things in His Creation—the Grand Canyon and the Niagaras in America, beautiful hárbours like that at Sydney in Australia, mountains like Fujiyama, the Himalayas, and Elburz in Asia, the Niie with its wonderful cataracts in Airca, the Fiords of Norway, the Gyester of Iceland, the city of the midnight sun in Tromsee, and innumerable wonders everywhere. But wonders upon wonders are disclosed in the constitution of matter itself, the atom, and the forces of energy, as also in the instincts of animals, and the minds and capacities of man, And there is no limit to these things. Worlds upon wonds are created and transformed every moment, within and presumably beyond man's vision. From what we know we can judge of the unknown.

He pleases, and towards Him Are ye turned. Man

22. "Not on earth nor in heaven Will ye be able (fleeing) To frustrate (His Plan), Nor have ye, besides God, Any protector or helper."

### SECTION 3.

- 23. Phose who reject the Signs Of God and the Meeting With Him (in the Hereafter),—It is they who shall despair Of My mercy: it is they 3644 Who will (suffer) A most grievous Penalty.
- 24. So naught was the answer Of (Abraham's) people except That they said: "Slay him Or burn him." But God Did save him from the Fire. "Yerily in this are Signs For people who believe.
- 25. And he said: "For you, Ye have taken (for worship) Idols besides God, out of Mutual love and regard and

3442. I think idahs tsqlabās is better translated "towards Him are ye turned" than "towards Him will be your return", as it implies not only the return of man to God in the Hereafter (In/Ja'ss in verse 17 above) but also the fact explained in verse 22 that man's needs are always to be obtained from God: man cannot frustrate tood's designs, and can have no help or protection except from God: man as always to face God, whether man obeys God or tries to ignore God. Man with never be able to defeat God's Plan. According to His wise Will and Plan, He will grant His grace or with-bold it from man.

3443. The emphasis is on "Ihey" (ulātha). It is only the people who ignore or reject God's Signa and reject a Hereafter, that will find themselves in despair and suffering. God's Mercy is open to all, but if any reject His Mercy, they must suffer.

3444. See xxi. 66-70. Abraham was cast into the fire, but he was unhurt, by the grace of God. So righteous people suffer no harm from the plots of the wicked. But they must leave the environment of evil even if they have to forsake their anecestral home, as Abraham die.

345. In sin and wickedness there is as much log-rolling as in politics. Evil men humour each other and support each other; they call acan other's vices by high-sounding names. They call it mutual regard or friendship or love; at the lowest, they call it toleration. Perhaps they flourish in this life by such arts. But they deceive themselves, and they deceive each other. What will be their relations in the Hereafter? They will disown each other when each hat o answer on the principle of personal responsibility. Each will accuse the others of misleading him, and they will curse each other. But there will then be no help, and they must suffer in the Fire.

Between yourselves in this life; But on the Day of Judgment Ye shall disown each other And curse each other: And your abode will be The Fire, and ye shall have None to help."

- 26. But Lût had faith in Him: \*\*\*\*
  He said: "I will leave Home for the sake of My Lord: for He is Exalted in Might, and Wise."
- 27. And We gave (Abraham) Isaac and Jacob, and ordained Among his progeny Prophethood Mrn And Revelation, and We Granted him his reward In this life; and he was In the Hereafter (of the company) Of the Righteous, Sie

بَيْكِ فَ فَالْحَوْدُ الدُّنَّا ثُمْ يَوْدُ الْدِيَّا فَ يَوْدُ الْدِيَّاةِ بَحُنُرُ يَسْفَنْكُم بِبَعْضِ وَيَلْمَنْ بَعْضُكُمُ شَعْنَا وَمَا لَكُمُ وَالنَّالُ وَمَا لَكُمْ مِنْ شَعْنَا وَمُعْنَا لَهُ وَلِمَنْ فَقَالَ الْمِنْ مُمَايِمُ اللَّ يَفَّ النَّهُ وَمُعَنَّا لَهُ وَإِسْكُنْ وَيَعْمَلُونَ وَمَعَنْسَا فِ ذُرْيَنِي وَالنَّهُ وَإِلَّى الْمُنْفَا وَالْمُحِتَابَ وَمَعَنْسَا فِ ذُرْيَنِي وَالنَّهُ وَإِلَى الْمُنْفَا وَالْمَكِنَا وَالْمُحِتَابَ وَمَعَنْسَا فِ ذُرْيَنِي وَالنَّهُ وَإِلَيْكُونَا وَالْمُحَتِينَا الْمُؤَمِّرَةُ

C. 178.—Worldly power cannot through sin
(xxix.28-44.) Defy the right, as was proved in the ministry
Of Lot; nor can Intelligence misused
Stand in the place of God's Light; nor
Can boastful insolence do aught
But dig its own grave. The strength
And skill, the beauty and power, of this world's
Life are no more than a Spider's Web,
Flimsy before the force of the eternal
Vertites that flow from God Sunreme!

28. And (remember) Lut: behold, He said to his people:

۞ وَالْوُمِكَ إِذْ قَالَ لِتَوْمِيهِ تَـ

3446. Lot was a nephew of Ahraham. He adhered to Ahraham's teaching and faith and accepted voluntary exile with him, for Abraham left the home of his fathers in Chaldra and migrated to Syria and Palestine, where God gave him increase and prospetity, and a numerous family, who upheld the flag of Unity and the Light of God.

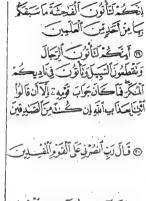
3447. Isaac was Abraham's son and Jacob his grandson, and among his progeny was included Isma'll the eldest son of Abraham. Each of these became a fountain-head of Prophery and Revelation, Isaac and Jacob through Moses, and Isma'll through the holy Apostle Muhammad. Jacob got the name of "Israel" at Bethel: Gen, 32: 28; 35; 10, and his progeny got the title of "The Children of Israel".

"Ye do commit lewdness, Such as no people in Creation 3409 (Ever) committed before you.

- 30. He said: "O my Lord! Help Thou me against people Who do mischief!"

# SECTION 4.

31. When Our Messengers came To Abraham with the good news, \*\*\*\* They said: "We are indeed Going to destroy the people Of this township: \*\*\* for truly They are (addicted to) crime."



3449 Cf. vii. 80. A discreet reference is made to their unspeakable crimes, which were against the laws of all nature.

<sup>3450.</sup> They infested highways and committed their horrible crimes not only secretly, but openly and publicly, even in their assemblies. Some Commentators understand "cutting off the highways" to refer, to highway robberes: this is possible, and it is also possible that the crimes in their assemblies may have been injustice, rowdiness, etc. But the context seems to refer to their own special horrible crime, and the point here seems to be that they were nor ashamed of it and that they practised it outbiller. Descriptions of the properties of the obstitute of the context seems to be the point the context seems to refer to their own special horrible crime, and the point here seems to be that they were nor ashamed of it and that they practised it outbiller. Descriptions of the point of the context seems to be that they were nor ashamed of it and that they practised it outbiller. Descriptions are not context as the context of the context of the context seems to be that they were nor ashamed of it and that they practised it outbiller. Descriptions are not context of the context

<sup>3451.</sup> This is another instance of their effrontery, in addition to that mentioned in vii.82; the two supplement each other. Here the point emphasised is that they did not believe in God or His Punishment, and dated God's Apostle Lot to bring about the Punishment if he could. And it did come and destroyed them.

<sup>3432</sup> See xi. 69-76. The angels, who were coming on the mission to destroy the people who were polluting the earth with their crimes, called on their way on Abraham to give the good news of the birth of a son to him in his old age. When they told him their destination, he feared for his nephew who he knew was there. They reassured him and then came on to Lot.

<sup>3433.</sup> By translating "township" I imply the two neighbouring populations of Sodom and Gomerah, who had already gone too far in their crime, their shamelessness, and their defiance, to profit by any mercy from God.

(٢٩) سورة العنكبوت

32. He said: "But there is
Lut there." They said:
"Well do we know who
Is there: we will certainly
Save him and his following.—
Except his wife: she is
Of those who lag behind!" 3444

33. And when Our Messengers
Came to Lut, he was
Grieved on their account,
And felt himself powerless
(To protect) them: but they said:
"Fear thou not, nor grieve:
We are (here) to save thee
And thy following, except
Thy wife; she is
Of those who lag behind.

وَكَ آنَجَآهَ نَ رُسُلنَا الْوَهَا يَحَى مِنْمَ
 وَصَافَ مِنْمَ ذَرْعًا وَمَا لُوا لَا تَعْتَ
 وَلا تَعْمَرُ ثُنَّ إِنَّا الْمَنْفِرُ لِوَ وَأَخْلَلَ لِلاَ الْمَرَا لَلَاَ
 الْنَافِرِينَ

34. "For we are going to .
Bring down on the people
Of this township a Punishment \*\*\*
From heaven, because they
Have been wickedly rebellious."

وَإَنَّا مُنزِلُونَ عَلَىٰ آخِلِهِ الْفَتْرَكَةِ لِحِثَا
 مِنَّا السَّمَاءِ عَلَىٰ الْفَلْمَنْ مُعْمَنَ

35. And We have left thereof An evident Sign, MAT For any people who (Care to) understand. وَلَقَدَّرُّكُنَامِنَهَا آمَايَةً اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللْ اللَّهِ الللِّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِ اللللَّهِ الللِّهِ الللِّهِ الللَّهِ الللِيَّالِمِلْمِلْمِ اللْمِلْ اللْمِلْمِلْمِ الللِي الللِّهِ الللِّهِ الللِي الللِّهِ الللِي ا

3454. She was not loyal to her husband. Tradition says that she belonged to the wicked people, and was not propared to leave them. She had no faith in the mission either of her husband or of the angels who had come as his guests.

3455. This part of the story may be read in greater detail in xi. 77-83.

3455. The Punishment was a rain of brimstone, which completely overwhelmed the Cities, with possibly an earthquake and a volcanic eruption (see xi. 82).

3437. The whole tract on the east side of the Dead Sea (where the Cities were situated) is covered with sulphureous salts and is deadly to animal and plant life. The Dead Sea itself is called in Arabic the Bahr-Lift (the sea of Lot). It is a scene of utter desolation, that should stand as a Symbol of the Destruction that a waits Sia.

- 36. File of the Madyan (people)
  (We sent) their brother Shu'aib.
  Then he said: "O my people!
  Serve God, and fear the Last
  Day: nor commit evil
  On the earth, with intent
  To do mischief;"
- 37. But they rejected him:

  Then the mighty Blast \*\*156
  Seized them, and they lay
  Prostrate in their homes
  By the morning.
- 38. (JR emember also) the 'Ad And the Thamūd (people): \*\*\*\*
  Clearly will appear to you From (the traces) of their buildings (Their fate): the Evil One Made their deeds alluring \*\*\*
  To them, and kept them back From the Path, though they Were gifted with Intelligence And Skill.

۞ وَالْكَدَّدُوْنَ أَخَاهُمْ شُعَيْكَافَكَالَ يَتَنَوْمِ أَغِبُدُوا اللَّهِ وَالْجُوا الْبَوْمَ الْأَخِرَ وَلاَنْفَوْراً فِيَالاَّرْضِمُسْلِينَ

> @ وَكَنْ نُهُواْ وَأَخَذَنْهُ وُالْيَحْفَةُ الْمُنْبَعُولِ وَالِهِ هِجَيْبِينَ

وقادًا وَتَوْدَا وَنَدَتَنَيْنَ كَمُرْيَنَ
 وقادًا وَتَوْدَا وَنَدَتَ لَمُنْ النّبَطَانُ
 الفسالة وقت تمريخ التيسيل وكالمنشخصين

3458. The story of Shu'aib and the Madyan people is only referred to here. It is told in xi. 84-95. Their besetting sin was fraud and commercial immorality. Their punishment was a mighty Blast, such as accompanies volcanic eruptions. The point of the reference here is that they went about doing mischief on the earth, and never thought of the Ma'aid or the Hereafter, the particular theme of this Sūra. The same point is made by the brief references in the following two verses to the 'Ad and the 'Thambid, and to Qartin, Pharaoh, and Hamia, though the besetting sin in each case was different. The Midianites were a commercial people and trafficked from land to land; their frauds are well described as spreading "mischief on the earth".

3459. For the 'Ad people see vii. 65-72, and n. 1040, and for the Thambd, vii. 73-79, and n. 1043. The remains of their buildings show (1) that they were gifted with great infelligence and skill; (2) that they were proud of their material civilisation; and (3) their destruction argues how the greatest material civilisation and resources cannot save a People who disobey God's moral law.

4460. They were so arrogant and self-satisfied, that they missed the higher purpose of life, and strayd Jean away from the Patto Good. Though their intelligence should have kept them straight, Evil made them crooked and led them and kept them astray.

- 39. (Remember also) Qarûn, Mai Pharaoh, and Haman: there came. To them Moses with Clear Signs, But they behaved with insolence On the earth; yet they Could not overreach (Us).
- 41. We he parable of those who
  Take protectors other than God
  Is that of the Spider,
  Who builds (to itself)

 وَقَارُونَ وَفَهُونَ وَهَمُونَ وَهَمُونَ وَلَقَدُ جَاهِمُ مُوسِى الْآتِينَاتِ

 فَاسْتَكْبُرُولَ فِي الْأَرْضِ وَمَا كَانُوا مُثَلاً أَمُنْذَنَا لِلْنَهِ مِنْ فَيْهُمُ مِّنْ أَرْسَكَ عَلَيْهِ عَلْهِ مَنْ الْمَنْدُ وَمِنْهُمُ مِنْ أَحْدُنُهُ الْفَنْهُمُ مَنْ أَرْسَكَ وَمِنْهُمُ مِنْ خَسَفْتَ الِهِ الْأَرْضَ وَمِنْهُمُ مَنْ عَنْهُ مِنْ خَسَفْتَ الْهِ الْأَرْضَ وَمِنْهُمُ مَنْ عَنْهُ مِنْ خَسْفَتَ اللهِ الْمُؤْنِّ وَمِنْهُمُ مِنْ اللهِ اللهُ اللهِ اللهُ الل

مَثَلَ الدِّينَ الْخَدْثُوامِن وَاللَّهِ
 أَوْلِيَاء كَسُلِ الْمُحَبُّرُون الْغَنْدَدُ

3461. For QRifin see xxviii. 76-82; Pharaoh is mentioned frequently in the Qur-an, but he is mention in association with Hāmān in xxviii. 6; for their blasphemous arrogance and defiance of God see xxviii. 38. They thought such a lot of themselves, but they came to an evil end.

3462. For high (violent torando with showers of stones), see xvii. 68; this punishment was inficted on the Cities of the Plain, to which Lot preached (liv. 34). Some Commentators think that
this also applied to the 'Ad, but their punishment is described as by a violent and unseasonable cold
wind (xii. 16; liv. 19 and kix. 6), such as blows in sand-storms in the Abqaf, the region of shifting
sands which was in their territory.

3463. For satifet (Blast) see xi. 67 and n. 1561, as also n. 1047 to vii, 78 and n. 1996 to xv. 73. This word is used in, describing the fate of (1) the Thambd (xi, 67); Madyan (xi, 94); the population to which Lib preached (xv. 73); and the Rocky Tract (Bijr, xv. 83), part of the territory of the Thambd; also in the Parable of the City to which came three apostles, who found a single believer (xxxvi. 29).

3464. This was the fate of Quiun: see xxviii. St. Cf. also xvi. 43 and n. 2071.

3465. This was the fate of the hosts of Pharaon and Haman (xxvlii. 40) as well as the wicked generation of Noah (xxvi. 120).

A house; but truly
The flimsiest of houses

Is the Spider's house;

If they but knew.

- 42. Verily God doth know Of (every thing) whatever 3448 That they call upon Besides Him: and He is Exalted (in power), Wise.
- 43. And such are the Parables We set forth for mankind, But only those understand them Who have Knowledge. 3469
- 20 Verily in that is a Sign 30 For those who believe.

بَيْنَا وَإِنَّ أَوْهَنَ الْبُونِ لِيَنْنَ الْمَسَكَوْنِ الْوَافُلُ يَعِيْمُ لُونَ ﴿ إِنَّ الْقَدَيْمُ لَمَا يَدْعُونَ مِن دُونِهِ مِن تَنْمُ وَمُوالْفُيْرُ الْفُكِيْمُ ﴿ وَتِنْلُمْ الْمُثَمِّلُ لَصَوْرِيُهِ الْكَارِثُ وَمَا يَشْفِلُهُ النَّمْلُ لَصَوْرِيُهِ الْكَارِثُ وَمَا يَشْفِلُهُ النَّمْلُ لِيهُ وَالْمُرْتِينَ الْمُتَلِقِينَ ﴿ كَالْمُلَالُمُ النَّمْلُ لِيهُ الْمُؤْمِنِ الْمَتَلِقُ وَالْمُرْتِينَ الْمُتَلِقِينَ الْمُتَلِقِينَ الْمُتَالِقُونَ الْمُتَلِقِينَ الْمُتَلِقِينَ الْمُتَلِقِينَ الْمُتَلِقِينَ الْمُتَلِينَ الْمُتَلِقِينَ الْمُتَلِينَ الْمُتَلِينَ الْمُتَلِقِينَ الْمُتَلِينَ الْمُتَلِقِينَ الْمُتَلِينَ الْمُتَلِقِينَ الْمُتَلِقِينَ الْمُتَلِقِينَ الْمُتَلِينَ الْمُتَلِقِينَ الْمُتَلِقِينِينَالِقِينَ الْمُتَلِقِينَ الْمُنْتِينِ الْمُنْفِينِينَانِينَا الْمُلِينَا الْمُنْفِينِينَا الْمُنْفِينِينَ الْمُنْفِينِينَا الْمُنْفِينِينَا الْمُنْفِينِينَا الْمُنْفِينِينِينِينَا الْمُنْفِينِينِينَا الْمُنْفِينِينَا الْمُنْفِينِينَ الْمُنْفِينِينِينَا الْمُلْمِينَا الْمُنْفِينِينِينِينَا الْمُنْفِينِينِينِينِينِينَا الْمُنْفِينِينِينَا الْمُنْفِينِينِينِينَا الْمُنْفِينِينِينِ الْمُلْمِينِينِينِينِينِينَا الْمُنْفِينِينِينِينِينَ الْمُنْفِينِينِي

3466. The Spider's house is one of the wonderful Signs of God's creation. It is made up of fine slik threads spun out of slik glands in the spider's body. There are many kinds of spiders and many kinds of spider's houses. Two main types of houses may be mentioned. There is the tubular nest or web, a siik-lined house or burrow with one or two trap-doors. This may be called his residential or family manison. Then there is what is ordinarily called a spider's wab, consisting of a central point with radiating threads running in all directions and acting as tie-beams to the quasi-circular concentric threads that form the body of the web. This is his hunting box. The whole structure exemplifies economy in time, material, and strength. If an insect is caught in the net, the structure of the spider is the spider's the price of the spider, who can come and kill his prey in case the prey is powerful, the spider is furnished with poison glands, with which to kill his prey. The spider sits either in the centre of the web or hides on the under-side of a leaf or in some crevice, but he always has a single thread connecting him with his web, to keep him in telephonolic communication. The female spider is much bigger than the thale, and in Arabic the generic gender of 'Asabab is feminine.

1040

346. Most of the facts in the last note can be read into the Parable. For their thickness the pider's threads are very strong from the point of view of relativity, but in our actual world they are filmsy, especially the threads of the gossamer spider fibrating in the air. So is the house and strength of the man who relies on material resources however fine or beautiful relatively; before the eternal Reality they are as nothing. The spider's most cunning architecture cannot stand against a wave of a man's hand. His poison glands are like the hidden poison in our beautiful worldly plans which may takk various shapes but have seeds of death in them.

34(8). The last verse told us that men, out of spiritual ignorance, bolid their hopes on filmy unabstantial things (like the spider's web) which are broken by a thousand chance attacks of wind and weather or the actions of animals or men. If they cannot fully grasp their own good, they should seek His Light. To Him everything is known,—men's fraity, their false hopes, their questionable motives, the false gods whom they enthrone in their midst, the mischief done by the neglect of Truth, and the way out for those who have entangled themselves in the snares of Evil. He is All-Wise and is able to carry out all He wills, and they should turn to Him.

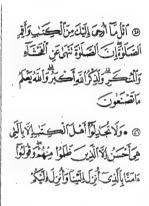
3469. Parables seem simple things, but their profound meaning and application can only be understood by those who seek knowledge and by God's grace attain it.

3470. Cf. vi. 73 and n. 896. In all God's Creation, not only is there evidence of intelligent Purpose, fitting all parts together with wisdom, but also of supreme Goodness and cherishing Care, by which all needs are satisfied and all the highest and treest cravings fulfilled. These are like beckoning signals to lead on those who pray and search in Faith, those who with the intensest desire of their soul can pray, as in Cardinal Newman's Hymn, "Lead, kindly Light! Amid the encircling gloom, lead Thou me on!"

C. 179.—Proclaim the Message of God, and pray
(Exix. 45-69.) To Him for purity and guidance.
God's Revelation carries its own
Proofs and is recognised by men
Of wisdom. Its rejecters but lose
Their own chances of profiting
By the Truth, and attaining the Paths
That lead to God's own gracious Presence !

## SECTION 5.

- 45. Recite what is sent an Of the Book by inspiration To thee, and establish Regular Prayer: for Prayer Restrains from shameful And unjust deeds; And remembrance of God Is the greatest (thing in life) Without doubt. And God knows The (deeds) that ye do.
- 46. And dispute ye not
  With the People of the Book,
  Except with means better \*\*ora\*
  (Than mere disputation), unless
  It be with those of them
  Who inflict wrong (and injury). \*\*ara\*
  But say, "We believe
  In the Revelation which has
  Come down to us and in that
  Which came down to you;



3471. The filliant bit the Quran implies: (4) rehearting or recting it, and publishing it abroad to the world; (2) reading it to ourselves; (3) studying it to understand it as it should be studied and understood (ii. 121); (4) meditating on it so as to accord our knowledge and life and desires with it. When this is done, it merges into real Prayer, and Prayer purges us of Anything fact, plan, thought, motive, words) of which we should be ashamed or which would work injustice to others. Such Prayer passes into our immost life and being, for then we realise the Presence of God, and that is true 4th or remembrance, for remembrance is the bringing to mind of things as present to us which might otherwise be absent to us. And that is the greatest thing in life. It is subjective to us: if fills our consciousness with God. For God is in any case always present and knows all.

3472. Mere disputations are futile. In order to achieve our purpose as true standard-bearers for God, we shall have to find true common grounds of belief, as stated in the fatter part of this verse, and also to show by our urbanity, kindness, sincerity, truth, and genuine anxiety for the good of others, that we are not cranks or merely seeking selfish or questionable aims.

3473. Of course those who are deliberately trying to wrong or injure others will have to be treated firmly, as we are guardians of each other. With them there is little question of finding common ground or exercising patience, until the injury is prevented or stopped.

(٢٩) سورة العنكبوت

Our God and your God Is One; and it is to Him We bow (in Islam)." 3474

- 47. And thus 3475 (it is) that We Have sent down the Book To thee. So the People Of the Book believe therein, 3476 As also do some of these 3477 (Pagan Arabs): and none But Unbelievers reject Our Signs,
- 48. And thou wast not (able) To recite a Book before This (Book came), nor art thou (Able) to transcribe it. With thy right hand: 3478 In that case, indeed, would



3474. That is, the religion of all true and sincere men of Faith is, or should be, one; and that is the ideal of Islam,

3475. It is in this spirit that all true Revelation comes from God. God is One, and His Message cannot come in one place or at one time to contradict His Message in another place or at another time in spirit, though there may be local variations according to the needs or understanding of men at any given time or place.

3476 The sincere Jews and Christians found in the holy Prophet a fulfilment of their own religion. For the names of some Jews who recognised and embraced Islam, see n. 3227 to xxvi. 197. Among the Christians, too, the Faith slowly won ground. Embassies were sent by the holy Prophet in the 6th and 7th years of the Hijrat to all the principal countries round Arabia, viz., the capital of the Byzantine Empire (Constantinople), the capital of the Persian Empire (Madain), the Sasanian capital known to the West by the Greek name of Ctesiphon, (about thirty miles south of modern Bagdad), Syria, Abyssinia, and Egypt. All these (except Persia) were Christian countries. In the same connection an embassy was also sent to Yamama in Arabia itself (east of the Hijaz) where the Band Hanifa tribe was Christian, like the Harith tribe of Najran who voluntarily sent an embassy to Medina. All these countries except Abyssinia eventually became Muslim, and Abyssinia itself has a considerable Muslim population now and sent some Muslim converts to Medina in the time of the Prophet hiraself. As a generalisation it is true that the Jewish and the Christian peoples as they existed in the seventh century of the Christian era have been mainly absorbed by Islam, as well as the lands in which they predominated. Remnants of them built'up new nuclei. The Roman Catholic Church conquered new lands among the northern (Germanic) Pagans and the Byzantine Church among the eastern (Slavonic) Pagans, and the Protestantism of the 16th century gave a fresh stimulus to the main ideas for which Islam stands, viz., the abolition of priestcraft, the right of private judgment, the simplification of ritual, and the insistence upon the simple, practical, everyday duties of life.

3477. The Pagan Arabs also gradually came in until they were all absorbed in Islam.

ATR. The holy Prophet was not a fearned man. Before the Qurān was revealed to him, he never claimed to proclaim a Message from God. He was not in the habit of preaching eloquent truths as from a Book, before he received his Revelation, nor was he able to write or transcribe with his own hand. If he had had these worldly gifts, there would have been some plausibility in the charge of the talkers of vanities that he spoke not from inspiration but from other people's books, or that he composed the beautiful verses of the Qurān himself and committed them to memory in order to rectile them to people. The circumstances in which the Qurān came bear their own testimony to its truth as from God.

(۲۹) سورة العنكبوت

إِذَا لَأَرْنَابَ ٱلْمُطِلُونَ

The talkers of vanities Have doubted.

49. Nay, here are Signs
Self-evident in the hearts
Of those endowed with
knowledge; 3479
And none but the unjust

Reject Our Signs. 3400

- 50. Yet they say: "Why
  Are not Signs sent down
  To him from his Lord?"
  Say: "The Signs are indeed
  With God: and I am
  Indeed a clear Warner." \*\*\*
- 51. And is it not enough
  For them that We have
  Sent down to thee
  The Book which is rehearsed
  To them? Verily, in it
  Is Mercy and a Reminder
  To those who believe.

SECTION 6. .

52. Say: "Enough is God For a Witness between me أُرْفُوْ الْهِ أَمْ رَمَا يَعْمَدُ يَعِينَ الْإِلْقَالِيْوْنَ ﴿ وَمَا الْوَالْوَلِآ الْوِلَ عَلَيْهِ اللّهُ الْقَالِيُونَ رَيْدَ وَمُولَا لِمَا الْوَيْنَ عَنْكَ اللّهِ مِنْكَ عَنْكَ اللّهِ وَالْمُمَا اللّهُ وَيْدُونِهُ مِنْكُنَ ﴿ الْمَمَا اللّهُ وَيْدُونِهُ مِنْكُنَّ الْوَالْمَا عَلَيْكَ ﴿ الْمَمَا اللّهُ وَيَسِمُ فِيفِيدًا إِنَّا الْوَالْمَا عَلَيْكَ

@ قُلْكَوْنَ إِللَّهُ يَغِي

3479." "Knowledge" ("ilm) means both power of judgment in discerning the value of truth and acquaintance with previous revelations. It implies both literary and spiritual insight. To men so endowed, God's revelations-and signs are self-evident. They commend themselves to their hearts, minds, and understandings, which are twoffed in Arabic by the word soft," breast."

3480. Cf. the last clause of verse 47 above. There the argument was that the rejection of the Qurân was a mark of Unbeltef. Now the argument is carried a stage faither. Such rejection is also a mark of injustice, a deliberate perversity in going against obvious Signs, which should convince all bonest men.

3481. See last note. In the Qur-ân, as said in verse 49, are Signs which should carry-conviction to all honest hearts. And yet the Unbelievers ask for Signs! They mean some special kinds of Signs of Miracles, such as their own foolish muds dictate. Everything is possible for God, but God is not going to homour the follies of men or listen to their distingenuous demands. He has sent an Apostle to explain His Signs clearly, and to warn them of the consequences of rejection. Is it not enough?

3482. The perspicuous Qur-an, explained in detail by God's Messenger, in conjunction with God's Signs in nature and in the hearts of men, should be earlight for all. It is mere fractious opposition to demand vaguely something more. Cf. also vi. 124, and n. 946.

۲۹) سورة العنكبوت . • 1044

And you: He knows
What is in the heavens MES
And on earth. And it is
Those who believe in vanities
And reject God, that
Will perish (in the end). MES

53. Me hey ask thee
To hasten on the Punishment sees
(For them): had it not been
For a term (of respite)
Appointed, the Punishment
Would certainly have come
To them: and it will
Certainly reach them,—
Of a sudden, while they
Perceive not!

54. They ask thee
To hasten on the Punishment: 346
But, of a surety,
Hell will encompass
The rejecters of Faith!—

55. On the Day that
The Punishment shall cover them
From above them and
From below them, and
And (a Voice) shall say:
"Taste ye (the fruits)
Of your deeds 1" 2006

يَوْرَيَشْنَهُ مُالْعَدَا بُهِن فَرَقِيهِ
 وَمِن تَحْتُ أَرْجُلِيهِ وَيَعْوَلُ دُوقُوا
 مَا كُنْتُ فَقَالُونَ

3483. The test of a Revelation is whether it comes, from God or not. This is made clear by the life and teachings of the Messenger who brings it. No fraud or falsehood can for a moment stand before God. All the most hidden things in heaven and earth are open before Him.

3484. If Truth is rejected, Truth does not suffer. It is the rejecters who suffer and perish in the end,

3485. Cf. xxii. 47 and n. 2826 The rejecters of Faith throw out a challenge out of bravado: Let us see if you can hasten the punishment on us! This is a vain taunt. God's Plan will take the course, and can neither be delayed nor hatened, It is out of His Mercy that He gives respite to sinners,—in order that they may have a chance of repentance. If they do not repent, the Punishment must certainly come to them—and on a sudden, before they perceive that it is coming? And then it will be too late for repentance.

3486. The challenge of the wicked for Punishment was answered in the last verse by reference to God's merciful Respite, to give chances of repentance. It is answered in this verse by an assurance that if no regentance is forthcoming, the Punishment will be certain and of an all-pervasive kind, Hell will surround them on all sides, and above them and below them.

3487. Cf. a similar phrase in vi. 65.

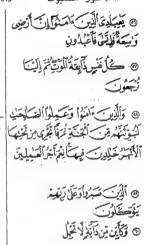
3488. This is not merely a reproach but a justification of the Punishment. "It is you who both it on yourselves by your evil deeds: blame none but yourselves. God's Mercy gave you many chances: His Justice has now overtaken you!"

- 56. My servants who believe!

  Truly, spacious is My Earth:

  Therefore serve ye Me—

  (And Me alone)!
- 57. Every soul shall have A taste of death: 3400 In the end to Us Shall ve be brought back.
- 58. But those who believe
  And work deeds of righteousness—
  To them shall We give
  A Home in Heaven,—\*\*\*
  Lofty mansions beneath which
  Flow rivers,—to dwell therein
  For aye;—an excellent reward
  For those who do (good)!—
- 59. Those who persevere in patience, And put their trust In their Lord and Cherisher.
- The ow many are the creatures
   That carry not their own and



3490. There is no excuse for any one to plead that he could not do good or was forced to avil by his circumstances and surroundings, or by the fact that he lived in evil times. We must shun evil and seek good, and God's Creation is wide enough to enable us to do that, provided we have the will, the patience, and the constancy to do it. It may be that we have to change our vallage or city or country; or that we have to change our habits or our hours, our position in life or our human relationships, or our callings. Our integrity before God is more important than any of these things, and we must be prepared for exile (or tifired) in all these senses. For the means with which God provides us for His service are ample, and it is our own fault if we fail.

3490, Cf. iii, 183, n. 491, and xxi. 35 and n. 2697. Death is the separation of the soul from the body when the latter persists. We should not be afraid of death, for it only brings us back to God. The various kinds of kijrat or exile, physical and spiritual, mentioned in the last note, are also modes of death in a sense: what is there to fear in them?

3491. The goodly homes mentioned in xvi. 41 referred to this life, but it was stated there that the reward of the Herenter would be greater. Here the simile of the Home is referred to Heaven; it will be beautiful; it will be picturesque, with the sight and sound of softly-murmuring streams; it will be loftly or sublime; and it will be elemal.

3402. If we look at the animal creation, we see that many creatures seem almost helpless to find their own food or sustain their full life, being surrounded by many enemies. Yet in the Plan of God they find full sustenance and protection. So does man, Man's needs—are well as helplesness—are by many degrees greater. Yet God provides for him as for all His creatures. God listens to the wish and cry of all His creatures and Hig knows their needs and how to provide for them all. Man should not therefore hesitate to suffer exile or persecution in God's Cause.

(٢٩) سورة العنكبوت

Sustenance? It is God Who feeds (both) them and you: For He hears and knows (All things).

- 61. If indeed thou ask them also Who has created the heavens And the earth and subjected also The sun and the moon (To His Law), they will Certainly reply, "God". How are they then deluded Away (from the truth)?
- 62. God enlarges the sustenance
  (Which He gives) to whichever
  Of His servants He pleases; \*\*\*
  And He (similarly) grants
  By (strict) measure, (as He pleases)
  For God has full knowledge
  Of all things.
- 63. And if indeed thou ask them suss
  Who it is that sends down
  Rain from the sky,
  And gives life therewith
  To the earth after its death,
  They will certainly reply,
  "God!" Say, "Praise be
  To God!" But most
  Of them understand not.

رِزِهُمَّا اللَّهُ بُرْزُهُمَّا وَانَّاكُمُ مُّوْمُولَالْسَكِيمُ الْفَلِيمُ ﴿ وَلَمِن سَأَلْهُ مِنْ خَلَقَ السَّمْ وَكِ وَالْمُرْضَ وَسَغَّرَ النَّهُ مِنَ الْفَتَمَ لِيَقُولُ كَ لَنَّهُ فَانَّ يُؤْفِّكُونِ

٣ اللهُ يَبْهُ طُالِزِنْقَ لِن مَيْنَآءُ مِنْ عِبَادِهِ وَيَقْدِدُ لَهُ ۚ وَإِنْ اللّهَ بِكُلِ نَتْئَ بِطِلْهُ

وَلِينَ اللّهُ عُنَّازُ لَمِنَ السّمَاءَ
 مَاءً فَأَخْبَ إِيهِ الْأَرْضَ مَنْ مَثْمَ يَمْ مِنْ مَنْ
 لَيْمُولُ اللّهُ قُولِ الْحَسْمُ لِيَّةِ وَالْحَسْمُ لَهُ وَالْحَسْمُ لُهُمْ
 لَا يَمْقِلُونَ

<sup>243).</sup> Cl. xxxii. 84-89. "Them" in both passages refers to the sort of inconsistent men who acknowledge the power of God, but are detuded by false notions into disobedience of God's Law and diseggard of God's Message.

<sup>3494.</sup> Cf, xiii. Z, and xxiii. 85. The perfect order and law in God's universe should be Signs to man's intelligence to get his own will into tune with God's Will; for only so can he hope to attain his full development.

<sup>3495,</sup> Cf. xiii 26. Unequal gifts are not a sign of chaos in God's universe. God provides for all according to their real needs and their most suitable requirements, according to His perfect knowledge and understanding of His creatures.

<sup>3496.</sup> In xxix 61 above, the point was that there is a certain type of man that realises the power of God. but yet goes after false ideax and false worship. Here the point is that there is anothet type of man to whom the goodness of God is made clear by rain and the gifts of nature and who realises the daily, seasonal, and secular changes which evidence God's goodness in giving us life (physical and spiritual) and retiving us after we seem to due,—and who yet falls to draw the right conclusion from it and to make his own life true and beautiful, so that, when his period of probation in this transitory life is ended, he can enter into his extendal heritage. Having comes of far, such men fall at the crucial stage. At that stage they ought to have praised and glorified God and accepted His Grace and Light, but they show their want of true understanding by faiting to profit by God's gifts.

### SECTION 7

- 64. What is the life of this world But amusement and play? awn But verily the Home In the Hereafter,—that is Life indeed, if they but knew.
- 65. Now, if they embark
  On a boat, they call
  On God, making their devotion
  Sincerely (and exclusively) to
  Him; and
  But when He has delivered
  Them safely to (dry) land,
  Behold, they give a share
- 66. Disdaining ungratefully Our gifts, And giving themselves up serve To (worldly) enjoyment! But soon Will they know.

(Of their worship to others)!-

67. Do they not then see
That We have made
A Sanctuary secure, and that
Men are being snatched away
From all around them? 3000
Then, do they believe in that

وَمَا هَذِهِ الْحَرْةُ الدُّنْبَ إِلَا لَهُوْ وَلَمِثُ وَالْمَالُونُ وَلَمِثُ وَالْمَالُونُ وَالْمَالِمُ وَالْمَالُونُ وَالْمَالُونُ وَالْمَالُونُ وَالْمَالُونُ وَالْمَالُونُ وَالْمَالُونُ وَالْمَالُونُ وَالْمَالِمُ وَالْمِنْ وَالْمَالِمُ وَالْمِنْ وَالْمَالِمُ وَالْمِنْ وَالْمَالِمُ وَالْمِنْ وَالْمَالِمُ وَالْمُولُونُ وَالْمِنْ وَالْمَالِمُ وَالْمِنْ وَالْمَالِمُ وَالْمُعْلِمُ وَالْمَالِمُ وَالْمُعْلِمُ وَالْمِنْ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعِلِمُ وَالْمُعْلِمُ وَالْمُولِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعِلِمُ وَالْمُعْلِمُ وَالْمُعِلِمُ وَالْمُعْلِمُ وَالْمُولِمُولِ وَالْمُعْلِمُ وَالْمُولِمُ وَالْمُعْلِمُ وَالْمُعِلَمُ وَالْمُعِلِمُ وَالْمُعِلِمُ وَالْمُوالْمُولُونُ وَالْمُعِلِمُ وَالْمُعِلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعُلِمُ وَالْمُعِلِمُ وَلِمُوالِمُ وَالْمُعِلِمُ وَالْمُعِلِمُوالْمُولِمُ وَالْمُعِلِمُ وَالْمُعِلِمُ وَالْمُولِمُ وَالْمُوالِمُولِمُ وَالْمُولِمُولِمُول

3497. Cf. vi. 32. Amusement and play have no lasting significance except as preparing us for the serious work of life. So this life is but an interlude, a preparation for the real Life, which is in the Hereafter. This world's vanities are therefore to be taken for what they are world; but they a e not to be allowed to deflect our minds from the requirements of the funct life that really matters.

3498. Cf. vii. 29, where I have slightly varied the English phrase according to the context,

It was shown in the last verse that the life of this world is fleeting, and that the true life—that which matters—is the Life of the Spirit. In contrast with this inner reality is now shown the short-sighted folly of man. When he faces the physical dangers of the sea, which are but an incident in the phenomenal world, he actually and sincerely seeks the help of God; but when he is safely back on land, he forgets the Realities, plunges-into the pleasures and vanities of altering phenomena, and his devotion, which should be given exclusively to God, is shared by idols and vanities of his own imagination.

3499. Such folly results in the virtual rejection (even-though it may not be express) of God and His Grace. It plunges man into the pleasures and vanities that merely delude and are bound to pass away. This delusion, however, will come to an end when the true Reality of the Hereafter will shine forth in all its splendour.

3500. If they want evidences of their folly in the phenomenal world itself, they will see sacred Sanctuaries where God's Truth abides salely in the midst of the Deluge of broken hopes, disappointed ambitions, and unfulfilled plans in the world around. The immediate reference was to the Sanctuary of Mecca and the gradual progress of Islam in the districts surrounding the Quraish in the midst of the trying Meccan period. But the general application holds good for all lines and places.

S. xxix. 67-69.

1048

(٢٩) سورة العنكبوت

Which is vain, and reject The Grace of God?

- 68. And who does more wrong \*\*\*
  Than he who invents
  A lie against God
  Or rejects the Truth
  When it reaches him?
  Is there not a home
  In Hell for those who
  Reject Faith?
- 69. And those who strive \*\*\*
  In Our (Cause), We will
  Certainly guide them
  To Our Paths: \*\*
  For verily God
  Is with those
  Who do right.

وَيَنْهُوْاللَّهَ يَكُفُرُونَ ﴿ وَمَنْأَ ظُلُمُ مُنْ الْفَتَى مُا كُلُمُ اللَّهِ كَذَاً أَوْكَ ذَبِهِ الْمُعِنِّ لَنَاجَاءَةً وَ اَلْيَسَ فَيْجَهَنَهُ مَنْوَكَى لِلْكَفِرِينَ

وَالَّذِينَ جَهَدُواْفِينَا لَهُويَتَهَٰهُ
 مُشَيِّنَةُ
 مُشَيِّنَةً
 مُشَيِّنَةً
 مُشَيِّنَةً



3501, Cf. vi. 21. Even from a worldly point of view those who reject God's Truth are at a disadvantage. But those who deliberately invent lies and set up false gods for worship,—what punishment can we imagine for them except a permanent deprivation of God's grace,—or in theological language, a home in Hell?

3502. "Strive in Our Cause." All that man can do is to strive in God's Cause. As soon as he strive with might and main, with constancy and determination, the Light and Mercy of God come to meet him. They cure his delects and shortcomings. They provide him with the means by which he can raise himself above himself. They point out the Way, and all the Paths leading up to it. See next note.

3503. The Wav of God (sirā)-wi-Musloqim) is a Straight Way. But men have strayed from it in all directions. And there are numerous Paths by which they can get back to the Right Way, the Way in which the purity of their own nature, and the Will and Mercy of God, require them to walk. All these numerous Paths become open to them if once they give their hearts in keeping to God and work in right Endeavour (Jihād) with all their mind and soul and resources. Thus will they get out of the Spilder's web of this feal world and attain to eternal Bliss in the fulfilment of their true Destiny.

## INTRODUCTION TO SURA XXX (Rum).

This Sūra, as remarked in the Introduction to the last Sūra, deals with the question of Ma'ad or the Final End of Things, from various points of view. In the last Sūra, we saw that Revelation was linked up with Life and Conduct, and Time flooking backwards and forwards) figured forth the frailty of this Life. In this Sūra the Time theme and its mystery are brought into relation with human history in the foreground and the evolution of the world in all its aspects in the background. The corruption introduced by man is cleared away by God, Whose Universal Plan points to the Hereafter. We shall see that the next two Sūras (xxxi. and xxxii.) present the theme in other aspects. All four are introduced with the Abbreviated Letters A. L. M., which (without being dogmatic) I have suggested as symbolical of the Past, Present and Future.

The chronology of this Sara is significant. It was revealed about the 7th or the 6th year before the Hijrat, corresponding to 615-16 of the Christian era, when the tide of Persian conquest over the Roman Empire was running strong, as explained in Appendix X (to follow this Sura).. The Christian Empire of Rome had lost Jerusalem to the Persians, and Christianity had been humbled in the dust. At that time it seemed outside the bounds of human possibility, even to one intimately acquainted with the inner resources and conditions of the Persian and Roman armies and empires, that the tables would be turned and the position reversed within the space of eight or nine years. The pro-Persian Pagan Quraish rejoiced exceedingly, and redoubled their taunts and persecution against the holy Prophet, whose Message was a renewal of the Message of Christ preached in Jerusalem. Then was this passage xxx, 1-6 revealed, clearly foreshadowing the final defeat of Persia (Appendix X, 14-16) as a prejude to the destruction of the Persian Empire. There is no doubt about the prophecy and its fulfilment. For the exulting Pagans of Mecca laid a heavy wager against the fulfilment of the prophecy with Hadhrat Abū Bakr, and they lost it on its fulfilment.

But the rise and fall even of such mighty empires as the Persian and Roman Empires, were but small events on the chequer-board of Time, compared to a mightier movement that was taking birth in the promulgation of Islam. In the seventh or sixth year before the Hijrat, and for a year or two after the Hijrat, Islam was struggling in the world like the still small voice in the conscience of humanity, It was scarcely heeded, and when it sought to insist upon its divine claim, it was insulted, assaulted, persecuted, boycotted, and (as it seemed) suppressed. The agony of Talf (two years before the Hijrat) and the murder-plot on the eve of the Hijrat were yet to come. But the purpose of God is not to be thwarted. Badr (A.H. 2= A.D. 624), rightly called the critical Day of Decision, began to redress the balance of outward events in early Islam, in the same year in which Issus (Appendix X. 16) began to redress the balance of outward events in Perso-Roman relations. Mightier events were yet to come. A new inner World was being created through Islam.

This spiritual Revolution was of infinitely greater moment in world-history. The toppling down of priestcraft and false worship, the restoration of simplicity in faith and life, the rehabilitation of this life as the first step to the understanding of the Hereafter, the displacement of superstition and hair-splitting theology by a spirit of rational enquiry and knowledge, and the recognition of the divine as covering not merely an isolated thing called "Religion" but the whole way of Life, Thought, and Feeling,—this was and is the true Message of Islam and its mission. Its struggle—tis fight—continues, but it is not without effect, as may be seen in the march of centuries in world-history.

Summary.—The ebb and flow of worldly power—as symbolised in the conflict of the Persian and Roman Empires—are but outward events: the deeper meaning is in the working of God's Universe—how Good and Evil reach their final End (xxx. 1-19, and C. 180).

The changes and changing variety in God's Creation, physical, moral, and spiritual, yet point to Unity in Nature and Religion: man should not break away from that Unity, but glorify Him, the One, for there is none like unto Him (xxx. 20-40, and C. 181).

The hands of men have wrought corruption and mischief: but God putifies the moral world as He does the world of physical nature, strengthening the weak and pulling down the mighty in due season: wait therefore in patience and constancy, and be not depressed (xxx. 41-60, and C. 182).

C. 180.—Great Empires rise and fall, conquer
(xxx. 1-19.) And are conquered, as nappened
To Reme and Persia: but the true Decision
Is with God, Who will make the righteous
Rejoice. Men may see but the outward
Crust of things, but in truth the End
Of things is all-in-all. In His own
Good time He will separate good from evil:
Praise and glory to Him for ever!

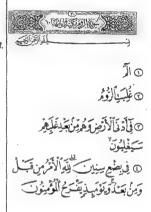
1 S. XXX. 1-4.

Stra XXX.

Rum, or The Roman Empire.

In the name of God, Most Gracious,
Most Merciful.

- 1. A. Ta. On. 8004
- 2 The Roman Empire accepted—
- In a land close by;
   But they, (even) after
   (This) defeat of theirs,
   Will soon be victorious—<sup>3000</sup>
- 4. Within a few years. 2007
  With God is the Decision,
  In the Past
  And in the Future:
  On that Day shall
  The Believers rejoice—2008



3504. See n. 25 to ii. I and Introduction to this Sara.

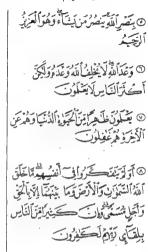
3505. The remarkable defeats of the Roman Empire under Heraclius and the straits to which it was reduced are reviewed in Appendix X (to follow this Sūra). It was not merely isolated defeats; the Roman Empire lost most of its Asiatic territory and was hemmed in on all sides at its capital, Constantisople. The defeat, "in a land close by "must refer to Syria and Palestone, Jerusalem was tost in 614-54. D., shortly before this Sūra was revealed.

3506. The Pagan Quraish of Mecca rejniced at the overthrow of Rome by Persin. They were pro-Persian, and in their heart of hearts they hoped that the nascent movement of Islam, which at that time was, from a worldly point of view, very weak and helpless, would also collapse under their persecution. But they mistead the tree Signs of the times. They are told here that they would soon be distillationed in both their calculations, and it actually so happened at the battle of Issus in 622 (the year of Hijrat) and in 624, when Heraclius carried his campaign into the heart of Persia (see Appendix X) and the Meccan Quraish were beaten off at Bate.

3507. Bidd's in the text means a short period—a period of from thee to nine years. The period between the loss of Jenusalem (614-15) by the Romans and their victory-at Issus (622) was seven years, and that to the penetration of Penia by Heraclius was nine years, See last note.

3508. See n. 3506 and Appendix X, pp. 1072-74. The battle of Badr (2 A.H.—624 A.D.) was a real time of rejoicing for the Believers and a time of disillusionment for the arrogant Quraish, who thought that they could crush the whole movement of Islam in Medina as they had tried to do in Mecca, but they were signally repulsed, See n. 352 to ii. 13.

- With the help of God, He helps whom He will, seen And He is Exalted in Might, Most Merciful.
- 6. (It is) the promise of God. SSNO Never does God depart From His promise: But most men understand not.
- They know but the outer <sup>3511</sup>
  (Things) in the life
  Of this world: but
  Of the End of things <sup>3512</sup>
  They are heedless.
- 8. Do they not reflect
  In their own minds?
  Not but for just ends \*\*\*
  And for a term appointed,
  Did God create the heavens
  And the earth, and all
  Between them: yet are there
  Truly many among men
  Who deny the meeting \*\*
  With their Lord
  (At the Resurrection)!



3509, "Whom Hewill." As explained elsewhere, God's Will or Plan is not arbitrary: it is full of the highest wisdom. His Plan is formed in merry, so as to safeguard the interests of all his creatures, against the selfish aggrandizement of any section of them. And He is able to carry out His Plan in full, and there is no power that can stop or delay His Plan.

350. The promise refers to the Decision of all things by the Command of God, Who will remove all troubles and difficulties from the path of His righteous Believers, and help them for ejonee over the success of their righteous Cause. This refers to all times and all situations. The righteous should not despair in their darkest moments, for God's help will come. Ordinarily men are puffed up if they score a seeming temporary success against the righteous, and do not realise that God's Will can never be throwfield.

3311. Men are misled by the outward show of things, though the inner reality may be quite different. Many seeming disasters are really godsends if we only understood.

3512. Āḥhirat: I have usually translated "Hereafter". Here the context is perfectly general, and refers to the End of things or enterprises in history as well as the Hereafter in the technical theological sense.

3513. Cf. xv. 85. Here the argument is about the ebb and flow of worldly power, and the next clame is appropriately added, "and for a term appointed". Let not any one who is granted worldly power or advantage run away with the notion that it is permanent. It is definitely limited in the high Purpose of God, which is just and true. And an account will have to be given of it afterwards on a basis of strict personal responsibility.

3514. It is therefore all the more strange that there should be men who not only forget themselves but even deny that there is a return fo God or an End or Hercafter, when a full reckoning will be due fot this period of probation. They are asked to study past history, as in the next verse.

- 9. Do they not travel
  Through the earth; and see
  What was the End
  Of those before them?
  They were superior to them
  In strength: they tilled
  The soil and populated it
  In greater numbers than these
  Have done: there came to them
  Their apostles with Clear (Signs), DIS
  (Which they rejected, to their
  Own destruction): it was not
  God who wronged them, but
  They wronged their own souls.
- 10. In the long run
  Evil in the extreme to the Will be the End of those
  Who do evil; for that
  They rejected the Signs
  Of God, and held them up
  To ridicule.

# SECTION 2.

11. We tis God Who begins (The process of) creation, war Then repeats it; then Shall ye be brought back To Him.

أَوَلِيَسِيرُوا فِي الْأَضِ فَيْظُوا كَعِفَ الْحَالِكِيدُ عَلَيْهِ وَكَالِمَ الْمَاكِمُونَ عَلَيْهِ وَكَالَوْا الْمَرْضَ وَعَنْرُوهَا الْمَدْفَةُ وَعَنْدُوهَا الْمَدْفَةُ وَعَنْدُوهَا وَعَنَاهُ وَعَنْدُوهَا وَعَنَاهُ وَعَنْدُوهَا وَعَنَاهُ وَعَنْدُوهَا وَعَنَاهُ وَعَنْدُوهَا وَعَنَاهُ وَعَنْدُوهَا وَعَنَاهُ وَعَنْدُوهِا وَعَنَاهُ وَعَنْدُوهِا وَعَنَاهُ وَعَنْدُونَا وَالْمَالِينَ اللّهُ وَالْمَنْ اللّهُ وَعَنْدُونَا وَكَالُونَ اللّهُ وَعَنْدُونَا اللّهُ وَمِنْ اللّهُ وَعَنْدُونَا اللّهُ وَمِنْ اللّهُ وَمَنْ اللّهُ وَمِنْ اللّهُ وَاللّهُ وَمِنْ اللّهُ اللّهُ وَمِنْ الْمُنْ اللّهُ وَمِنْ اللّهُ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَالْمُنْ اللّهُ وَمِنْ اللّهُ وَالْمُنْ الْمُنْ الْمُنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمِنْ اللّهُ وَمِنْ الللّهُ اللّهُ وَمِنْ اللّهُ وَالْمُولِقُ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَمُ

3515. Let not any generation think that it is superior to all that went before it. We may be their to all the ages, in the foremost files of time." That is no reason for arregance, but on the contrary adds to our responsibility. When we realise what flourishing cities and kingdoms existed before, how they flourished in numbers and prosperity, what chances they were given, and how they perished when they disobeyed the law of God, we shall feel a sense of humbity, and see that it was rebellion and self-will that brought them down. God was more than just. He was also merciful, But they brought about their own ruin.

3516. The Arabic superlative feminine, referring to the feminine noun 'Aqibat, I have translated by "Evil in the extreme". In this life good and evil may seem to be mixed up, and it may be that some things or persons that are evil get what seem to be good rewards or blessings, while the opposite happens to the good. But this is only a temporary appearance. In the long run Evil will have its own evil consequences, multiplied cumulatively. And this, because Evil not only rejected God's Message of Good but laughed at Good and misled others.

3517, Nothing exists of its own accord or fortuitously. It is God Who originates all creation. What appears to be death may be only transformation; for God can and does recreate. And His creative activity is continuous. Our death is but a phenomenal event. What we become after death is the result of a process of recreation by God. Who is both the source and the goal of all things. When we are brought back to him, it will be as conscious, and responsible beings, to receive the consequences of our brief life on this earth.

- 12. On the Day that The Hour will be established, 2518 The guilty will be Struck dumb with despair.
- 13. No intercessor will they have Among their "Partners", and And they will (themselves) Reject their "Partners".
- 14. On the Day that The Hour will be established, — That Day shall (all men) <sup>26.9</sup> Be sorted out.
- 15. Then those who have believed And worked righteous deeds, Shall be made happy In a Mead of Delight.
- 16. And those who have rejected Faith and falsely denied Our Signs and the meeting Of the Hereafter,—such Shall be brought forth to Punishment.
- 50 (give) glory to God, When ye reach eventide acean

® وَيَوْمِ تَقُومُ الْسَاعَةُ يُبْلِسُ أَكْمِيمُونَ

وَلَّ يَكُن لَّهُ مِن شُرَكَ آيهِ مُـ
 شُمَمَ وَلُ وَكَافُل مِشْرَكَ آيهِ مُـ
 كَيْفِر بِنَ
 وَيُوْرِ رَنْفُومُ ٱلسَّاعَةُ يَوْرَ بِإِنْ مِنْرَقَ وَمُـ

۞ فَأَمَا الْدِينَ عَلَمُوا وَعَيِلُوا الصّلِحَتِ
فَهُمُ فِي رَفِينَ إِنْهُمُ وَلَتَ

٥ وَأَمَا الدِّينَ كَندُواْ وَكَذَبُواْ وَلَيْنِكَ الْفِيلَاعِ الْآخِرُواْ الْوَلْلِدَ كَ فِي الْمُدَابِ خَمْضُرُوكَ هِ وَمُومُ مَا كَانَ مِن أَوْمُونَ

3318, The Hour will be established: in due time the Hour will come when Judgment will be stablished, and the seeming disturbance of balance in this world will be redressed. Then the Good will rejoice, and the Guilty, faced with the Realities, will lose all their illustons and be struck dumb with despair.

3519. False worship will then appear in its true colours. Anything to which we offered the worship due to God alone, will vanish instead of being of any help. Indeed the deluded false worshippers, whose eyes will now be opened, will theroselves reject their falsehoods, as the Truth will now shine with unquestioned solendour.

3520. In the fullness of time good and evil will all be sorted out and separated. The good will reach their destination of felicity in rich and luscious, well-watered meadows, which stand as the "me of all that is fair to see and pleasant to feel. The evil will no longer imagine that they are joying good fortune, for the testing time will be over, and the grim reality will stare them in the ace. That will be their punishment.

3521. The special times for God's remembrance are so described as to include all our activities in life,—when we rise early in the morning, and when we go to rest in the evening; when we are in the midst of our work, at the decline of the sun, and in the late afternoon. It may be noted that these are all striking stages in the passage of the sun through our terrestrial day, as well as stages in our daily working lives. On this are based the bours of the five canonical prayers afterwards prescribed in Medica; (i) early morning before sunrise (Fajr); (2) when the day begins to decline, just after soon (Fabr); (3) in the late afternoon, say midway between noon and sunset (Agr); and (4) and (5) the two evening prayers, one just after sunset (Magrib), and the other after the evening twilight has all Taded from the horizon, the hour indicated for rest and sleep (Ishō), Cl, xi. 114, nn, 1616-17; xvii. 78-79, n. 2237; xz. 130, n. 2650.

(۳۰) سورة الروم

And when ye rise In the morning:

18. Yea, To Him be praise, In the heavens and on earth; And in the late afternoon And when the day Begins to decline.

19. It is He Who brings out
The living from the dead,
And brings out the dead he
From the living, and Who
Gives life to the earth he
After it is dead:
And thus shall ye be
Brought out (from the dead).

وَحِينَ فَيُورَ

وَ وَلَا الْمُمَادُ فِي النَّمَ وَلِهِ وَالْأَرْضِ وَعَيْنَا اللَّهِ وَالْأَرْضِ وَعَيْنَا المَصَادِ وَالْأَرْضِ وَعَيْنَا اللَّهِ وَمَا اللَّهِ وَالْمَرْضِ وَعَيْنَا اللَّهِ وَالْمَائِمَةُ اللَّهِ اللَّهِ وَالْمَائِمَةُ اللَّهِ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْفِي اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ ُو

C. 181.—God's Signs are many, and so are His mysteries:

(xxx. 20-40.) Yet each does point to His Unity, Goodness,

Power, and Mercy. There is none like

Unto Him. His teaching is one, and men

That split up His standard Religion

Are but following their own lusts. Ungrateful

Are they to give part-worship to others,

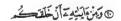
When all worship and praise and glory

Are due to Him and Him alone,

In Whom we have our life and beine!

SECTION 3.

20. Among His Signs is this, That He created you see



5522. Cf. x. 31. From dead matter God's creative act produces life and living matter, and even science has not yet been able to explain the mystery of life. Life and living inatter again seem to reach maturity and again die, as we see every day. No material thing seems to have perpetual life, But again we see the creative process of God constantly at work, and the cycle of life, and death seems to go on.

a523. Cf. ii. 164. The earth itself, seemingly so inert, produces vegetable life at once from a single shower of rain, and in various ways sustains animal life. Normally it seems to die in the winter in northern climates, and in a drought everywhere, and the spring revives it in all its glory. Metaphorically many movements, institutions, organisations, seem to die and then to live again, all under the wonderful dispensation of God. So will our personality be revived when we apparently die on this earth, in order to reap the fruit of this our probationary life.

3524. Cf. xviii, 37 and n. 2379. In spite of the lowly origin of man's body, God has given him a mind and soul by which be can almost compass the farthest reaches of Time and Space. Is this not enough for a miracle or Sign? From a physical point of view, see how man, a creature of dust, scatters himself over the farthest corners of the earth!

From dust; and then,— Behold, ye are men Scattered (far and wide)!

- 21. And among His Signs
  Is this, that He created
  For you mates from among \*\*\*s\*
  Yourselves, that ye may
  Dwell in tranquillity with them,
  \*\*s\*\*
  And He has put love
  And mercy between your (hearts):
  Verily in that are Signs
  For those who reflect
- 22. And among His Signs
  Is the creation of the heavens
  And the earth, and the variations sen
  In your languages
  And your colours: verily
  In that are Signs
  For those who know.
- 23. And among His Signs Is the sleep that ye take By night and by day, \*\*\* And the quest that ye

ن رُكِ مِثْمَ إِذَا أَنْ مُسَرُّتُ نَشِيْرُونَ © وَمِنْ اللهِ مِنْ أَنْ خَلَقَ كَمُ مِنْ أَنْسُكُمُ الْمُسَكُمُ الْمُسَكِّمُ الْمُسَكِمُ الْمُسَكِمُ الْمُسَكِمُ الْمُسَكِمُ الْمُسَكِمُ وَلَا لَهُ مَسَلَمُ اللَّهِ اللَّهِ الْمُسَكِمُ وَلَا اللَّهُ الْمُلْمُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّلِمُ اللْمُنْ اللْمُنْ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُنْ اللْم

3323. This refers to the wonderful mystery of sex. Children arise out of the union of the sexes. And it is always the female sex that brings forth the offspring, whether female or male. And the father is as necessary as the mother for bringing forth daughters.

3326. Cf. vii. 189 Unregenerate man is pugnacious in the male sex, but rest and tranquility are found in the normal relations of a father and mother dwelling together and brunging up a family. A man's chivalry to the opposite sex is natural and God-given. The friendship of two men between each other is quite different in quality and temper from the feeling which unspoit nature expects as between men and women. There is a special kind of love and tenderness between them. And as woman is the weaker vessel, that tenderness may from a certain aspect be likened to mercy, the protecting kindness which the strong should give to the weak.

3527. The variations in languages and colours may be viewed from the geographical aspect or from the aspect of periods of time. All mankind were created of a single pair of parents; yet they have spread to different: countries and climates and developed different languages and different shades of complexions. And yet their basic unity remains unalitered. They feel in the same way, and are all equally under Gods care. Then there are the variations in time. Old languages die out and new ones are evolved. New conditions of life and thought are constantly evolving new words and expressions, new syntactical structures, and new modes of pronunciation. Even old races die, and new races here born.

3528. If we consider deeply, sleep and dreams, the refreshment we get from sleep to, wakefulness as well as from wakefulness to sleep, as also the state of our thoughts and feings and sub-conscious self in these conditions, are both wonderful and mysterious. Normally wellsey by night and do our ordinary work. "In quest of the Bounty of God" by day. But sleep and rest may come and be necessary by day, and we may have to work by night. And our work for our livelihood may pass by insensible transitions to our work or thought or service of a higher and spiritual kind. These processes suggest a background of things which we know but vaguely, but which are as much miracles as other Signs of God.

(Make for livelihood)
Out of His Bounty: verily
In that are Signs
For those who hearken. \*\*\*\*

- 24. And among His Signs,
  He shows you the lightning,
  By way both of fear \*\*\*
  And of hope, and He sends
  Down rain from the sky
  And with it gives life to
  The earth after it is dead:
  Verily in that are Signs
  For those who are wise.
- 25. And among His Signs is this, That heaven and earth Stand by His Command: 3251 Then when He calls you, By a single call, from the earth, Behold, ye (straightway) come forth.

مَن صَنْطِةً لِنَ فِي ذَلِكَ لأَبْتُو لِمَنْ فَعَوْمِ

هَمْعُونَ

هَوْمَنْ الْمُحْدِهِ بُرِيكُ الْبُرْقَ عَوْمًا وَعَلَمْمَا

وَيَمْ لُونَا لَهُ مِنْ الْمُحْدِهِ فِي اللّهِ فَا الْمُوْمِنِهِ فَلَيْهِ مِيدًا لَا رَضَ بَعَدْ

مَوْمَاتُ اللّهِ مِنْ اللّهِ مِنْ اللّهِ فَا اللّهُ فَا اللّهِ فَا اللّهُ اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ فَا اللّهُ اللّهُ فَا اللّهُ اللّهُ اللّهُ اللّهُ فَا اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ 
3529. From verse 20 to verse 25 are mentioned a series of Signs or Miracles, which should awaken our souls and lead us to true Reality if we try to understand God. (1) There is our own origin and destiny, which must necessarily be our subjective starting-point: "I think; therefore I am": no particular exertion of our being is here necessary (xxx. 20). (2) The first beginnings of social life arise through sex and love; see iv. 1, and n. 506; to understand this in all its bearings, we must "reflect" (xxx. 21). (3) The next point is to understand our diversities in speech, colour, etc., arising from differences of climate and external conditions; yet there is unity beneath that diversity, which we shall realise by extended knowledge (xxx. 22), (4) Next we turn to our psychological conditions, sleep, rest, visions, insight, etc.; here we want teaching and guidance, to which we must hearken (xxx, 23), (5) Next, we must approach the higher reaches of spiritual hopes and fears, as symbolised by such subtle forces of nature as lightning and electricity, which may kill the foolish or bring prosperity in its train by rain and abundant harvests; to understand the highest spiritual hopes and fears so symbolised, we want the highest wisdom (xxx. 24), (6) And lastly, we may become so transformed that we rise above all petty, worldly, ephemeral things: God calls to us and we rise, as from our dead selves to a Height which we can only describe as the Heaven of stability; here no human processes serve, for the Call of God Hirpself has come (xxx, 25-27).

3530. See last note, item (3) Cf. xiii, 12. To cowards lightning and thunder appear as terrible forces of nature: lightning seems to kill and destroy where it is irresistible progress is not assisted by proper lightning-conductors. But lightning is also a herald of rain-bearing clouds and showers that bring fertility and prosperity in their train. This double aspect is also symbolical of spiritual fears and hopes;—fears lest we may not be found receptive or worthy of the irresistible perspicuous Message of God, and hopes that we may receive it in the right spirit and be blessed by its mightly power of transformation to achieve spiritual well-being. Note that the repetition of the phrass "gives life to the earth after it is dead" connects this verse with verse 19 above: in other words, the Revelation, which we must receive with wisdom and understanding, is a Sign of God's own power and mercy, and to voorhsafed in order to saleguard our own final Future.

3531, In the physical world, the sky and the earth, as we see them, stand unsupported, by the artistry of God. They bear witness to God, and in—that our physical life depends on them—the earth for its produce and the ky for rain, the heat of the sun, and other phenomena of nature—they call to our mind our relation to God Who made them and us. How can we then be so dense and to realise that our higher Future—our Ma\*4d—is bound up with the call and the mercy of God?

- 26. To Him belongs every being That is in the heavens And on earth: all are 25.52 Devoutly obedient to Him.
- 27. It is He Who begins (The process of) creation; <sup>3238</sup>
  Then repeats it; and
  For Him it is most easy.
  To Him belongs the loftiest <sup>3258</sup>
  Similitude (we can think of)
  In the heavens and the earth:
  For He is Exalted in Might,
  Full of wisdom.

SECTION 4.

28. The does propound
To you a similitude
From your own (experience): asso
Do ye have partners
Among those whom your right

Possess, to share as equals
In the wealth We have asse

وَلِهُ وَمِن فِي النّهَمْ وَنِهِ وَالأَرْضِ كُلَا وَمِنْ كُلُ
 وَهُ مِن فِي النّهَمْ وَلَهُ النّهُ اللّهُ وَاللّهُ مَنْ يُعِيدُ وُوهُوَ
 وَهُ وَلَهُ النّهَ اللّهُ اللّهُ اللّهُ اللّهُ النّهُ وَلَهُ النّهُ وَلَهُ النّهُ وَلَهُ وَاللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّه

۞ؗڡٚؠٙڗڮڬػؙؠٞٮؘٚڶڴؙؿۯؙڵؽؙۑۓؿٞ۫ ؗ۫۫۠؞ٮڵڰۮ ؿڹؿٵؠۧڷػؽؙٛڲؘؽؙڮڰ؞ؿڹؙڹڗڴٙٵڣ ؆ۯۮۊٚؽڰؙؽۿؙڶؿؙڎ ڣؚؚؽڛٙؗۅۜٛڷ

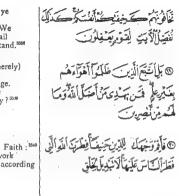
- 3532. All nature in Creation not only obeys God, but devoutly obeys Him, i.e., glories in its privilege of service and obscience. Why should we not do likewise? It is part of our original unspoil nature, and we must respond to it, as all beings do, by their very nature,
- 3333 Cf xxx II above, where the same phrase began the argument about the beginning and end of all things being with God. This has been illustrated by reference to various Signs in Creation, and now the argument is rounded off with the same phrase.
- 3534. God's glory and God's attributes are above any names we can give to them. Human language is not adequate to express them. We can only form some idea of them at our present stage by means of Similitudes and Parables. But even so, the highest we can think of falls short of the true Reality. For God is higher and wiser than the highest and wisest we can think of.
- 3535. One way in which we can get some idea of the things higher than our own plane is to think of Parables and Similitudes drawn from our own plane and experience. And such a Similitude or Parable is offered to us now about false worship. See next note.
- 3336. God is far higher above His Creation than any, the highest, of His creatures can be above any, the lowest, of His creatures. And yet would a man share his wealth on equal terms with his dependants? Even what he calls his wealth is not really his own, but given by God. It is "his" in common speech by reason merely of certain accidental circumstances. How then can men raise God's creatures to equality with God in worship?

[S. xxx. 28-30.

Bestowed on you? Do ye Fear them as ye fear sen Each other? Thus do We Explain the Signs in detail To a people that understand.

- 29. Nay, the wrong-doers (merely) Follow their own lusts, Being devoid of knowledge. Dat who will guide those Whom God leaves astray? 359 To them there will be No helpers.
- 30 So set thou thy face Steadily and truly to the Faith: 25 (Establish) God's handiwork

To the pattern on which He has made mankind: No change (let there be) In the work (wrought) 2541



3337. Men fear each other as equals in a state of society at perpetual warfare. To remove this fear they appoint an authority among themselves—a King or sovereign authority whom they consider just—to preserve them from this fear and give them an established order. But they must obey and revere this authority and depend upon this authority for their own tranquillity and security. Even with their equals there is always the fear of public opinion. But men do not fear, or obey, or revere those who are their slaves or dependents. Man is dependent on God. And God is the Bovereign authority in an infinitely higher sense. He is an osense dependent on us, but we must know a fear to disober his Will or His Law. "The fear of God is the beenings of wisdom."

3538. Cf. vi. 55, and vii. 32, 174, etc.

3539. The wrone-duers—those who deliberately reject. God's guidance and break God's Law-have put themselves out of the region of God's nercy. In this styr, have put themselves outside the pale of the knowledge of what is for their own good. In such a case they must suffer the consequences of the personal responsibility which flows from the grant of a limited free-will. Who can then guide them or help them?

3540. For Hantf see n. 134 to ii. 135. Here "true" is used in the sense in which we say, "the magnetic needle is true to the north." Those who have been privileged to receive the Truth should never hesitate or swerve, but remain constant, as men who know.

3541. As turned out from the creative hand of God, man is innocent, pure, true, free, inclined to right and virtue, and endued with true understanding about this own position in the Universe and about God's goodness, wisdom, and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift. But man is caught in the meshes of customs, superstitions, selfish desires, and false teaching. This may make him pugnacious, unclean, false, slavish, hankering alter what is wrong or forbidden, and deflected from the love of his fellow-men and the pure worship of the One True God. The problem before spiritual Teachers is to cure this crookedness, and to restore human anture to what it should be under the Will of God.

By God: that is The standard Religion: 3549 But most among mankind Understand not.

- 31. Turn ye back in repentance 354 To Him, and fear Him: Establish regular prayers. And be not ye among those Who join gods with God .-
- 32. Those who split up Their Religion, and become (Mere) Sects,-each party Rejoicing in that which will Is with itself! .
- hen trouble touches men, They cry to their Lord, 3545 Turning back to Him In repentance: but when He gives them a taste Of Mercy as from Himself. Behold, some of them Pay part-worship to Other god's besides their Lord,-
- 34. (As if) to show their ingratitude For the (favours) We have Bestowed on them ! Then enjoy (Your brief day); but soon

1060

3542 In ix. 36 1 translated Din quiyim as "straight usage." Here the meaning is wider, as it includes the whole life, thoughts and desires of man. The "standard Religion," or the Straight Way is thus contrasted with the various human systems that conflict with each other and call themselves separate "religions" or "sects" (see verse 32 below). God's standard Religion is one, as God is One.

3543 "Repentance" does not mean sackcloth and ashes, or outting on a gloomy pessimism. It means giving up disease for health, crookedness (which is abnormal) for the Straight Way, the restoration of our nature as God created it from the falsity introduced by the enticements of Evil, To revert to the simile of the magnetic needle (n. 3540 above), if the needle is held back by obstructions, we must restore its freedom, so that it points true again to the magnetic pole.

3544. A good description of self-satisfied sectarianism as against real Religion. See n. 3542 above.

3545. Cf. x. 12. It is trouble, distress, or adversity that makes men realise their helplessness and turns their attention back to the true Source of all goodness and happiness. But when they are shown special Mercy-often more than they deserve-they forget themselves and attribute it to their own cleverness, or to the stars, or to some false ideas to which they pay court and worship, either to the exclusion of God or in addition to the lip-worship which they pay to God. Their action in any case amounts to gross ingratitude; but in the circumstances it looks as if they had gone out of their way to show ingratitude.

Will ye know (your folly). 8546

- 35. Or have We sent down
  Authority to them, which
  Points out to them \*\*\*
  The things to which
  They pay part-worship?
- 36. When We give men
  A taste of Mercy, \*\*\*
  They exalt thereat:
  And when some evil
  Afflicts them because of
  What their (own) hands
  Have sent forth, behold,
  They are in despair!
- 37. See they not that God
  Enlarges the provision and
  Restricts it, to whomsoever \*\*
  He pleases? Verily in that
  Are Signs for those who believe.
- 38. So give what is due To kindred, the needy, And the wayfarer. That is best for those

سَكَوْرَتُ الْمَاعَلَيْهِ مِسْلَمَاتُ الْهُوَيِّ مَسْكَمُّ الْمَاتُ الْهُوَيِّ مَسْكَمُّ مِي الْمَاتُ الْهُويِّ مَسْكَمُّ مِي الْمَاتُونِ الْمَاتُ الْهُويِ مِنْ الْمَاتُ الْمَاتُونِ الْمَاتُونِ اللَّهُ اللَّهِ الْمَاتُونِ اللَّهُ اللَّهِ الْمَاتُونِ اللَّهُ اللَّهِ اللَّهُ الْمُعْلِقُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِقُ اللَّهُ الْمُعْلِمُ اللْمُنْ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُعْلِمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُلْمُ اللَّهُ الْمُنْ الْم

3546. Cf. xvs. 54. They are welcome to their fancies and false worship, and to the enjoyment of the legeaures of this Life, but they will soon be distillusioned. Then they will realise the true values of the things they neglected and the things they cultivated,

3547. Their behaviour is exactly as if they were satisfied within themsalves that they were entired or given a hierarce to worship God and Mammon. In fact the whole thing is their own invention or debusion.

3348. Cf. xxx, 33. In that passage the unreasonable behaviour of men in sorrow and in affluence is considered with reference to their attitude to God: in dixtress they turn to Him, but in prosperity they turn to other things. Here the contrast in the two situations is considered with reference to the single psychology: in affluence they are puffed up and unduly elated, and in adversity they lose all heart. Both attitudes are wrong. In prosperity men should realise that it is not their merits that deserve all the Bounty of God, but that it is given out of God's abundant generionity: in adversity they should remember that their suffering is brought on by their own folly and sin, and humbly pray for God's grace and mercy, in order that they may be set on their feet again. For, as the next very points out, God gives opportunities, gifts, and the good things of life to every one, but in a greater or less measure, and at some time or other, according to His All-Wise Plan, which is the expression of His holy and benevolent Will.

3549. Cf. xxviii. 82 and n. 3412. Also see last note. God's grant of certain gifts to some, as well as His withholding of certain gifts from others, are themselves Signs (trials or warnings) to men of faith and understanding.

Who seek the Countenance, 3550 Of God, and it is they Who will prosper, 3551

39. That which ye lay out
For increase through the property
Of (other) people, will have 3001
No increase with God:
But that which ye lay out
For charity, seeking
The Countenance of God, 3651
(Will increase): it is
These who will get
A recompense multiplied.

40. It is God Who has
Created you: further, He has
Provided for your sustenance;
Then He will cause you
To die; and again He will
Give you life. Are there
Any of your (false) "Partners" "304
Who can do any single
One of these things?
Glory to Him! and High
Is He above the partners 3305
They attribute (to Him)!

مُرِيدُ وَكَ وَجُهُ اللَّهِ وَأُولَيِّ لَهُ هُ الْمُفْلُونَ الْمُولِيَّ الْمُولُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمَيْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ اللَّهُ وَمَا اللَّهُ وَمَا اللَّهُ وَمَا اللَّهُ وَمَا اللَّهُ وَمَا اللَّهُ وَمَا اللَّهُ اللَّهُ وَمَا اللَّهُ اللْمُعْلَى اللْمُعِلَى اللَّهُ اللْمُعِلَى اللْمُعِلَى اللَّهُ اللْمُعِلَى اللْمُعِلَلِمُ اللْمُعِلَى اللْمُعِلَى اللْمُعْلَى اللْمُعَالِمُ اللْمُعِلَ

3550. For Wash (Face, Countenance), see n. 114 to ii, 112. Also see vi. 52.

3551 In both this life and the next. See n. 29 to u. 5.

3552. RNB is any increase sought through illegal means, such as usury, brobary, profiteering, fraulutient trading; etc. See v. 25-277 and notes 242-257. All unlawful graping of wealth at other people's expense is condemned, Economic selfishness and many kinds of sharp practices, individual, national, and international, come under this ban. The principle is that any profit which we should seek should be through our own exertions and at our own expense, not through exploiting other people or at their expense, however we may wrap up the process in the spacious phraseology of high finance or City jurgon. But we are asked to go beyond this negative precept of avoiding what is wrong. We should show our active love for our neighbour by spending of our own substance or resources or the utilisation of our own talents and opportunities in the service of those who need them. Then our reward or recompense will not be merely what we deserve. It will be multiplied to many times more than our strict account.

3533 Seeking the "Face" or "Countenance" of God, i.e., out of our pure love for the  $Did\bar{a}_{r-1}$ - $Il\bar{a}h$ , the true vision of God's own Self. See also in 3550 above.

3334 The persons or things or ideas to which we give part-worship, while our whole and exclusive worship is due to God, are the "Partners" we set up Do we owe our existence to them? Do they sustain our being? Can they take our life or give it back to us? Certainly not. Then how foolish of us to give them part-worship?

3555. Cf. x. 18 and similar passages,

C. 182.—The result of Evil is Evil. So

'MRX 41-60 } Mischief spreads, but God will restore

The balance in the End. He did create

All things pure, and will purge and purify,

As He does the physical world with Winds.

Destruction awaits those tnat breas.

His Harmony and Law: it will come when least

Expected. Let the righteous wait and endure

With constancy, for Evil is shaky,

With no faith in itself and no roots,

And is doomed to perish utterly.

## SECTION 5.

- 41. CTP ischief has appeared
  On land and sea because
  Of (the meed) that the hands
  Of men have earned, 3000
  That (God) may give them
  A taste of some of their
  Deeds: in order that they 2007
  May turn back (from Evil).
- 42. Say: "Travel through the earth And see what was the End Of those before (you): Most of them worshipped 4558 Others besides God."
- 43. But set thou thy face
  To the right Religion,
  Before there come from God
  The Day which there is 3339

فَلَمُ الْفَسَادُ فِي الْمَرْوَ الْحَرْوَ الْحَرْوَ الْحَدِيثُ الْوَيْ الْمَرْوَ الْمَرْوَالْمَرْوَ الْمُولِ الْمُولُولُ الْمُؤْمِدُ اللّهُ الْمُؤْمِدُ اللّهُ الللّهُ اللّهُ الللللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللل

3336. God's Creation was pure and good in itself. All the mischief or corruption was introduced by Evil, its., arrogance, selfishines, etc., See n. 3541 to xxx. 30 above. As soon as the mischief has come in God's mercy and goodness step in to stop it. The consequences of Evil must be evil, and this should be shown in such parnal punishment as "the hands of men have earned," to that it may be a warming for the future and an institution to enter the door of represtations.

337. The ultimate object of God's instice and punishment is to reclaim man from Evil, and to restore him to the pristine purity and innocence in which he was created. The Evil introduced by his possession of a limited free-will should be eliminated by the education and purification of man's own will. For, with his will and motives purified, he is capable of much greater heights than a creature not endowed with any free-will.

3558. If you contemplate history and past experience (including spiritual experience), you will find that evil and corruption tended to destroy themselves, because they had false idols for worship, false standards of conduct, and false goals of desire,

359. We should recover the balance that has been upset by Evil and Falsehood before it is too late. For a Day will surely come when true values will be restored and all falsehood and evil will be destroyed. Nothing but repentance and amendment can avert the consequences of Evil. When the Day actually comes, repentance will be too late; for the impassable barrier between Evil and Good will have been after, and the chance of return to God's pattern will have been lost,

1054

(۳۰) سورة الروم

No chance of averting: On that Day shall men Be divided (in two). \*\*Solot\*

- 44. Those who reject Faith
  Will suffer from that rejection:
  And those who work righteousness
  Will spread their couch
  (Of repose) for themselves
  (In heaven):
- 45. That He may reward those
  Who believe and work righteous
  Deeds, out of His Bounty. Short
  For He loves not those
  Who reject Faith. Stable
- 46. Among His Signs is this, \*\*664 That He sends the Winds, As heralds of Glad Tidings, Giving you a taste Of His (Grace and) Mercy,—\*\*644 That the ships may sail (Majestically) by His Command And that ye may seek \*\*500

س الدويوميديسد مون ه من كفر فقالناه كفر فقالناه كفر أو ترزيل المنطقة 
3560. The sharp division will then have been accomplished between the unfortunate ones who rejected Truth and Faith and will suffer for their rejection, and the righteous who will attain Peace and Salvation: see next verse. Note that the state of the Blessed will not be merely a passive state. They will actively earn and contribute to their own happiness: "they will spread their couch of repose for themselves."

3361. Though the repose and bliss will have been won by the righteous by their own efforts, it not be supposed that their own merits were equal to the reward they will earn. What they will get will be due to the infanite Grace and Bounty of God.

3562. In form this clause is (here as elsewhere) negative, but it has a positive meaning: God loves those who have faith and trust in Him, and will, out of His Grace and Bounty, reward them in abundant measure.

356. The theme of God's artistry in the physical and the spiritual world was placed before us above in xxx 20-27. Then, in verses 28-0, two were shown how man and nature were pure as they came out of the hand of God, and how we must restore this purity in order to fulfilthe Will and Plan of God. Now we are told how the restorative and purifying agencies are sent by God Himself,—in both the physical and the spiritual world.

356F Cl. vii 57 and n, 1036 and xxv, 48 and n. 3104,

3565. In the physical world, the winds not only cool and purify the air, and bring the blessings of rain, which fertulese the soil, but they help international commerce and intercourse among men through sea-ways and now by air-ways. Those who know how to take advantage of these blessings of God prosper and replice, while those who ignore or fail to inderstand these Signs perish in storms. So in the spiritual would: heralds of glad tidings were sent by God in the shape of aposites: those who profited by their Alessage prospered in spiritual gain, and those who ignored or opposed the Clear Signs persished spiritually: see next verse.

(٣٠) سبورة الروم

Of His Bounty: in order That ye may be grateful.

- 47. We did indeed send. Before thee, apostles To their (respective) peoples, And they came to them With Clear Signs : then, To those who transgressed, We meted out Retribution: And it was due from us To aid those who believed.
- Wt is God Who sends The Winds, and they raise 35% The Clouds: then does He Spread them in the sky As He wills, and break them. Into fragments, until thou seest Rain-drops issue from the midst Thereof: then when He has Made them reach such aver Of His servants as He wills. Behald, they do rejoice!-
- 49. Even though, before they received (The rain) - just before this-They were dumb with despair!
- 50. Then contemplate (O man !) The memorials of God's Mercy !-How He gives life 3508 To the earth after Its death: verily the Same Will give life to the men

1065

3566. Again the Parable of the Winds is presented from another aspect, both physical and spiritual. In the physical world, see their play with the Clouds; how they suck up the moisture from terrestrial water, carry it about in dark clouds as needed, and break it up with rain as needed. So God's wonderful Grace draws up men's spiritual aspirations from the most unlikely places and suspends them as dark mysteries, according to His holy Will and Plan; and when His Message reaches the hearts of men even in the smallest fragments, how its recipients rejoice, even though before it, they were in utter despair!

3567. See last note.

3568. After the two Parables about the putifying action of the Winds and their fertilising action, we now have the Parable of the earth that dies in winter or drought and lives again in spring or rain, by God's Grace: so in the spiritual sphere, man may be dead and may live again by the Breath of God and His Mercy if he will only place himself in God's hands.

Who are dead: for He Has power over all things.

- 51. And if We (but) send A Wind from which also They see (their tilth) Turn yellow,—behold, They become, thereafter, Ungrateful (Unbelievers)!
- 52. So verily thou canst not Make the dead to hear, 3000 Nor canst thou make The deaf to hear The call, when they show Their backs and turn away.
- 53. Nor canst thou lead back The blind from their straying; san Only those wilt thou make To hear, who believe In Our Signs and submit (Their wills in Islam).

SECTION 6.

54. It is God Who Created you in a state Of (helpless) weakness, then Gave (you) strength after weakness,

المُسْوَقِدُّ وَمُوَعَلَّ حِكْلِ شَمْ وَقَدِيْرُ @ قَلِمِنْ أَرْسَلْنَا رِيعًا قَرَّأُوهُ مُصْفَرًّا لَظَلَوُا مِنْ بَعْدِهِ • يَكُفْرُونَ

> @ قَإِنَّكَ لَاتَشْمِعُ ٱلْمَوْفَةَ وَلَاتُنْهُ ٱلْضُمَّ ٱلدُّغَآمَاوَا وَلَوَا مُدْيِرِين

﴿ وَمَمَا أَنْ يَهَلَا الْمُعْرِعَ رَضَلَكُ لِمَهِ الْهِ شُعْمُ إِنَّا مَنْ وَفِينُ إِمَا يُنْيَا فَهُ وَسُمْلُونَ

۞ ﴿ أَللَّهُ الَّذِي خَلَقَكُ مِنْ ضَعْدِ ثُمَّ جَعَــُ لَمِنْ بِعَنْدِ صَعْدٍ فُوَّةً ۗ

3569. Another Parable from the forces of nature. We saw how the Winds gladdened, vivified, and enriched those who utilised them in the right sprit. But a wind might be destructive to tilth in certain circumstances: so the blessings of God may—by the wong-doers resisting and blaspheming—bring punishment to the wrong-doers. Instead of taking the punishment in the right spirit in the spirit in which Believers of God take their misfortunes,—the Unbelievers curse and deepen their sin!

3570. The malvels of God's creation can be realised in a general way by every one who has a dissipation to allow such knowledge to penetrate his mind. But if men, out of perversity, kill the very faculities which God has given them, how can they then understand? Besides the men who deaden their apiritual sense, there are men who may be likened to the deaf, who lack one faculty but to whom an appeal can be made through other taculties, such as the sense of sight, but if they turn their backs and refuse to be instructed at all, how can the Truth reach them?

3571. See last note. Then there is the case of men about whom the saying holds true, that none are so blind as those who will not see. They prefer to stray in paths of wrong and of sense-pleasures. How can they be guided in any way? The only persons who gain by spiritual teaching are those who bring a mind to it—who believe and submit their wills to God's Will. This is the central doctrine of Islam.

Then, after strength, gave (you) Weakness and a hoary head: 2672 He creates as He wills, And it is He Who has All knowledge and power.

- 55. On the Day that
  The Hour (of reckoning)
  Will be established, we will swear
  The transgressors will swear
  That they tarried not
  But an hour: thus were
  They used to being deluded!
- 56. But those endued with knowledge And faith will say: "Indeed ye did tarry, Within God's Decree, To the Day of Resurrection, And this is the Day will of Resurrection: but yeye ye were not aware!"
- 57. So on that Day no excuse Of theirs will Avail the Transgressors, 3612 Nor will they be invited (then) To seek grace (by repentance)

تُدَمَّ جَمَّا مِنْ بَعْدِ فُوَ اَمِنْ الْمَدِيرُ مَايَسْنَا أَهُ وَهُوَ الْعَلِيمُ الْمَدِيرُ هَ وَهُوَرَهُمُ وَالْسَاعَةُ يُفِيدُ الْمَدِيرُ مَالَيْوُ الْمَنْ مُولِنَا عَدُّ يُفِيدُ الْمُؤْرِثِ مَا لَيْوُ الْمَنْ مُولِنَا عَلَيْهِ الْمُؤْرِثِ الْمَنْ الْمُؤْرِثِ هِ وَقَالَ الْمَنِينَ الْمَوْ الْمِلْوَالْمِينَ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللللللّهُ الللّهُ اللللّهُ اللللللّهُ الللّهُ الللّهُ الللّهُ الل

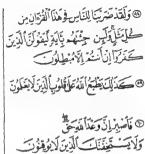
3372. What was said before about the results who make Grid's teaching "of tione effect" does not mean that Evil will defeat Good. On the contrary we are asked to contemplate the mysteries of God's wisdom with another Parable. In our physical life we see how strength is evolved out of weakness and weakness out of strength. The helpless habe becomes a flusty man in the pride of this manhood, and then ainks to a feeble old age; and yet there is wisdom in all these slagges in the Universal Plan. So God carries out His Plan in the spiritual world "as He wills" i.e. according to His Will and Plan, and none can gainsip if And His Plan is wise and can never be frostrated.

3373. Whatever the seeming inequalities may be now—when the good appear to be weak and the strong seem to oppress—will be removed when the balance will be finally redereded. That will happen in good time—mided so quickly that the Transgressors will be taken by surprise. They were deluded by the fact that what they took to be insert triumph or their freedom to do what they filed was only a reprise, a "Ferm Appointed", in which they could repeat and amend and get God's Mercy. Failing this, they will then be up against the Penalties which they thought they had evaded or defected.

3574. The men of knowledge and faith k, ew all along of the true values—of the things of this ephemeral life and the things that will endure and face them at the End,—unlike the wrong-cloers who were content with falsehoods and were taken by surprise, like ignorant men, when they faced the Realities.

3575. It will be no use for those who deliberately rejected the clearest warmings in God's liesange to say: "Oh, we did not realise his:" The excuse will be false, and it would be unreasonable to suppose that they would then be asked to seek Grace by repentance. It will then be too late.

- 58. We rily We have propounded For men, in this Qur-an. Every kind of Parable:
  But if thou bring to them
  Any Sign, the Unbelievers \*\*\*\*
  Are sure to say, "Ye
  Do nothing but talk vanities."
- 59. Thus does God seal up and The hearts of those Who understand not.
- 60. So patiently persevere: for Verily the promise of God Is true: nor let those <sup>2070</sup> Shake thy firmness, who have (Themselves) no certainty of faith.





<sup>3576-</sup>Things of the highest moment have been explained in the Qur-an from various points of view as in this Sūra itself, by means of parables and similitudes drawn from nature and from our ordinary daily life. But whatever the explanation, however convincing it may be to men who earnestly seek after Truth, those who deliberately turn their backs to Truth can find nothing convincing. In their eyes the explanations are more "varintalk" or falle arguments.

<sup>3577.</sup> When an attitude of obstinate resistance to Truth is adopted, the natural consequence (by God's Law) is that the heart and mind get more and more hardened with every act of deliberate rejection. It becomes more and more impervious to the reception of Truth, just as a sealed envelope is unable to receive any further letter or message after it is sealed. Cf. also if 7 and n. 31.

<sup>3578.</sup> The man of God does not slacken in his efforts of feel discouraged because the Unbehevers laugh at him or persecute him or even seem to succeed in blocking his Message. He has firm faith, and he knows that God will finally establish His Truth. He goes on in his divinely entrusted task, with patience and perseverance, which must win against the levity of his opponents, who have no faith or certainty at all to sustain them.

1069 [ App. X.

#### APPENDIX X.

FIRST CONTACT OF ISLAM WITH WORLD MOVEMENTS.

The contemporary Roman and Persian Empires (see xxx, 2-7 and notes).

The conflict between the Byzantine Emperor Heraclius and the Persian King Khusrau Parwiz (Chosroes II) is referred to in Sūra xxx. (Rūm). It will therefore be convenient now to review very briefly the relations of these two great empires and the way in which they gradually decayed before the cising sun of Islam. The story has not only a political significance, but a deep spiritual significance in world history.

- 2. If we take the Byzantine Empire as a continuation of the Empire that grew out of the Roman Republic, the first conflict took place in B.C. 53, when the Consul Crassus (famous for his riches) was defeated in his fight with the Parthians. If we go back further, to the time of the Greek City States, we can refer back to the invasion by sea and land by the united co-operation of the Greek States. The Persian Empire in those days extended to the western (Mediterranean) coast of Asia Minor. But as it included the Greek cities of Asia Minor, there was constant intercourse in war and peace between Persia and the Hellenic (Greek) world. The cities in Greece proper had their own rivalries and jealousies, and Greek cities or parties often invoked the aid of the Great King (Shahinshah of Persia) against their opponents. By the Peace of Antalcidas, B.C. 387, Persia became practically the suzerain power of Greece. This was under the Achamenian Dynasty of Persia.
- 3. Then came the rise of Macedonia and Alexander's conquest of the Persian Empire (B.C. 330). This spread the Hellenic influence as far east as Central Asia, and as far south as Syria (including Palestine). Egypt, and Northern Africa generally. Rome in its expansion westwards reached the Atlantic, and in its expansion eastwards absorbed the territories of Alexander's successors, and became the mistress of all countries with a Mediterranean sea-coast. The nations of the Roman Empire "insensibly melted away into the Roman name and people" (Gibbon, chap. ii).
- 4. Meanwhile there were native forces in Persia which asserted themselves and established (A.D. 10) the Dynasty of the Arsacids (Ashkāniān). This was mainly the outcome of a revolt against Hellenism, and its spear-point was in Parthia. The Arsacids won back Persia proper, and established the western boundary of Persia in a line drawn roughly from the eastern end of the Plark Sea Southwards to the Euphrates at a point north-east of Palmyra. This would include the region of the Caucasus (excluding the Black Sea coast) and Armenia and Lower Mesopotamia, in the Persian Empire. And this was the normal boundary between Persia and the Roman Empire until the Islamic Empire wiped out the old Monarchy of Persia snd

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a great part of the Byzantine Empire, and annexed Egypt, Palestine, Syria, and gradually Asia Minor, finally extinguishing the whole of the Byzantine Empire.

- 5. Another stage in Persian history was reached when the Arsacids were overthrown and the Sasanians came into power under Ardashir I, A.D. 225. The Sasanian Empire was in a sense a continuation of the Achemenian Empire, and was a reaction against the corruptions of the Zoroastrian religion which had crept in under the Parthian Dynasty of the Arsacids. But the religious reforms were only partial. There was some interaction between Christianitv and the Zoroastrian religion. For example, the great mystic Mani, who was a painter as well as a religious leader, founded the sect of Manichwism. He flourished in the reign of Shapür I (A.D. 241-272) and seems to have preached a form of Gnostic faith, in which Alexandrian philosophy was mixed with Christian doctrine and the old Persian belief in the dual principle of Good and Evil. The Sasanians failed to purify religion and only adhered to fire-worship as the chief feature of their cult. In manners and morals they succumbed to the vices of arrogance, luxury, sensuality, and monopoly of power and privilege, which it is the office of Religion to denounce and root out. That office was performed by Islam.
- 6. When the seat of the Roman Empire was transferred to Constantinople (Byzantium) in the time of Constantine (A.D. 330), the conflict between Rome and Persia became more and more frequent. The true Peninsula of Arabia was never conquered either by Rome or by Persia, although its outlying parts were absorbed in either the one or the other at various times. It is interesting to notice that the Roman Emperor Philip (A.D. 244-249) was a born Arab and that the architecture of the Nabatzans in the city of Petra and in Hijr shows a mixture of Roman, Greek, Egyptian, and indigenous Arab cultures.
- 7. Arabia received the cultural influences of Persia and the Byzantine Empire, but was a silent spectator of their conflicts until Islam was brought into the main currents of world politics.
- 8. The Yemen coast of Arabia, which was easily accessible by sea to Persia, was the battle-ground between the Persian Empire and the Abyssinian Empire just across the Red Sea. Abyssinia and Arabia had had cultural and political relations for many centuries. Amharic, the ruling language of Abyssinia, is closely allied to Arabic, and the Amharic people went as colonists and conquerors from Arabia through Yemen. Shortly before the birth of holy Prophet, Abyssinia had been in occupation of Yemen for some time, having displaced a Jewish dynasty. The Abyssinians professed the Christian religion, and although their Church was doctrinally separate from the Byzantine Church, there was a great deal of sympathy between the Byzantines and the Abyssinians on account of their common Christian religion. One of the Abyssinian viceroys in Yemen was Abraha, who conceived the design of destroying the Temple at Elecca. He led an expedition, in which elephants formed a conspicuous feature, to invade Mecca and destroy the Ka'ba. He met a disastrous repulse, which is referred to in the Qur-an (Sura cv.). This event was in the year of the Prophet's birth, and marks the beginning of the great conflict which enabled Arabia eventually to obtain a leading place among the nations of the

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world. The year usually given for the Prophet's birth is 570 A.D., though the date must be taken as only approximate, being the middle figure between 569 and 571, the extreme-possible limits. The Abyssinians having been overthrown, the Persians were established in Yemen, and their power lasted there until about the 7th year of the Hijra (approximately 628 A.D.), when Yemen accepted Islam.

- 9. The outstanding event in Byzantine history in the 6th century was the reign of Justinian (527-565) and in Persian history the reign of Anaushirwan (531-579). Justinian is well-known for his great victories in Africa and for the great Digest he made of Roman Law and Jurisprudence. In spite of the scandalous life of his queen Theodora, he occupies an honourable place in the history of the Roman Empire. Anaushirwan is known in Persian history as the "Just King". They were contemporary rulers for a period of 34 years. In their time the Roman and the Persian Empires were in close contact both in neace and war. Anaushirwan just missed being adopted by the Roman Emperor. If the adoption had come off, he would have become one of the claimants to the Byzantine throne. He invaded Syria and destroyed the important Christian city of Antioch in 540-541. It was only the able defence of Belisarius, the Roman general, which saved the Roman Empire from further disasters in the east. On the other hand the Turanian Avars, driven in front of the Turks, had begun the invasion of Constantinople from the western side. Justinian also made an alliance with the Abyssinians as a Christian nation, and the Abyssinians and the Persians came into conflict in Yemen. Thus world conditions were hemming in Arabia on all sides. It was Islam that not only saved Arabia but enabled it to expand and to play a prominent part in world history after the annihilation of the Persian Empire and the partial destruction of the Byzantine Empire.
- 10. The sixth century of the Christian era and the first half of the seventh century were indeed a marvellous period in the world's history. Great events and transformations were taking place throughout the then known world. We have referred to the Roman Empire and the Persian Empire which dominated the civilised portions of Europe, Africa and Western Asia. The only two other countries of note in history in those days were India and China. In India there was the glorious period of Harsha Vardhana (606-647 A.D.), in which art, science, and literature flourished, political power was on a healthy basis, and religious enquiry was bringing India and China into close relationship. The famous Chinese Buddhist traveller Yuang-Chwang (or Yuang-Tsang or Hsuan-Tsang) perfomed his pious pik umage to India in 629-45. In China the glorious T'ang Dynasty was established in 618. The Chinese art of that Dynasty led the world. In political power Chinese extended from the Pacific in the east to the Persian Gulf on the west. There was unity and peace, and China-hitherto more or less isolated-received ambassadors from Persia, Constantinople, Magadha, and Nepal, in 643. But all this pomp and glitter had in it the seeds of decay. Persia and Byzantium collapsed in the next generation. India was in chaos after Harsha's death. The Chinese Empire could not long remain free from the "Barbarians"; the Great Wall, begun in the third century B.C., was soon to be out of date By about 683 the Khitans from the north-west and the Tibetans from the south were molesting China. The Germans, the Goths

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and the Vandals were pressing further and further into the Roman Empire. From Asia the Avars and the Turks were pressing both on the Romans and the Persians, and sometimes playing off the one against the other. The simpler and less suphisticated nations, with their ruder but more genuine virtues, were gaining ground. Into all that welter came the Message of Islam, to show up, as by galvanic action, the false from the rrue, the empty from the eternal, the decrepit and corrupt from the vigorous and pure. The ground of History was being prepared for the New Birth in Religion.

- 11. Anaushirwan was succeeded on the Persian throne by an unworthy son Hurmuz (579-590). Had it not been for the talents of his able General Bahram, his Empire would have been ruined by the invasions of the Torks on one side and of the Romans on the other. Eventually Bahram rebelled, and Hurmuz was deposed and killed. His son Kharau Parwiz (Chosroes II) took refuge with the Byzantine Emperor Maurice, who practically adopted him as a son and restored him to the Persian throne with Roman arms. Kharau reigned over Persia from 590 to 628. It was to him that the holy Prophet addressed one of his letters, inviting him to Islam towards the end of his life. It is not certain whether the letter was actually delivered to him or to his successor, as it is not easy to calculate precisely synchronous dates of the Christian era with those of the sarliest years of the Hijri era.
- 12. In Arabic and Persian records the term Kisrā refers usually to Kbusrau Parwiz (Chosroes II) and sometimes to Khusrau Anaushirwan (Chosroes I), while the term Khusrau is usually treated as generic,—as the title of the Kinga of Persia generally. But this is by no means always the case. "Kira" is an Arabic form of "Khusrau". The name of Anaushirwan has been shortened from the time of Firdausi onwards to Nüshirwan. The Pehlevi form is Anoshek-ruwan, "of immortal soul"
- 13. The Roman Emperor Maurice (582-602) had a mutiny in his army, and his capital revolted against him. The army chose a simple centurion called Phocas as Emperor and executed Maurice himself. The usurper Phocas ruled from 602 to 610, but his tyranny soon disgusted the Empire. Heraclius, the governor (exarch) of a distant province in Africa, raised the standard of rebellion, and his young son, also called Heraclius, was sent to Constantinople to depose Phocas and assume the reins of power. It was this younger Heraclius, who ascended the throne of Constantinople in 610 and ruled till 642, who figures in Muslim history as Hiraql.
- 14. Khusrav Parwiz called himself the son of the Emperor Maurice, During his refuge at Constantinople he had married a Byzantine wife. In Nizami's Romance she is known as Maryam. According to some historians she was a daughter of the Emperor Maurice, but Gibbon throws doubt on that relationship. In any case he used the resources of the Persian Empire to fight the usurper Phocas. He invaded the Byzantine Empire in 603. The war between the Persians and the Romans became a national war and continued after the fall of Phocas in 610. The Persians had sweeping victories, and conquered Aleppo, Antioch, and the chief Syrian cities, including Damascus, in 611. Jerusalem fell to their arms in 614-15, just 8 to 7 years before the sacred Hijrat. The city was burnt and pillaged, the Christians were massacred, the churches were burnt, the burial-place of Christ was

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itself insulted, and many relics, including the "true Cross" on which the Christians believed that Christ had been curcified, were carried away to Persia. The priests of the Persian religion celebrated an exultant triumph over the priests of Christ. In this pillage and massacre the Persians were assisted by crowds of Jews, who were discontented with the Christian domination, and the Pagan Arabs to whom any opportunity of plunder and destruction was in itself welcome. It is probably this striking event-this victory of the Persians over the Roman Empire-which is referred to in Sura XXX (Rum) of the Qur-an. The Pagan Arabs naturally sided with the Persians in their destructive zeal, and thought that the destruction of the Christian power of Rome would also mean's setback to the Message of the Prophet. the true successor of Jesus. For our holy Prophet had already begun his mission and the promulgation of God's Revelation in A.D. 610. While the whole world believed that the Roman Empire was being killed by Persia, it was revealed to him that the Persian victory was short-lived and that within a period of a few years the Romans would conquer again and deal a deadly blow at the Persians. The Pagan Arabs, who were then persecuting the holy Prophet in Mecca, hoped that their persecution would destroy the holy Prophet's new Revelation. In fact both their persecution and the deadly blows aimed by the Persians and the Romans at each other were instruments in God's hands for producing those conditions which made Islam thrive and increase until it became the predominant power in the world,

- 15. The Persian flood of conquest did not stop with the conquest of Jerusalem. It went on to Egypt, which was also conquered and annoxed to the Persian Empire in 616. The Persian occupation reached as far as Tripoli in North Africa. At the same time another Persian army ravaged Asia Minor and reached right up to the gates of Constantinople. Not only the Jews and Pagan Arabs, but the various Christian sects which had been persecuted as heretics by the Romans, joined in the fray and helped the Persians. The condition of Heraclius became indeed pitiable. With all these calamities, he had to deal with the Avars who were attacking from the other side of Constantinople, which was practically in a state of siege. Famine and pestilence added to the horrors of the situation.
- 16. In these desperate circumstances Heraclius conceived a brilliant plan. He knew that the Persians were weak in sea power. He used his sea power to attack them in the rear. In 622 (the year of the Hijral he transported his army by sea through the Ægean Sea to the bay just south of the Taurus Mountains. He fought a decisive battle with the Persians at Issus, in the same plain in which Alexander the Great had defeated the Persians of his day in his famous march to Syria and Egypt. The Persians were taken by surprise and routed. But they had still a large force in Asia Minor, which they could have brought into play against the Romans if Heraclius had not made another and equally unexpected dash by sea from the north. He returned to Constantinople by sea, made a treaty with the Avars, and with their help kept the Persians at bay round the capital. Then he led three campaigns, in 623, 624 and 625, along the southern shore of the Black Sea and took the Persians again in the rear in the region round Trebizond and Kars. Through Armenia he penetrated into Persia and got into Mesopotamia. He was now in a position to strike at the very heart of the Persian Empire. A decisive battle was fought on the Tigris near the city of Mosul in December 627. Before this

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battle, however, he had taken care to get the alliance of the Turks and with their help to relieve Constantinople in 626 against the Persians and the treacherous Avars who had then joined the Persians.

- 17. Heraclius celebrated his triumph in Constantinople in March 628. Peace was then made between the two Empires on the basis of the status quo ante. Heraclius, in pursuance of a vow he had made, went south in the autumn to Emessa (Hime) and from there marched on foot to Jerusalem to celebrate his victories, and restore to its place the holy Cross which had been carried away by the Persians and was returned to the Emperor as a condition of peace. Heraclius's route was strewn with costly carpets, and he thought that the final deliverance had come for his people and his empire Either on the way, or in Jerusalem, he met a messenger from the holy Prophet, carrying a letter inviting him to the True Faith as renewed in the living Apostle of the age. He apparently received the messenger with courtesy But he did not realise the full import of the new World which was being shaped according to God's plans, and the future that was opening out through the new Revelation. Perhaps in his heart he felt impressed by the story which he heard from the Arabs about the holy Prophet, but the apparent grandeur of his empire and the pride of his people prevented him from openly accepting the renewed Message of God. He caused a search to be made for any Arab who was sufficiently acquainted with the Prophet to tell him something about him. Abū Sufyan was then trading in a caravan in Syria. He was a cousin of the Prophet, and belonged to the Umaiva branch of the family. He was sent for to Jerusalem (Ælia Capitolina),
- 18. When Abū Sufyān was called to the presence of Heraclius, the Emperor questioned him closely about this new Prophet. Abū Sufyān himself was at that time outside Islam and really an enemy of the Prophet and of his Message. Yet the story he told—of the truth and the sincerity of the holy Apostle, of the way in which the poor and the lowly flocked to him, of the wonderful increase of his power and spiritual influence, and the way in which people who had once received the Light never got disillusioned or went back to their life of ignorance, and above all the integrity with which he kept all his covenants—made a favourable impression on the mind of Heraclius. That story is told in dramatic detail by Bukbāri and other Arabian writers.
- 19. The relations of the Persian Monarch with Islam wore different. Hemither Khusrau Parwiz or his successor—received the holy Apostle's messenger with contumely and tore up his letter. "So will his kingdom be torn up," said the holy Apostle when the news reached him. The Persian Monarch ordered his Governor in Yemen to go and arrest the man who had so far forgotten himself as to address the grandson of Anaushirwan on equal terms: When the Persian Governor tried to carry out his Monarch's command, the result was quite different from what the great Persian King of Kings had expected. His agent accepted the truth of Islam, and Yemen was lost as a province to the Persian Empire and became a portion of the new Muslim State. Khusrau Parwiz died in February 628. He had been deposed and imprisoned by his own cruel and undutiful son, who reigned only for a year and a half. There were nine candidates for the Persian throne in the remaining four years. Anarchy reigned supreme in the Sasanian Empire, until the dynasty

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was extinguished by the Muslim victory at the battle of Madain in 637. The great and glorious Persian monarchy, full of pride and ambition, came to an ignominious end, and a new chapter opened for Persia under the banner of Islam.

- 20. The Roman Empire itself began to shrink gradually, loosing its territory, not to Persia, but to the new Muslim Power which absorbed both the ancient Empires. This Power arose in its vigour to proclaim a new and purified creed to the whole world. Already in the last seven years of Heraclius's reign (635-642) several of the provinces nearest to Arabia had been annexed to the Muslim Empire. The Muslim Empire continued to spread on, in Asia Minor to the north and Egypt to the south. The Eastern Roman Empire became a mere shadow with a small bit of territory round its capital. Constantinople eventually surrendered to the Muslim arms in 1453.
- 21. That was the real end of the Roman Empire: But in the wonderful century in which the Prophet lived, another momentous Revolution was taking place. The Roman Pontificate of Gregory the Great (590-604) was creating a new Christianity as the old Christianity of the East was slowly dying out. The Patriarch of Constantinople had claimed to be the Universal Bishop, with jurisdiction over all the other bishops of Christendom. This had been silently but gradually questioned by the Popes of Rome. They had been building up a liturgy, a church organisation and a body of discipline for the clergy, different from those of the Holy Orthodox Church. They had been extending their spiritual authority in the Barbarian provinces of Gaul and Spain. They had been amassing estates and endowments. They had been accumulating secular authority in their own hands. Pope Gregory the Great converted the Anglo-Saxon invaders of Great Britain to his form of Christianity. He protected Italy from the ravages of the Franks and Lombards and raised the See of Rome to the position of a Power which exercised ample jurisdiction over the Western world. He was preparing the way for the time when one of his successors would crown under his authority the Frankish Charlemagne as Emperor of Rome and of the West (A.D. 800), and another of his successors would finally break away from the Orthodox Church of Constantinople in 1054 by the Pope's excommunication of the Patriarch of Constantinople and the Greeks, (See the last paragraph in Appendix V.)

References : - Among Western writers, the chief authority is Gibbon's Decline and Fall of the Roman Empire: mainly chapters 40-42, and 45-46: I have given references to other chapters in the body of this Appendix; his delineation of the characters of Heraclius and Chosroes II is brief but masterly, L. Drapeyton's French monograph, L'Empereur Héraclius (Paris, 1869) throws further light on an interesting personality. A J. Butler's Arab Conquest of Egypt (Oxford, 1902) gives a good account of Heraclius. The famous French dramatist Corneille has left a Play on Heraclius, but it turns more on an intricate and imaginary plot in the early life of Heracius than on the character of Heraclius as Emperor. Nizāmī, in his Khusrau-o-Sīhrīn (571 H.=1175-66 A.D.) makes a reference at the end of his Romance to the holy Prophet's letter to the Persian King, and does attempt in the course of the Romance a picture of the King's character. He is a sort of wild Prince Hal before he comes to the throne. Shirin is an Armenian princess in love with Khusrau; she marries Khusrau after the death of his first wife Maryam, daughter of the Roman Emperor, and mother of the undutiful son who killed Khusrau and seized his throne. Among the other Eastern writers, we find a detailed description of the interview of Abu Sufyan in Bukhart's Sahil (Book on the beginning of Inspiration): the notes in the excellent English translation of Muhammad Asad (Leopold Weiss) are helpful. Tabart's History is as usual valuable. Mirkhond's (Khawind-Shah's) Raudhat-up-Safa (translated by Rehatsek) will give English readers a summary (at second hand) of the various Arabic authorities, Maulana Shibli's otherwise excellent Siral-un-Nabi is in this respect disappointing, Mauläna Zafar 'Alt's Galaba-1-Rüm (Urdu, Lahore; 1926) is interesting for its comments.

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A note on the Persian capitals may be interesting. So long as Persia was under the influence of the Semitic Elamites, the chief residence of the rulers was at Susa, near the modern Dizful, about 30 miles north-gast of Shustar. In the Medic or Median period (say B. C. 700 to 550) the capital was, as we should expect, in the highlands of Media, in Echatana, the site of the modern city of Hamadan, 180 miles west of modern Thran. Echatana remained even in Sasanian times the summer capital of Persia. With the Achaemenians (B.C. 550 to 330) we come to a period of full national and imperial life. Susa was the chief Achæmenian capital from the time of Darius I onwards, though Persepolis (Istakhr) in the mountain region near modern Shiraz, and about 40 miles north east of Shiraz, was used as the city of royal burial. Alexander himself, as Ruler in Persia. died in Babylon. Later, when the centre of gravity moved north and north-east, other sites were selected. The Arsacids (Ashkanian) or Parthians were a tribal power, fitly called in Arabic the muluk-ut tawait, and had probably no fixed or centralised capital. The Sasanians took over a site where there were a number of cities, among which were Ctesiphon and Seleucia on opposite banks of the river Tigris. This site is about 45 miles north of the old site of Babylon and 25 miles below the later city of Baghdad. Ctesiphon and Seleucia were Greek cities founded by one of Alexander's successors, Seleucia being named after Seleucus. This complex of seven cities was afterwards called by the Arabic name of Madain ("the Cities"). The Takht-i-Kisra (or Arch of Clesiphon) still stands in a ruinous, condition on this site. This seems to have been the chief capital of the Sasanians at the Arab conquest, which may be dated either from the battle of Qadistya or that of Madain (both fought in 637 A D), after which Persia which then included 'Iraq came into the Muslim Empire. The 'Abbasi Empire built Baghdad for its capital under Mangur in 762 A.D. When that Empire was broken up in 1258 A.D. there was some confusion for two centuries. Then a national Persian Empire, the Safawi (1499-1736) arose, and Shah Salir established his capital in the north-west corner in Tabriz. Shah 'Abbas the Great (1587 1628) had his capital at the more central city of Ispahan (or Islahan). After the Safawt dynasty confusion reigned again for about four decades, when the Afghans were in the ascendant When the Qachar (or Qajar) dynasty (1795-1925) was firmly established under Aga Muhammad Khan, Tihran (Teheran), near the Caspian, where his family originated, became the capital, and it still remains the capital under the modern Pehlevi

### APPENDIX XI

### COMPARATIVE CHRONOLOGY OF THE EARLY YEARS OF ISLAM

(See paras, 11 and 8 of Appendix X.)

The dates after the Hijrat, when given according to the Arabian Calendar, can usually be calculated exactly according to other Calendars, but it is not possible to synchronise exactly the earliest dates of the Arabian Calendar with the dates of the Christian Calendar, and for two reasons. In the first place, there seems to have been some discrepancy between the Calendars in Medina and in Mecca. In the second place, the Arabian Calendar was roughly luni-solar, before the years of the Farewell Pilgrimage (Zul-Haji, 10 H .= March 632). The Pagan Arabs were in the habit of counting months by the appearance of the moon, but irregularly intercalating a month once in about three years to bring the calendar : un into conformity with the seasons. They did not do it on any astronomical calculations or on any system, but just as it suited their own selfish purposes, thus often upsetting all the old-established conventions about the months of peace and security from war and thus getting an unfair advantage for the clique in powerin Mecca over their enemies (see my n. 1295 to ix, 36). Unless exact mathematical calculations are applied and reduced to a well-established system, there is ant to be confusion, and this can well be taken advantage of by arbitrary cliques in power. After the holy Prophet's adoption of the purely lunar calendar for ecclesiastica, purposes, there is no confusion. Every date after A.H. 10 is exactly convertible into a corresponding date in any other accurate calendar. Wüstenfeld's and other Comparative Tables of Muslim and Christian dates may therefore be relied upon for dates after A.H. 10, but much caution is necessary in synchronisation for earlier dates.

Maulana Shibli, in his Strat-un-Nabl, Vol. I, p. 124 (edition of 1335 H., 1918 C.), adopts for the Prophet's Birthday the date 20th April 571, following Mahmud Pasha. They go on the basis of an astronomical event, the total eclipse of the sun that was visible in Medina on the day that the Prophet's son Ibrahim was taken to the mercy of God. But there is no agreement among the authorities as to the exact date either by the Christian or the Arabian Calendar. Shibli. following Mahmud Pasha, takes the date of the eclipse to be the 7th November 632. Muir (Life, ed. 1923, p. 429), assumes some date in June or July 631. L. Caetani (Chronographia Islamica, A.H. 10) gives the date of the eclipse as 4th or 5th July 631, which he synchronises with the 28th or 29th of Rabi' I. A.H. 10, but he quotes authorities for the death of Ibrahim as on the 16th June 631, synchronising it with the 10th of Rabi' I, A.H. 10. There is something wrong here, as the death and the eclipse occurred on the same day. Waqidi gives the month as Rabi' I, A.H. 10. and gives Ibrahīm a life of 15 months. But if Aba Da-ūd and Baihaqī are correct, Ibrahim lived only 2 months and 10 days, and as his date of birth is given in Zul, Hajj A.H. 8, the date of death according to these authorities would be in

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Rabi' I, A.H. 9. On a review of all the authorities I feel inclined to accept the date for the eclipse and the death of Ibrabim as 28th or 29th of Rabi' I, A.H. 10 = 4th or 5th July 631. But this cannot be asserted with certainty. The French work of reference, L'art de odriffer les dates, Paris 1818 (Vol. I, p. 310), gives the date of the solar eclipse as the 3rd of August 631, 2-30 P.M., and according to the system adopted in that book, the corresponding Hijra date would be the 28th Rabi' II. A.H. 10,

Even if this particular date was certain and exact, a certain amount of uncertainty remains in counting dates backwards. Most authorities assume a purely lunar year of 354 days for working backwards. Probably the Muslims in Medina counted in this way even before the lunar year was fixed exactly in A.H. 10. But the mass of Pagan Arabs in Mecca and elsewhere probably were all the time intercalating a month roughly once in three years, as has been stated before, until their power was utterly destroyed by the conquest of Mecca; and therefore precise exactitude in pre-Conquest dates or in the counting of people's ages in years before 8-10 A.H. is unattainable. See a note on this subject in Margoliouth's Life of the Prophet (p. xix. of the 3rd edition) and in Muir's Life (p. x. of the 1923 edition).

The date of the actual Hijrat as given in Caetani may be accepted as Sept.-Oct. 622, being in the month of Rabi' I. If the ninth of that month be accepted as the date of departure from the cave of Thaur, the best synchronised date would be 22nd September 622 C. But as the first month of the Arab year was (and is) Muharram, the Hijri year I is counted as beginning on the 15th or 16th July 622(=1 Muharram A.H. 1). The formal adoption of the Hijri era in official documents dates from the Khilafat of Hadhrat 'Umar,-from the year 17-18 H. according to Tabari.

Sir Wolseley Haig's Comparative Tables of Muhammadan and Christian Dates (London, Luzac, 1932), gives in a handy form three comparative Tables which enable the synchronisation of Hijfi years from A.H. 1 to A.H. 1421. The main Table for these years was printed earlier at the end of S. Haïm's Now English-Persian Dictionary, Teheran, 1931. The exact title of Wöstenfeld's German Tables is: Wüstenfeld-Mahler, Vergleichungs-Tabellen, Leipzig, 1926 (2nd edition).

# INTRODUCTION TO SURA XXXI (Lugman).

The argument of the Final End of Things is here continued from another point of view. What is Wisdom? Where shall she be found? Will she solve the mysteries of Time and Nature, and that would higher than physical Nature, which brings us nearer to God? "Yes," is the answer; "if, as in the advice of Luqman the Wise, human wisdom looks to God in true worship, ennobles every act of life with true kindness, but avoids the false indulgence that infringes the divine law,—and in short follows the golden mean of virtue." And this is indicated by every Sign in nature.

The chronology of this Sura has no significance. In the main, it belongs to the late Meccan period.

Summary.—The earnest seekers after righteousness receive guidance, unlike the seekers after vanity, who perish: all Creation bears witness to this: Wisdom, as expounded by Luqman the Wise, is true service to God, and consists in moderation (xxxi. 1-19, and C. 183).

True Wisdom is firm and enduring, and discerns God's Law in the working of His Creation: It looks to the Final End of Things, whose mystery is only known to God (xxxi. 20-34, and C. 184).

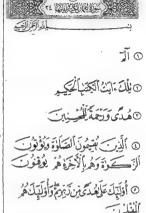
C. 183.—What is the Book of Wisdom? It is
(xxxi. i-19.)

A Guide and a Mercy to men, and teaches
Them how to attain Bliss. God's Mercies
Are infinite: how can men deny them?
Luqman the Wise taught grateful worship
Of the One True God, and the service of men,
Beginning with Parents: every good deed
Is known to God and is brought to account.
So walk in the Golden Mean, and serve
Him with constancy and firmness of purpose.

Sūra XXXI, Luqmān (the Wise).

In the name of God, Most Gracious, Most Merciful.

- 1. **A.** IE. **M**. \*\*\*
- 2. These are Verses Of the Wise Book,—3580
- 3. A Guide and a Mercy
  To the Doers of Good,—3001
- Those who establish regular Prayer, And give regular Charity, And have (in their hearts)
   The assurance of the Hereafter. 3500
- These are on (true) guidance sees
   From their Lord; and these
   Are the ones who will prosper.
- But there are, among men, Those who purchase idle tales,<sup>384</sup>



3579. See n. 25 to ii. I and Introduction to S. xxx.

3590. This Stra relates to Wisdom, and the Qurân is appropriately called the Wise Book, or the Book of Wasdom. In verse 12 below there is a reference to Luquiān the Wise, "Wise" in this sense (Hakim) means not only a man versed in knowledge human and divine, but one carrying out in practical conduct ("amal) the right course in life to the utmost of his power. His knowledge is correct and practical, but not necessarily complete: for no man is perfect. Such an ideal involves the conception of a man of heroic action as well as of deep and workman-like knowledge of nature and human nature,—not merely dreams or speculation. That ideal was fulfilled in a most remarkable degree in the holy Apostle, and in the sacred Book which was revealed through him. "The Wise Book" (Kritiba-li-jakim) is one of the titles of the Qurân.

3381. A guide to all, and, to those who accept its guidance, a source of mercy as leading them to Salvation.

3582. The righteous are distinguished here by three marks, which are summed up in the phrase "doers of good", usz.: (1) they yearn towards God in duty, love, and prayer, (2) they love and serve their fellow-men in charity, (3) they win peace and rest for themselves in the assured hope of the Future.

3833. They get these blessings because they submit their will to God's Will and receive His guidance. They will do well in this life (from the highest standpoint) and they will reach their true Goal in the Future.

3584 Life is taken seriously by men who realise the issues that hang upon it. But there are men of a fivolous turn of mind who prefer idle tales to true Realities and they are justly rebuked here, in the time of the holy Prophet there was a pagan Nadhr ibn al-#ārith who preferred Persian romances to the Message of God, and turned away ignorant men from the preaching of God's Word,

IS. xxx1. 6-10.

Without knowledge (or meaning). To mislead (men) from the Path Of God and throw ridicule (On the Path): for such There will be a humiliating Penalty.

- 7. When Our Signs are rehearsed To such a one, he turns \$585 Away in arrogance, as if He heard them not, as if There were deafness in both His ears: announce to him A grievous Penalty.
- 8. For those who believe And work righteous deeds. There will be Gardens Of Bliss,-
- 9. To dwell therein. The promise Of God is true: and He Is Exalted in power, State Wise.
- To e created the heavens Without any pillars that ye 2587 Can see: He set On the earth mountains 3500 Standing firm, lest it Should shake with you; And He scattered through it Beasts of all kinds. 3589 We send down rain 3500 From the sky, and produce

3585. Such men behave as if they had heard nothing of serious import, or laugh at serious teaching. The loss will be their own. They will miss the higher things of life and be left out of God's blessings. Ignorance and arrogance are in most cases the causes of their fall

1081

3586 He is Exalted in power, and can carry out His Will, and nothing can stop the carrying out of His promise. He is also infinitely Wise . His promise is therefore full of meaning : it is not merely without purpose; it has a place in the Universal Plan.

3587. Cf. xiii. 2 and n. 1800.

3588. Cf. xvi. 15 and n 2038, 3589. Cf. ii. 164 and n. 166.

3590. Note the change of the pronoun at this stage in the verse. Before this, God was spoken of in the third person, "He", and the acts of Creation referred to were acts that in the main were completed when the universe as we see it came into being, though its slow age-long evolution continues. After this, God speaks in the first person "We"-the plural of honour, as explained before (see n. 56 to ii 38); and the processes spoken of are those that go on continually before us, as in the case of rain and the growth of the vegetable kingdom. In some way the creation of the heavens and the earth and animal life on it may be considered impersonal to man, while the processes of rain and vegetation may be considered in special personal relationship to him,

1082

(٣١) سورة لقمان

On the earth every kind Of noble creature, in pairs. 2691

11. Such is the Creation of God:
Now show Me book what is there
That others besides Him
Have created: nay, but
The Transgressors are
In manifest error.

### SECTION 2.

- 12. We bestowed (in the past)
  Wisdom on Lugman: \*\*\*
  "Show (thy) gratitude to God."
  Any who is (so) grateful
  Does so to the profit
  Of his own soul: but if
  Any is ungrateful, verily \*\*
  God is free of all wants,
  Worthy of all praise.
- Behold, Luqman said sees To his son by way of

فيها من كل دَفَع كريو ه منا خَفْ اللّه فَأْرُونِ مَا فَاخَلَوَ الْذِينَ مِن دُونِهُ بَلِ الظّلْلِمُونَ فِيضَكُ لِلْمُرِينِ هُ وَلَقَدْ مَا لَيْنَا لَقُلْ لَ الْمُكَمَّةَ أَنِ الْمَصْدُرُ فَاللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللهُ ِلللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ ال

3591. I think that sex life in plants is referred to, as in xiii. 3, where see n. 1804, though the pairs here may refer to animals also. "Noble" (kariw) may refer to the more beneficent plants and trees (and animals), which God has created for man's use.

3594. The transition from "We" in the last verse to "Me" in this verse means a still more personal relation to God: (see n. 56 to it. 38); as we are now asked about the true worship of God, as against the false worship of others besides God.

3593 The sage Luqman, after whom this S0ra is called, belongs to Arab tradition. Very little is known of his life. He is usually associated with a long life, and his life is Ma'ammar (the long-lived). He is referred by some to the age of the 'Ad people, for whom see n. 1040 to vii. 63. He is the type of perfect wisdom. It is said that he belonged to a humble station in life, being a slave or a carpenter, and that he refused worldly power and a kingdom. Many instructive apologues are credited to him, similar to Æsop's Fables in Greek tradition. The identification of Luqman and Æsop has no historical foundation, though it is true that the traditions about them have influenced each other.

3594. Cf. xiv. 8. The basis of the moral Law is man's own good, and not any benefit to God, for God is above all needs, and "worthy of all praise"; is even in praising Him, we do not advance His glory. When we obey His Will, we bring our position into conformity with our own nature as made by Him.

3595, Luqmän is held up as a pattern of wisdom, because he realised the best in a wise life in this world, as based upon the highest Hope in the inner life. To him, as in Islam, true human wisdom is also divine wisdom: the two cannot be separated. The beginning of all wisdom, therefore, is conformity with the Will of God (axxi, 12). That means that we must understand our relations to Him and worship Him aright (xxxi, 13). Then we must be good to mankind, beginning with our own parents (xxxi, 14). For the two duties are not diverse, but one. Where they appear to conflict, there is something wrong with the human will (see a. 3597).

[S. xxx1. 13-15.

Instruction: "O my son! Join not in worship (Others) with God: for False worship is indeed The highest wrong-doing."

- 14. And We have enjoined on man (To be good) to his parents: In travail upon travail Did his mother bear him, And in years twain was was his weaning: (hear The command), "Show gratitude To Me and to thy parents: To Me is (thy final) Goal.
- 15. "But if they strive \*\*\*
  To make thee join
  In worship with Me
  Things of which thou hast
  No knowledge, obey them not;
  Yet bear them company
  In this life with justice
  (And consideration), and follow
  The way of those who
  Turn to Me (in love); \*\*
  In the End the return
  Of you all is to Me,
  And I will tell you
  The truth (and meaning) \*\*
  Of all that we did."

يَعِظُهُ يَبِنَّقَ لَانْشُيْلُ بِاللَّهِ إِنَّ الشِّرْكَ السَّرِكَ النَّسْرِكَ النَّسْرِكَ النَّسْرِكَ النَّسْرِكَ النَّلْمُ عَظِيمُ اللَّهِ النَّالَةِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّلْمُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنَالِمُ الللِّهُ الللْمُنَامِ الللْمُنْ اللْمُنْ الللْمُنْ اللْمُلِمُ الللْمُنْ الللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْفُلِ الللِّهُ اللْمُنْ اللْمُنَامُ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُل

۞ وَإِن جَنْهَ كَالَّ عَلَى أَن شُنْدِ لِآنِ فَدُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الل

3396. The set of milk teeth in a human child is completed at the age of two years, which is therefore the natural extreme limit for breast-feeding. In our artificial life the duration is much less.

1083

3597. Where the duty to man conflicts with the duty to God, it means that there is something wrong with the human will, and we should obey God rather than man. But even here, it does not mean that we should be arrogant or insolent. To parents and those in authority, we must be kind, considerate, and courteous, even where they command things which we should not do and therefore drosbedience becomes our highest duty.

The worship of things other than God is the worship of false things, things which are alien to our true knowledge, things that go against our own pure nature as created by God,

3598. In any apparent conflict of duties our standard should be God's Will, as declared to us by His command. That is the way of those who love God; and their motive in disoberience to parents in human authority where disobedience is necessary by God's Law, is not self willed rebellion or defiance, but love of God, which means the true love of man in the highest sense of the word. And the reason we should give is: "Both you and I have to return to God; therefore not only must I follow God's Will."

3599. These conflicts may appear to us strange and puzzling in this life. But in God's Presence we shall see their real meaning and significance. It may be that that was one way in which our true mettle could be tested: for it is not easy to disobey and love man at the same time.

- 16. "O my son!" (said Luqman). MO
  "If there be (but) the weight
  Of a mustard-seed and
  It were (hidden) in a rock, Mol.
  Or (anywhere) in the heavens or
  On earth, God will bring it
  Forth: for God understands Mol.
  The finest mysteries, (and)
  Is well-acquainted (with them).
- 17. "O my son! establish Regular prayer, enjoin what is Just, and forbid what is wrong: And bear with patient constancy Whate'er betide thee; for this Is firmness (of purpose) In (the conduct of) affairs.
- 18. "And swell not thy cheek <sup>1803</sup> (For pride) at men, Nor walk in insolence Through the earth; For God loveth not Any arrogant boaster,
- 19. "And be moderate
  In thy pace, and lower \*\*\*

كَانِّكُ مِنْ إِنَّ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمَنْ الْمُنْ اللّهُ اللّمُنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ

3600. Verses 14-15 are not the direct speech of Luqman but flow by way of commentary on his teaching. He was speaking as a father to his son, and he could not very well urge respect for himself and draw the son's attenuou to the limitations of flial objections. These verses may be supposed to be general directions flowing from Luqman's teaching to men, and not directed to his son; though neither case, as Luqman got wisdom from God, it is divine principles that are enuncated,

3601. The mustard-seed is proverbially a small, minute thing, that people may ordinarily pass by, Not so God. Further emphasis is laid by supposing the mustard-seed to be hidden beneath a rock or in the cleft of a rock, or to be lost in the spacious expanse of the earth or of the heavens. To God everything is known, and He will bring it forth, i.e., take account of it.

3602. For Latif as a title applied to God, see n. 2844 to xxii. 63.

3603. The word "cheek" in English, too, means arrogance or effrontery, with a slightly different should added, or : effrontery from one in an inferior position to one in a superior position. The Arabic.usage is wider, and includes smug self-satisfaction and a sense of lotty superiority.

3604. The "Golden Mean" is the pivot of the philosophy of Luqman as it is of the philosophy of Aristotle and indeed of Islam. And it flows naturally from a true understanding of our relation to God and His universe and to our fellow-creatures, especially man. In all things be moderate. Do not go the pace, and do not be stationary or slow. Do not be talkative and do not be silent. Do not be loud and do not be tumid or half-hearted. Do not be to confident, and do not be cowed down. If you have patience, it is to give you constancy and determination, that you may bravely earry on the struggle of life. If you have humility, it is to save you from unseemly swagger, not to curb your right spirit and your reasoned defermination.

S. XXXI. 19-21.

1085

(٣١) سورة لقمان كولك إن أنكر الأضواب لصون الحي

Thy voice; for the harshest Of sounds without doubt Is the braying of the ass."

C. 184.1

C. 184.—True Wisdom sees God's boundless Bounties (xxxi. 20-34.) To man, and how all nature is made

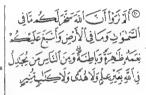
To man, and how all nature is made
To serve man's ends. It is due from us
To know our place, discern the limits
Of our knowledge, and see how far above us
Is God's Wisdom, and His Law. Let us not
Deceive ourselves. The end of all things
Will come, but the When and the How are known
To God alone, to Whom be all Praise!

SECTION 3.

20. Do ye not see
That God has subjected (800)
To your (use) all things
In the heavens and on earth.
And has made His bounties
Flow to you in exceeding
Measure. (both) seen and

unseen? \*\*\*
Yet there are among men
Those who dispute about God,
Without knowledge and without
Guidance, and without a Book \*\*\*
To enlighten them!

21. When they are told to follow
The (Revelation) that Goo
Has sent down, they say:
"Nay, we shall follow
The ways that we found
Our fathers (following)," \*\*\*





3605. God's Creation is independent of man. But God, in His infinite mercy, has given man the faculty to subdute the forces of nature and to penetrate through high mysteries with his powers of reason and insight. But this is not merely a question of power. For in His Universal Plan, all are safeguarded. But man's destiny, as far as we can see, is noble to the highest degree.

3606. God's grace and bounties work for us at all times. Sometimes we see them, and sometimes the do not. In things which we can apprehend with our senses, we can see God's grace, but even in them, sometimes it works beyond the sphere of our knowledge. In the inner or sputitual world, sometimes, when our vision is clear, we can see it working, and often we are not conscious of it. But it works all the same.

3601. Such men lack knowledge, as they make no use of their intellects but are awayed by their passions; they lack guidance, as they are impatient of control; and the fruits of revelation, or spiritual insight, do not reach them, as they reject Faith and Revelation.

3608. They do not realise that in the spiritual world, as in the physical world, there is constant progress for the live ones: they are spiritually dead, as they are content to stand on ancestral wavs, many of them evil, and leading to perdicine.

1086

(٣١) سورة لقمان

What! even if it is Satan beckoning them To the Penalty Of the (Blazing) Fire?

22. We hoever submits His whole self to God, And is a doer of good, Has grasped indeed The most trustworthy

hand-hold: \*\*\*\*

And with God rests the End \*\*\*\*

And Decision of (all) affairs.

- 23. But if any reject Faith,
  Let not his rejection
  Grieve thee: to Us MII
  Is their Return, and We
  Shall tell them the truth
  Of their deeds: for God
  Knows well all that is
  In (men's) hearts.
- 24. We grant them their pleasure For a little while: Mulder In the end shall We Drive them to A chastisement unrelenting.
- If thou ask them,
   Who it is that created
   The heavens and the earth.
   They will certainly say,

أوَلَوْكَانَ الشَّيْطُلُّ يَدْعُوْهُمْ إِلَىٰ عَذَابِ السَّوْمِيرِ

۞• وَمَن نُسُلِمْ وَجَهَكُهُ وَلِمَا أَنَهُ وَهُوَ مُحِثُ فَفَا اسْتَمَسَكَ إِلَكُ ثُرُوا الْوَثْقُ وَالْمَا لَهُ مَعْتَدُا الْأَمُورُ

®وَمَن كَفَرَهُ لَا تُعْزَلِكَ مُثَالِكَ كُنْدُهُ وَالْيَنَا مَنْجِعُهُمُ فَنُنَيَّمُهُ مِيَكَاعَمِلُوَّا إِنَّ اللَّهَ عَلِيْدِينَا لِيا الشُدُورِ

۞ؙڡٞؾۜۼؠؙؙۮۊٙڸؠڰٲڞؙۜڡؘٚڟؘڗؙۿؙڔٳڮ عَنايغَلِظ

۞ وَلَينِ سَأَلْنَهُمُ مُنْخَلَقَ السَّمُونِ فَ وَالْأَرْضَ لَيْفُولُ ﴾

3609, Cf. ii. 256 and n. 301.

3610, Cf, xxii, 41. Everything goes back to God. He is our final Goal, as He is the final Goal of all things.

361). The man of God should not grieve because people reject Faith. He should do his duty and leave the rest to God. Every soul must return to God for his reckoning. God knows everything, and His Juliversal Plan is full of wisdom.

3612. Cf. ii. 126. The respite in this life is of short duration. The ultimate Penalty of Evil is such as cannot be quenched. Cf. xiv. 17. It will be too late then to repent.

3613. Cf. xxiii. 84-89, and xxix. 61 and n. 3493. Men will acknowledge that God created the heavens and the earth, and yet fail to understand the love and goodness of God in continuing to cherish and maintain them with His gifts. Even if they allow this, they sometimes yet fail short of the corollary, that He is the only One to be worshipped, and run after their own false gods in the shapes of their fancies and lusts. They do not do the duties which, if they rightly understood their own nature and position, they should take a delight in doing.

"God". Say: "Praise be to God!" \*\*\*

But most of them Understand not.

26. To God belong all things
In heaven and earth: verily
God is He (that is)
Free of all wants,
Worthy of all praise. 2015

27. And if all the trees
On earth were pens
And the Ocean (were ink),
With seven Oceans behind it
To add to its (supply),
Yet would not the Words Bosto
Of God be exhausted
(In the writing): for God
Is Exalted in power,
Full of Wisdom.

28. And your creation
Or your resurrection
Is in no wise but
As an individual soul: \*\*\*
For God is He Who
Hears and sees (all things).

ه يقد من في النتمذور والأرض الآ ألله مو المنتى المسيد هو لؤائما في الأرض من تبيئ أفلار والير

® مَا خَلْقَكُمْ وَلَابَعْنُ كُمْ إِنَّا كَنَفْسٍ وَحِدَةً إِنَّا أَلِمَّةً سَمِيْعُ بَصَيْرُ

3614. This ejaculation expresses our satisfaction that at least this is recognised,—that the Creator of the whole world is God. It is a pity that they do not go further and recognise other facts and duties (see the last note).

3615. Cf. above, xxxi 12. There was begun the argument about showing gratitude to God. Introducing Luqman's teaching and philosophy. Surh gratitude is shown by our understanding His love and doing our duty to Him by serving our fellow-men. For God Himself is Free from all wants and is in no way dependent on our service. That argument has been illustrated in various ways. But now we are told that it can never be completed, for no human tongue or human resources can be adequate either to praise him or to expound His Word.

3616. "Words of God": His wonderful Signs and Commandments are infinite and cannot be expressed if all the trees were made into pens, and all the wide Ocean, multiplied seven times, were made into ink. Any Book of His Revelation would feat with matters which man can understand and use in his life: there are mysteries beyond mysteries that man can never fathom. Nor would any praise that we could write with infinite resources be adequate to describe His power, glory, and wisdom.

3617. God's greatness and infinitude are such that He can create and cherish not only a whole mass, but each individual soul, and He can follow its history and doings until the final Judgment. This shows not only God's glory and omniscience and omnipotence: it also shows the value of each individual soul in His eyes, and lifts individual responsibility right up into relations with Him.

- 29. Seest thou not that
  God merges Night into Day 868
  And He merges Day into Night;
  That He has subjected the sun
  And the moon (to His Law),
  Each running its course
  For a term appointed; and
  That God is well acquainted
  With all that ye do?
- 30. That is because God is
  The (only) Reality, and because
  Whatever else they invoke<sup>™</sup>
  Besides Him is Falsehood;
  And because God,—He is
  The Most High, Most Great.

  SECTION 4.
- 31. Seest thou not that
  The ships sail through
  The Ocean by the grace
  Of God?—that He may
  Show you of His Signs?
  Verily in this are Signs
  For all who constantly persevere
  And give thanks.
- 32. When a wave covers them Like the canopy (of clouds), They call to God, Offering Him sincere devotion. 2693.

آلِرَّوْ آنَ أَنَّهُ يُوجُ الْبَكَ فِي الْبَكِ الْمَكَ لِهِ الْبَكِ فَالْمَكِ الْمَكَ لِهُ الْمَكَ لِهُ الْمَكَ لِهُ الْمَكَ لِمُ الْمَكَ الْمُكَالِ اللَّهُ الْمَكَ الْمُكَالُ اللَّهُ اللْهُولُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ

3618. Cf., xxxx bl and n 2841. Even when we can form a conception of God's infinitude by His dealings with each individual in His Creation as in verse 28 above, it is still inadequate. What is an individual himself? What is his relation to the universal Laws of God? In outer nature we can see that there is no clear-cut line but veen night and day; each merges into the other. Yet the sun and moon obey definite laws. Though they seem to go on for ever, yet there existence and duration themselves are but an atom in God's great universe. How much more "merging" and imperceptible gradation there is in the inner and spiritual world? Our actions themselves cannot be classified and ticketed and labelled when examined in relation to motives and circumstances. Yet they are like an open book before God.

36.19. Cf. xxii. 62 and notes 2842 and 2843. All the wonderful complexities, gradations, and meases, that we find in Creation, are yet blended in one harmonious whole, that obeys Law and exemplifies Order. They therefore point to the One True God. He is the only Reality. All other things are but shadows, and 'I any of them is put up in competition or equality with Him, it can be only Falsehood. For He is higher and greater than anything we can imagine.

3670. Even the things that man makes are, as using the forces of Nature, evidence of the grace of Ood, Who has subdued these wonderful forces to the use of man. But this gift of mastery can only be understood and appreciated by constant perseverance, combined with a recognition of the divine gifts ("giving thanks"). Sabbār is an intensive form from sabr and I have indicated it by the adverb "constantly".

3621. Cf. vii 29 Unlike the people mentioned in the last verse, who constantly seek God's help and give thanks for His mercies by using them aright and doing their duty, there is a class of men whose worship is merely inspired by terror. When they are in physical danger—the only kind of danger they appreciate,—e.g., in a storm at sea, they genuinely think of God. But once the danger is past, they become indifferent or wish to appear good while dallying with evil. See next verse,

But when He has delivered them Safely to land, there are Among them those that halt \*\*Between (right and wrong). But none reject Our Signs Except only a perfidious Ungrateful (wretch)!

- 33. O mankind! do your duty
  To your Lord, and fear
  (The coming of) a Day
  When no father can avail
  Aught for his son, nor
  A son avail aught
  For his father.\*\*
  Verily, the promise of God
  Is true: let not then
  This present life deceive you,
  Nor let the Chief Deceiver.\*
  See Total Common See Total
  Deceive you about God.
- 34. Verily the knowledge
  Of the Hour is
  With God (alone).
  It is He Who sends down
  Rain, and He Who knows
  What is in the wombs """.

3622. They hall between two opinions. They are not against good, but they will not eschew evil. They are a contrast to those who "constantly persevere and give thanks". But such an attitude amounts really to "perficious ingralitude".

3623 On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities.

36.14 The Chief Deceiver is the Power of Evil. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because God's primise is true. We mast not play with Time nor be deceived by appearances. The Day may come to day or to-morrow or when we least expect it.

3625. The question of Knowledge or Mystery governs both clauses here, vis. : Rain and Wombs, In fact it governs all the five things mentioned in this verse; wie. (1) the Hour; (2) Rain; (3) the Birth of a new Life (Wombs); (4) our Physical Life from day to day; (5) our Death. See n. 3627 below. As regards Rain we are asked to contemplate how and when it is sent down. The moisture may be sucked up by the sun's heat in the Arabian Sea or the Red Sea or the Indian Ocean near fast Africa, or in the Lake Region in Central Africa. The winds drive it hither and thither across thousands of miles, or it may be, only short distances. "The wind bloweth where it listeth." No doubt it obeys certain physical Laws established by God, but how these Laws are interlocked, one with another! Meteorology, gravity, bydrostatics and dynamics, climatology, hygrometry, and a dozen other sciences are involved, end no man can completely master all of them, and yet this relates to only one of the millions of facts in physical nature, which are governed by God's Knowledge and Law. The whole vegetable kingdom is primarily affected by Rain. The mention of Wombs brings in the mystery of animal Life, Embryology, Sex, and a thousand other things. Who can tell-to take man alone-whether the child conceived is male or female, how long it will remain in the womb, whether it will be born alive, what sort of a new individual it will be,-a blessing or a curse to its parents, \* : ... Society ?

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(٣١) سورة لقمان

Nor does any one know What it is that he will Earn on the morrow: \*\*\*\*
Nor does any one know In what land he is To die. Verily with God Is full knowledge and He Is acquair \*\*ed (with all things).\*\*

وَمَا تَدْرِي نَفْنُ مَا ذَا تُحَصُّبِ عَلَّا وَمَا نَدْرِي نَفْنُ بِأَخِارُضِ ثَوْنُ إِن اللهِ عَلِيْهُ حَبِيرُ



3626, "Earn" here, as elsewhere, means not only "earn once livelihood" in a physical sense, but all of the physical sense, but all of the physical sense (good or ill) of one's conduct generally. The whole sentence practically means: "no man knows what the morrow may bring forth."

3627. See the five Mysteries summed up in n. 3625 above. The Argument is about the mystery of Time and Knowledge. We are supposed to know things in ordinary life. But what does that knowledge amount to in reality? Only a superficial acquaintance with things. And Time is even more uncertain. In the case of rain, which causes vegetable life to spring up, or in the case of new animal life, can we answer with precision questions as to When or How or Wherefore? So about questions of our life from day to day or of our death. These are great Mysteries, and full knowledge is with God only. How much more so in the case of the Mead, the Final Hour, when all true values will be restored and the balance redressed? It is certain, but the When and the How are known to God alone.

## INTRODUCTION TO SURA XXXII (Saida).

This short Sūra closes the series of the four A. L. M. Sūras, which began with the 29th. Its theme is the mystery of Creation, the mystery of Time and the mystery of the Ma<sup>2</sup>ād (the Final End) as viewed through the light of God's revelation. The contemplation of these mysteries should lead to Faith and the advertion of God. In chronology it belong to the middle Meccan period and is therefore a little earlier than the last, but its chronology has no significance.

Summary.—The mystery of Czeation, the mystery of Time, and the mystery of the End of Things are but known by external symbols to man; Revelation brings faith and humble adoration, and is a blessing like Rain, which brings life to dead soil (xxxii. 1-30, and C. 185).

C. 185.—How can Unbelievers realise the Mystery (xxxii. 1-30.) Of Revelation? They do not even

See the marvel and Mystery of Time

And God's Creation, and how they were themselves

Created! If they could but see how the End

Will shape itself,—how the Good will be sorted out

From Evil! The two are not equal in Goal.

Clear are the Signs and the Revelation of God—

In nature, history, and the Message of His living

Prophets. If they learn not now, alas!

It will be too late when Time's wines are furled.

Stira XXXII

Saida, or Adoration.

In the name of God, Most Gracious, Most Merciful.

- 1. **4.** 18. 62.\*\*\*
- (This is) the revelation
   Of the Book in which
   There is no doubt,—<sup>MA</sup>
   From the Lord of the Worlds.
- 3, Or <sup>500</sup> do they say,
  "He has forged it"?
  Nay, it is the Truth
  From thy Lord, that thou
  Mayest admonish a people
  To whom no warner
  Has come before thee:
  In order that they
  May receive guidance.\*\*
- ¥t is God Who has
   Created the heavens
   And the earth, and all
   Between them, in six Days,
   <sup>3655</sup>



٥١٦ ۞ أَمْزِيكُ الْكِتَلِيلَارَيْبَ فِيهِ مِن زَيَةٍ الْعَسَالِمِينَ

۞ٲٙۯٙؿۛۅؙڸؗۅؘؘؙؙٛؗٛؾٵٛۏؙؾۯڣؙؖڹڷٷٳؙڵٝڿۧٲٛؽڹ ڗٙؽؚڮڵؽؽ۬ڍڗۊٙؽٵڝۧٲڷؿۿ؞ؿڹڬٙڍڔۣڡؚٞڹ ڣؘؽؚڮڶۿٙڷۿ؞ٛ<sub>ؽ</sub>ۺؙڎۅؘ<u>ڹ</u>

۞ ٱللهُ ٱلذَي حَلَقَ السَّنَا وَيهِ وَٱلْأَصْ وَمَا بَيْنَهُ كَافِي سِنَّةِ أَيَامِ

3628. See n. 25 to ii, 1, and Introduction to S. xxx.

3629. By the time of the holy Prophet the earlier Books of Revelation had been corrupted, by human ignorance or selfishness or fraud, or misinterpreted, or lost attogether. There were sects violently disputing with each other as to their true meaning. Such doubts had to be set at rest, and they were set at rest by the revelation of the Qur-an. The Quianic inspiration came direct from God, the Lord of the Worlds, and did not consist merely of human conjectures or a reconstructed philosophy, in which there is always room for doubly or dispute. Cf. lab ui. 2.

3630. The force of "or" (am in Arabic) is that the only alternative to the acceptance of the Book as a divine revelation is the supposition that it was a forgery by the foly Prophet. But the supposition is absurd on the face of it; because (1) the Quraish, his critics, knew him to be an honest and truthful man; (2) he was unlettered, and such a Book would have been beyond his powers as a simple unlettered Arab, unless God inspired it; and (3) there was a definite reason for its coming as it did, because the Arabs had received no Messenger before him, and God has sent Messengers to every nation.

3631. The Arabs very much needed guidance for themselves, and the advent of a World Prophet through them was what might have been expected in view of the past course of God's Revelations.

3632. Six Days: See n. 1031 to vii. 54. The "Day" does not mean a day as we reckon is, viz. one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a thousand years of our reckoning, and in ixx 4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Æons. See further xii, 9-12, and notes.

IS, xxxn, 4-7.

And is firmly established On the Throne (of authority): 2003 Ye have none, besides Him, To protect or intercede (for you): Will ye not then Receive admonition?

- 5. He rules (all) affairs From the heavens To the earth: in the end Will (all affairs) go up <sup>384</sup> To Him, on a Day, The space whereof will be (As) a thousand years Of your reckoning.
- Such is He, the Knower
   Of all things, hidden
   And open, the Exalted
   (In power), the Merciful;
- 7. He Who has made Everything which He has created <sup>3088</sup> Most Good: He began The creation of man With (nothing more than) clay. <sup>3047</sup>

المرابعة السجدة السجدة ثُمَّ أَسْتَوَى كَالْمَنْ الْمَالِكُم مِنْ وُلِيهِ الْمَحْدِينَ وُلِيهِ الْمَنْ الْمَالِكُمُ مِنْ وُلِيهِ الْمَنْ الْمَنْ الْمَالِكُمُ الْمَالِكُمُ الْمَالِكُمُ الْمَنْ الْمَالِكُمُ اللَّهُ الْمَالِكُمُ اللّهُ الْمَالِكُمُ اللّهُ الْمَالِكُمُ اللّهُ الْمَالِكُمُ اللّهُ الْمَالِكُمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ اللل

3633, Cf. x. 3 n. 1386. God created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Hismself retried. Also see Vij. 34.

36.4. How could the immense mystery of Time behind our ideas of it be entored on our nimed, better? Our Day may be a thousand or fifty thousand years, and our years in proportion. In the immense Past was God's act of creation it still continues, for He guides, rules, and controls all safeties; and in the immense Pature all faffairs will go up to JoHm, for He will be the Judge, end His restoration of all values will be as in a Day or an Hour or the Twinking of an eve, and yet to our detail will be as a thousand even?

3635. God's attributes, then, may be summed up with reference to Knowledge, Power, and Mercy. When our knowledge is partial and uncertain, It is somplete and certain. Where our power, otten falls short of the carrying out of our will, or needs the help of Time, His scomplete and contempous with His Will. Where our mercy seems to be bounded by or opposed to justice, His is absolute and unconditioned.

3636. God's creation in itself is good: it is benutiful, in proper proportions and a layer discretion functions it has to perform. There is no evil or disorder in it. Such evil or disorder is greeps in ridge to man's will as far as the world of man is concerned, and sprittual Teaching is directed to main and cure that will and bring it into conformily with the Universal Order and Plan.

3637. Man is asked to contemplate his own humble beginning. His material body equal with the is a piece of earth or elsy, which is another term for princeval matter. Manter is the first stage, but even matter was not self-created. It was exceed by 500-1.

- 8. And made his progeny From a quintessence Of the nature of A fluid despised: 3636
- 9. But He fashioned him In due proportion, and breathed Into him something of 8689 His spirit. And He gave You (the faculties of) hearing And sight and feeling said (And understanding): Little thanks do ve give!
- 10. And they say: "What! When we lie, hidden And lost, in the earth. Shall we indeed be In a Creation renewed? 8641 Nay, they deny the Meeting With their Lord!"
- 11. Say: "The Angel of Death, Put in charge of you, Will (duly) take your souls: " Hers Then shall ye be brought Back to your Lord."

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3638. Then comes life and the reproduction of life. We are still looking at the purely physical aspect, but it is now a stage higher; it is an animal. Its reproduction is through the sperm or semen, which is a quintessence of every part of the body of man. Yet it issues from the same part of his body as the urine, and is therefore despicable in man's sight. It is a living cell or cells, summing up so much ancestral life-history. Cf. xxiii, 12, and n 2872.

3639. The third stage is indicated by "fashioned him in due proportion". Cf. xv. 29. After fertilisation of ovum by the sperm, an individual life comes into existence, and it is gradually fashioned into shape; its limbs are formed; its animal life begins to function; all the beautiful adaptations come into play. The fourth stage here mentioned is that of distinctive Man, into whom

God's spirit is breathed. Then he rises higher than animals,

3640. As a complete man he gets the higher faculties. The five animal senses I understand to he included in the third stage. But in the fourth stage he rises higher, and is addressed in the second person, "you," instead of the third person "him". He has now the spiritual counterpart of hearing (i.e., the capacity of hearing God's Message) and seeing (i.e., the inner vision), and feeling the nobler heights of love and understanding the bearings of the inner life (both typified by the Heart). Yet with all these gifts, what thanks does unregenerate or corrupted man give to God?

3641. Cf. xiii 5. It has been the cry of Materialists and Sceptics through the ages not only to bound their horizon with this brief life, but to deny dogmatically that there can be a future life. Though this is against the professed principles of Sceptics, in practice they take up that attitude, Here "they" refers to those "who give little thanks" to God, mentioned in the last verse. The argument used against them is; if God can produce such a wonderful creation the first time, why can He not make it again? That points to the possibility : our own general inner hope and expectation of a future life, coupled with Faith in God's work, is the ground of our certainty.

3642 If death is certain, as it is, and this life by itself in no way satisfies our instincts and expectations, we may be sure that the agency which separates our soul from our body will bring us into the new world. If we believe in a soul at all-the very foundation of Religion-we must believe in a Future, without which the soul has no meaning,

## SECTION 2.

- 12. If only thou couldst see
  When the guilty ones
  Will bend low their heads
  Before their Lord, (saying:)
  "Our Lord! We have seen
  And we have heard:"\*\*
  Now then send us back
  (To the world): we will
  Work righteousness: for we
  Do indeed (now) believe."
- 13. If We had so willed, Sur We could certainly have brought Eyer's soul its true guidance:
  But the Word from Me Sus Will come true, "I will Fill Hell with Jinns And men all together,"
- 14. "Taste ye then—for ye
  Forgot the Meeting \*\*s\*\*
  Of this Day of yours,
  And We too will
  Forget you—taste ye
  The Penalty of Eternity
  For your (evil) deeds!"
- 15. Only those believe In Our Signs, who, when

 وَلَوْرَكَ لِلِوَ الْحُورُونَ اَكِسُوا يُوسِهِ عِنْدَدَيْهِمْ رَبِّنَا أَبْصَرْنَا وَسِمِمْنَا فَالْدِحْمُنَا لَمُصَلِّهِما لِنَا مُوقِوُنَ

 © وَلَوْخِهُمُنَا لَأَلْمَيْنَا كُلِّ فَعْسِ هُدَّهَا وَلِكِينَ

وَالتَّارِسُ جُمِياتَ ۞ فَذَوْ وَالْمِيَالَسِيتُ لَقِيَّاءَ يَوْمِكُمْ هَٰلَآ إِنَّا لَشِينَكُمُ مُّوَدُوْ وَوَاعَلَابَٱلۡكُلْدِ مَاكُنْ فُرْتَعَمَالُونَ

@ لِمُمَّا يُؤْمِنُ بِتَايِنِيَا الَّذِينَ لِمَا

3643. In life on the new plane, there will be no room for deception or self-deception. The most hadened sanner will see the truth and the justice of the Day of Account. He will with he could be sent back, but it will be too late. The world as we know it will have already passed away.

3644, Could evil have been avoided? Certainly everything is in God's power. If it had been this Will and Plan, He could have created a world in which there would have been no choice or will in any of His creatures. But that was not His Will and Plan. In the world as we see it, man has a certain amount of choice and free-will. That being to, He has provided Signs and means of instruction for man, in order that man's will may be straight and pure. A necessary corollary will be Punishment for the infraction of His Law. That Punishment must come to pass, for God's Word is true and must be fulfilled.

3645. Cf. xi. 119, n. 1623, and vii. 18, and see last note. Jinns are the evil spirits that tempt men, and the men who will suffer punishment will be those who have succumbed to their temptations.

3646, "Farget": Cf. n. 1029 to vii. 51. "Forget" is here in the sense of "to ignore deliberately, to reject with scorn". In the sense of mistake or defect of knowledge it is inapplicable to the All-Perfect Being, for we are expressly told: "My Lord never errs, nor forgets"; xx. 52.

They are recited to them. Fall down in adoration. 3647 And celebrate the praises Of their Lord, nor are they (Ever) puffed up with pride.

- 16. Their limbs do forsake 36.88 Their beds of sleep, the while They call on their Lord. In Fear and Hope: 3649 And they spend (in charity) Out of the sustenance which We have bestowed on them.
- 17. Now no person knows What delights of the eve 300 Are kept hidden (in reserve) For them- as a reward For their (good) Deeds.
- 18. Is then the man Who believes no better Than the man who is Rebellious and wicked? and Not count are they.
- For those who believe And do righteous deeds, Are Gardens as hospitable 3651 Homes, for their (good) deeds.

3647, "In adecation": Suffadan, or in a posture of prostration, expressive of deep humility and tants. This is the key-word of the Sura, which bears the rule of Sajda. All the Signs of God lead our thoughts upwards forwards Him, and when they are expounded, our attitude should be one of bemble gratitude to God. At this passage it is usual to how in adoration

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318 Janab sides, on which men sleep and turn in sie-p. I have translated "bribs" for shorta . Holy men and grown threathless with adoc-pair should of, comfortable beds, and luxudous s. 3. Their hinds are better exercised in offices of decision and prayer, especially by night, comparators sound vinter the to Prayers called Faharrad, which are offered after midnight in the proof hours of the man are an expert of degree

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- 20. As to those who are Rebellious and wicked, their abode Will be the Fire: every time will be they wish to get away Therefrom, they will be forced Thereinto, and it will be said To them: "Taste ye The Penalty of the Fire, The which ye were wont To reject as false."
  - 21. And indeed We will make Them taste of the Penalty Of this (life) prior to <sup>≥1</sup> The supreme Penalty, in order That they may (repent and) return.
  - 22. And who does more wrong
    Than one to whom are recited
    The Signs of his Lord,
    And who then turns away 30.1
    Therefrom? Verily from those
    Who transgress We shall exact
    (Due) Retribution.

SECTION 3.

23. We did indeed aforetime Give the Book to Moses: وَإِنَّا الذِينِ مَسْقَوْا مُنَا وَبَهُ وَالنَّالِ اللهِ مِنْ مُسْقَوْا مُنَا وَبَهُ وَالنَّالِ اللهِ مِن مُسْقَوْا مُنَا وَبَهُ وَالنَّالِ اللهِ مَنْ النَّهِ وَمِن وَقِيلَ الْمُنْ وَوَلَّا اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهُ وَاللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مِن اللهُ مِن اللهِ مَنْ اللهِ مَنْ اللهُ مِن اللهُ مِن اللهُ مِن اللهِ مِن اللهِ مِن اللهِ مَن اللهِ مَن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهِ مَن اللهُ مِن اللهِ مَن اللهُ مِن اللهِ مَن اللهُ مِن اللهِ مَن اللهُ مِن اللهُ مِن اللهُ مِن اللهِ مِن اللهُ مِن اللهِ مِن اللهِ مَن اللهُ مِن اللهِ مَن اللهُ مِن اللهِ مَن اللهُ مِن اللهُ مِن اللهُ مِن اللهُ مِن اللهِ مِن اللهُ مِن اللهِ مِن اللهِ مِن اللهِ مِن اللهِ مِن اللهُ مِ

3633, Cf xxii 22. Just as the garden is the type of Bliss; so is the Fire the type of Penalty and suffering. There will be no getting away from it. What will be the thoughts of those who had earned it? "We used to reject the idea of the Consequences as a mere thimera; and now we find it to be true!" What will be their feelings then? How will they like it?

3654. The final Penalty is to come in the Hereafter. There is no doubt about it. But before it comes, a minor Penalty comes in this very life. It may be in some kind of misfortune, or it may be in the pange of a fortured conscience or secret sorrow. But this funtor Penalty may be really a mercy, as it gives them a change of repentance and amendment.

3655. The worst and most hardened sinner is the man to whom God's Signs are actually brought home and who yet prefers Evil and turns away from the Light of God. The Signs may be in the words and guidance of a great Peacher or in some minor sorrow or warning, which he disregards with contumely. Or it may be in a catastrophic blow to his conscience, which should open his eyes, but from which he deliberately refuses to profit. The penalty—the Nemesis—must necessarily come eventually.

At the "The Both is not here consequences with Revolution. Mores bad, revealed to burn, a Law, a stratter, which was to evide his people in all the practical affairs of their life. Jessis, after him, was all instructed by the strategies and not a Code of shariff. The both Product was the next one to have a shariff or "Book" in that sense for the cholding out this people and principles. All scans Stratter is the continuous or a robe and central principles. This Spar is a Necessa Stratter in the Code came for the Worker of People is over the assurance that he will also have a Code, to supersede the cholding of reconstruction of God.

Be not then in doubt Of its reaching (thee): MANT And We made it A guide to the Children Of Israel.

- 24. And We appointed, from among
  Them, Leaders, giving guidance was
  Under Our command, so long
  As they persevered with patience
  And continued to have faith
  In Our Signs.
- 25. Verily thy Lord will judge
  Between them on the Day
  Of Judgment, in the matters
  Wherein they differ
  (among themselves) how
- 26. Does it not teach them
  A lesson, how many generations
  We destroyed before them,
  In whose dwellings they
  (Now) go to and fro?
  Verily in that are Signs:
  Do they not then listen?

اَلَا تَكُنُ فِي حَرِيهُ فِي لِمَا آيَةً عِنْ مَعَلَىٰنَهُ هُدُّ كُلِيْنِ إِنْسَرِيرَ لِلَّا اللهِ عَلَىٰهُ وروستاس وروستاس وروستان وروستان الله

@ تَجَعَلْنَا مِنْهُ أَيِّمَةً ثَبَهُ لُـُ وَنَ إِلَّنِهَا لَمَا صَبَهُوا لِمَا اللَّهِ مِنْهُ اللَّا صَبَهُواً وَكَانُوا بِلَيْنَا يُوفِونُ

۞ إِنَّ رَبِّكَ هُوَيَفْصِلُ أَنْهُمْ يُوَمِّ ٱلْفِسَكَمَةِ فِمَاكَا نُوُا فِيهِ يَغْلِلُفُونَ

۞ٲؙۊٙڵٙؿؠؙۜۮۿؙٷػۯٲۿڵڞڬڶڡڽڟۑڡۣؿڹ ٵؙۿڒؙٷڹؿۺٛۅؙۮڣۺ؊ڮؽۼڋ۠ڶڹۿ۠ۮڵڮ ڵٲؿؿؖٳ۠ٲڒڰۺٮٷڹ

3657. "Its reaching (the)": ligat-hi. Commentators differ as to the construction of the pronoun hi, which may be translated either "its" or "his". I construe it to refer to "the Book", as that gives the most natural meaning, as explained in the last note.

3638 The series of Judges, Prophets, and Kings in Israel continued to give good guidance, in accordance with God's Law, as long as the people continued in Faith and Constancy (persevering patience). When that condition ceased, God's grace was withdrawn, and the people broke up into wranging sects and practically suffered national annihilation.

3659. These wrangles and disputes among them will continue until the Day of Judgment, but materiate a new \$\mathcal{Ummat}\$ (that of Islam) will arise and take its place, with a universal and unified Massage for mankind.

3660. If a nation gone astray could only learn from the history of earlier nations that were destroyed for their evil! They could see vestiges of them in their daily goings to and fro; the Jews could see vestiges of the Philistines, Amalekttes, etc., in Palestine, and the pagan Arabs, of the 'Ad and Thamild in Arabia.

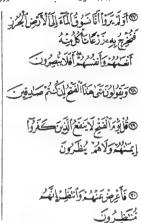
3661. "Listen": i.e., listen to the warnings conveyed in God's Signs. Notice how naturally the transition is effected from the physical to the spiritual—from the ruined physical vestiges of ungodly nations on this earth to the mote intangible Signs conveyed by History and Revelation. Here the sense of Hearing is mentioned, both in its physical and its metaphysical or spiritual aspect. In the next verse the sense of Sight is mentioned in both aspects.

27. And do they not see
That We do drive Rain SMAA
To parched soil (bare
Of herbage), and produce therewith
Crops, providing food
For their cattle and themselves?
Have they not the vision?

28. Mhey say: "When will This Decision be, if ye ""Are telling the truth?"

29. Say: "On the Day
Of Decision, no profit
Will it be to Unbelievers
If they (then) believe!
Nor will they be granted
A respite."

 So turn away from them, And wait: they too 3004 Are waiting.





3662. Again, as in the last verse, there is an easy transition from the physical to the spiritual. In physical nature there may be parched soil, which is to all intents and purposes dead. God sends rin, and the dead soil is converted into living land producing net crops of fodder and corn, nuts and fruits, to satisfy the hunger of man and beast. So in the spiritual world. The dead man is revivified by God's grace and mercy, through His Revelation. He becomes not only an asset to himself but to his dependents and those around him.

3663. The verse begins with "do they not see?" (a' wa lom yaran), a physical act. It ends with "weve they not the virion?" (afa lâ yubhirūn), a matter of spiritual insight. This is parallel to the two kinds of "hearing" or "listening", explained in n. 3661 above.

3664. The Unbelievers may say: "If all this which you say is true, tell us when this final restoration of Realtities, Life, and true Values will come about." The answer is: "If you mean that you will postpone your repentance and reform till then, it will be no use: it will be too late for repentance, and no respite will be granted then; this is the Respite, and this is your chance."

3665. Read vi. 138 and n. 984 as a commentary on this, There it is said to the Unbeliavers:
"Wait ye: we too are waiting." Here the Righteous one is told: "Wait (thou): they too are
waiting." The reversal of the order is appropriate: in each case the person (or persons) addressed
is mentioned first. Cf. also vii. 71.

# INTRODUCTION TO SURA XXXIII (Ahzāb).

The series of mystic Sūras beginning with S. xxvi. having been closed with the last Sūra, we now come back to the hard facts of this life. Two questions are mainly considered bere, viz., (1) the attempt by violence and brute force to crush the truth, and (2) the attempt, by slander or unseemly conduct, to poison the relations of women with men.

As regards the first, the story of the Alizab or Confederates, who tried to surround and annihilate the Muslim community in Medina, is full of underhand intrigues on the part of such diverse enemies as the Pagan Qiraish, the Jews (Banū Nadhīr) who had been already expelled from Medina for their treachery, the Gatafat tribe of Bedouin Arabs from the interior, and the Jewish tribe of Banū Quraiza in Medina. This was the unholy Confederacy against Islam. But though they caused a great deal of anxiety and suffering to the beleaguered Muslims, Islam came triumphantly out of the trial and got more firmly established than ever.

The Oursish in Mecca had tried all sorts of persecution, boycott, insult, and bodily injuries to the Muslims, leading to their partial hijrat to Abyssinia and their Hijrat as a body to Medina. The first armed conflict between them and the Muslims took place at Badr in Ramadhan A.H. 2, when the Quraish were signally defeated. (See n. 352 to iii, 13). Next year (Shauwal A.H. 3) they came to take revenge on Medina. The battle was fought at Uhud, and though the Muslims suffered severely, Medina was saved and the Meccans had to return to Mecca with their object frustrated. Then they began to make a network of intrigues and alliances, and besieged Medina with a force of 10,000 men in Shauwal and Zul-qa'd A.H. 5. This is the siege of the Confederates referred to in xxxiii, 9-27, which lasted over two weeks: some accounts give 27 days. It caused much suffering, from hunger, cold, an unceasing shower of arrows, and constant general or concentrated assaults. But it ended in the discomfiture of the Confederates, and established Islam firmer than ever. It was a well-organised and formidable attack, but the Muslims had made preparations to meet it. One of the preparations, which took the enemy by surprise, was the Trench (Khandaq) dug round Medina by the Prophet's order and under the supervision of Salman the Persian. The siege and battle are therefore known as the Battle of the Trench or the Battle of the Confederates.

As regards the position and dignity of the ladies of the Prophet's Household and the Muslim women generally, salutary principles are laid down to safeguard their honour and protect them from slander and insult. The ladies of the Household interested themselves in social work and work of instruction for the Muslim women, and Muslim women were being trained more and more in community service. Two of them (the two Zainabs) devoted themselves to the poor. The nursing of the wounded on or by the battlefield was specially necessary in those days of warfare. The Prophet's daughter Fatima, then aged about 19 to 20, lovingly nursed her father's wounds at Uhud (A.H. 3); Rufaida nursed Sa'd ibn Mu'se's

wounds at the Siege of Medina by the Confederates (A.H. 5); and in the Khaibar expedition (A.H. 7) Muslim women went out from Medina for nursing service.

A portion of this Sūra sums up the lessons of the Battle of the Trench and must have been revealed some time after that Battle (Shauwal A.H. 5). The marriage with Zainab referred to in verse 37 also took place in the same year. Some portions (e.g., verse 27, see n. 3705) were probably revealed in A.H. 7 after the  $\underline{K}$ haibar settlement.

Summary.—The pagan customs in human relationships should be abandoned, and men and women should be held in honour according to natural relationships and spiritual position (xxxiii, 1-8, and C. 186).

The Battle of the Trench and its lessons: hypocrites and their fears: Truth and noble examples to be followed (xxxiii. 9-27, and C. 187).

High position and seemly conduct for the Apostle's wives: unhappy marriages (like Zainab's) not to be perpetuated on false scruples: Prophet's wives to be treated kindly and gently (axxiii), 28-52, and C, 188).

Respect due to Apostle and his family: slander to be avoided and punished guard your words and your responsibilities (xxxiii. 53-73, and C. 189).

C. 186.—The issue of all things depends
(\*\*xxiii. 1-8.) On God alone: we must put our trust
On Him as the Guardian of all affairs.
He loves truth in all things, both great
And small: call things by their right names.
If false relationships by custom or superstition
Do harm to men or women, shun them.
The spiritual Guide is more than Father:
The ladies of his household are Mothers
To the Believers—in rank, dignity, and duty.
The Guide will have to give an account;
In the Hereafter, of how the Truth was received
Which he was charged to proclaim to men.

(٣٣) سورة الاحزاب (٣٣)

## Stira XXXIII

Alsab, or The Confederates.

In the name of God, Most Gracious,
Most Merciful.

- Prophet! Fear God, And hearken not To the Unbelievers \*\*\*\* And the Hypocrites: Verily God is full Of knowledge and wisdom.
- But follow that which Comes to thee by inspiration From thy Lord: for God Is well acquainted <sup>3697</sup> With (all) that ye do.
- And put thy trust In God, and enough is God wood As a Disposer of affairs.
- 4. God has not made For any man two hearts \*\*\*\*



وَلِلنَّفِقِينَ فَاللَّهُ كَالنَّ عَلِيمًا حَكِمُمًا ٥ وَانَّئِهُمَ الْوَحَىٰ لِلْنَكَ مِن زَيِكَ ۚ إِنَّ لَلْمَا كَالَيْمَا

۞ وَنُوَكُلْ عَكُلْ لِلَّهِ وَكُفَّى إِللَّهِ وَكِي اللَّهِ

@ مَّاجَعَكُلُ اللَّهُ لِرَجُلِ مِنْ قَلْبَيْنِ

1666. The fifth year A.H. was a critical year in the external history of early Islam, and this Stramust he read in the light of the events that them took place. A sexplained in the introduction, the Grand Confederacy against Islam came and invested Medina and failed utterly. It consisted of the Meccau Unbelievers, the desert Arabs of Central Araba, the Jews previously expelled for treachery from Medina, the Jews remaining in Medina, and the Hypocrites led by 'Abdullah ibn Ubai, who have already been described in its. 43-110. Their bond of union was the common hatred of Islam, and it snapped under the everies they met with. It is important to note three points. (1) The Jews as a body now lost their last chance of bearing the standard of Islam: the best of them had already accepted the renewal of God's Alessage. (2) A definite status was given to the Prophet's household, after the slanders on \$\pi\_{\text{dhirat}}\text{Aisha had been stilled (xxiv. 11-26, and the true position of the Mothers of the Believers had been cleared. (3) A further exposition of the proprist of the status of the Believers had been cleared. (3) A further exposition of the Prophet's points will be referred to in later notes.

3667. In the most adverse circumstances, in the midst of the assaults of Evil, the plots of treason and hypocrisy, the darts of slander and false charges, and stupid superstitions and taboos, the man of God should steer his course steadily according to God's Law and not fear human evil, in whatever form it appears. Men may misjudge, but God knows all. Men may try to overthrow Good, but Wisdom is with God.

3668. We must wholly trust God; He is the true and efficient Guardian of all interests, Cf. iv. 81, and n. 600.

3669. "Two hearts in his (que) breast": two inconsistent attitudes: such as serving God and Mammon; or subscribing to both Truthand Superstition; or hypocritically pretending one thing and intending another. Such a thing is against God's Law and Will. Apart from the condemnation of general hypocrity, two pagan customs of the Times of Ignorance are mentioned, and their iniquity pointed out. See the notes 3670 and 3671. Nor can a man love two women with equal love-hence the injustice of marrying more than one wife; see the second clause in iv. 3.

In his (one) body: nor has He made your wives whom Ye divorce by Zihār 3676 Your mothers : nor has He Made your adopted sons 8671 Your sons. Such is (only) Your (manner of) speech By your mouths. But God Tells (you) the Truth, and He Shows the (right) Way.

5. Call them by (the names Of) their fathers : that is Juster in the sight of God. But if ye know not 3678 Their father's (names, call Them) your Brothers in faith. Or your Maulas. But there is no blame On you if ye make arra A mistake therein: (What counts is) The intention of your hearts: And God is Oft-Returning. Most Merciful.

1103

3670. This was an evil Arab custom, by which the husband selfishly deprived his wife of her conjugal rights and yet kept her tied to himself like a slave without her being free to remarry. He pronounced words importing that she was like his mother. After that she could not demand conjugal rights but was not free from his control and could not contract another marriage. Set also Iviii, 1.5, where this is condemned in the strongest terms and punishment is provided for it, A man sometimes said such words in a fit of anger : they did not affect him, but they degraded her position.

3671. If a man called another's son "his son ", it might create complications with natural and normal relationships if taken too literally. It is pointed out that it is only a facon de parler in men's mouths, and should not be taken literally. The truth is the truth and cannot be altered by men's adopting "sons". "Adoption" in the technical sense is not allowed in Muslim Law. Those who have been "wives of your sons proceeding from your loins" are within the Prohibited Degrees of marriage; iv. 23: but this does not apply to "adopted" sons.

3672. Freedmen were often called after their master's name as the "son of so and so". When they were slaves, perhaps their fathers' names were lost altogether. It is more correct to speak of them as the Maula of so and so. But Maula in Arabic might also imply a close relationship of friendship; in that case, too, it is better to use the right term instead of the term "son". "Brother" is not objectionable, because "Brotherhood "is used in a wider sense than "fatherhood" and is not likely to be misunderstood.

3673. What is aimed at is to destroy the superstition of erecting false relationships to the detriment or loss of true blood relations. It is not intended to penalise an unintentional slip in the matter, and indeed, even if a man deliberately calls another his son or father, who is not his son or father, out of politeness or affection, "God is Oft-Returning, Most Merciful". It is the action of mischievous parties which is chiefly reprehended, if they intend talse insinuations. A mere mistake on their part does not matter.

- 1104
- And remember We took From the Prophets their Covenant: 2877

As (We did) from thee: From Noah, Abraham, Moses, And Jesus the son of Mary: We took from them A solemn Covenant: ٥ الْتَحِثَّا وَلَى الْلُوَّمِّتِ مَنْ مِنْ أَنفِيهِ مِنْ وَلَهُ وَالْحَهُ الْمُؤْمِّدِ مِنْ أَنفِيهِ الْمُؤْمِدُ وَالْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِينَ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِينَ الْمُومِنِينَا الْمُؤْمِنِينَا الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَا الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنُ الْمُؤْمِنِينَ الْمُؤْمِنِينَا الْمُؤْمِنِينَا الْمُؤْمِنِينَا الْمُؤْمِنِينَ ا

۞ڡٛٳۮ۪ڶڂۮٮٵڝ۬ٵڵؽڽۼؽ؞ؿۺ۠ڡٞۿۄٞۅڡؙؽٮڬ ۅؿڽٷڿٷٳڒۿؚڝڡۅۘڡ؈ٛ؈ؽڝڰٲؠڒۣؠ؆ڔٛؖ ۊٲٞڂؘۮؙڎٲؠؿؙۿؠ؞ێؾ۫ڰٲۼٚڸڟڴ

3674. In spiritual relationship the Prophet is entitied to more respect and consideration than blood-relations. The Bellevers should follow him rather than their fathers or mothers or brothers, where there is condict of dutes. He is even nearer—closer to our real interests—than our own selves. In some Qirats, like that of Ubal ibn Karb, occur also the words "and he is a father to them", which imply his spiritual relationship and connect on with the words "and his wives are their mothers". Thus his spiritual fatherhood would be contrasted pointedly with the repudiation of the vulgar superstition of calling any one like Zaid ibn Blantha by the appellation Zaid ibn Muhammad (xxxiii. 40): such an appellation is really disrespectful to the Prophet.

3675. See last note. This Sura establishes the dignity and position of the Holy Prophet's wives, who had a special mission and responsibility as Mothers of the Believers. They were not to be like ordinary women: they had to instruct women in spiritual matters visit and minister to those who were ill or in distress, and do other kindly offices in aid of the Prophet's mission.

3676 No man should deprive his blood-relations of such rights of maintenance and property as they might have. The community of Believers, inhabitants of Medina and those who had migrated to Medina from Mecca, also had their mutual rights, but they were not to be put forward as an excuse to defeat the prior rights of natural relationship. In the early Medina days, Anjat were allowed to inherit from Muhäjirs whose natural relations had not emigrated, but this practice was discontinued when normal relations were re-established between Mecca and Medina.

3677 Cf: iii 81. There is an implied covenant on all created things to follow God's Law, which is the law of their being: see v. 1. But there is a special implied covenant with all Prophets, strict and solemn, that they shall carry out their mission, proclaim God's Truth without lear or favour, and be ever ready in His service in all circumstances. That gives them their position and dignity as explained in the last verse, and their tremendous responsibility in respect of the people whom they come to instruct and lead to the right Path.

I S. XXXIII. 8-9.

C. 187. 1

1105

(٣٣) سورة الاحزاب

8. That (God) may question The (Custodians) of Truth

The Truth they (were charged

with):8678

And He has prepared For the Unbelievers A grievous Penalty.

d

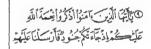
۞ لَيِّشْدَا لَاصَنْدِفِينَ عَنصِدْ قِهْمُّ وَأَعَلَّلِهُ كَنْهِ بِنَعَلَا بَا أَلِيًا

C. 187.—When the formidable forces of a whole Confederacy (xxxiii. 9-27.) Bent on destroying Islam burst

Upon Medina, it was God's grace that saved The Muslims. The enemies and the Hypocrites Did their best to defeat the purpose of God, But they were foiled. In the Apostle was found The ideal Leader for the men of God, Who became heirs to the heritage misused By enemies to Faith and the Laws of God.

# SECTION 2.

9. Py who believe?
Remember the Grace of God,
(Bestowed) on you, when
There came down on you
Hosts (to overwhelm you):
But We sent against them



3678. The men to whom God's Truth has been committed for promulgation will be asked in 'the Hereafter as to how the Truth fared in the world—how it was received, who opposed it, and who assisted in. Like all trustees, they will have to give a full account of their trust. God knows all, and it will not add to His information. But it will be evidence for and against those to whom it was preached, so that the, responsibility of those who dishonaured it may be duly enforced. The primary custodians of spiritual Truth are the Prophets, but in descending degrees all men to whom God's Méssage comes are included.

3679. In this verse is summed up the beginning and the end of the fateful struggle of the Siege of Medina in A.H. 5. The composition of the unhallowed Confederacy that came to destroy lalam is referred to in the Introduction. They came with a force of ten to twelve thousand fighting men, an unprecedented army for that time and country. The battle is known as the Battle of the Trench

3680. After à close investment of two lo four weeks, during which the enemy were disheartened by their ill success, there was a piercing blast of the cold east wind. It was a series writter, and February can be a very cold month in Medina, which is about 3,000 ft. above the sea-i-wel. The anemy's tents were torm up, their fires were extinguished, the sand and rain beat in their faces, and they were terrified by the portents against them. They had already wellnigh fallen out amongst themselves, and beating a hasty retreat, they melted away. The Medina fighting strength was no more than 3,000, and the Jewish trobe of the Boati Qurraya who were in their midst was a source of weakness as they were treacherously intriguing with the anemy. And further there were their theories clients: see a 3,006 above. But there were thickler forces that helpe 'the Muslims. Besides the forces of nature there were moral forces—mutual distrust and bickerine "he enemy camp, and on the chars idea perfect discipline among the real Muslims, and the year! a description is folly Prophet.

## S. xxxiii. 9 13, 1

A hurricane and forces
That ye saw not:
But God sees (clearly) and
All that ye do.

- 10. Behold! they came on you From above you and from Below you, and behold, The eyes became dim And the hearts gaped 3002! Up to the throats, And ye imagined various (Vain) thoughts about God!
- 11. In that situation Were the Believers tried: They were shaken as by A tremendous shaking.
- 12. And behold! The Hypocrites
  And those in whose hearts
  Is a disease (even) say: "God
  And His Apostle promised us
  Nothing but delusions!" 3858
- 13. Behold! A party among them Said: "Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!" And a band of them Ask for leave of the Prophet,

1106

3681. God sees everything. Therefore we may conclude that the discipline and moral fervour of the Muslims, as well as the enemy's insincerities, intrigues, and reliance on brute force, were all contributory causes to his repulse, under God's dispensation. There were many hidden causes which neither party saw Clearly.

3682. The psychology of the combatants is described with matchless vigour in the holy Text. for chrush of the enemy was really tremendous. The Trench round Medicia was between the defenders and the huge attacking force, which had some high ground behind them "above you"; when any of them came through the valley or over the Trench, they seemed to come from below. The showers of arrows and stones on both sides must also have seemed to come from the air.

3683. Before this year's mass attack on Medina, the Muslims had successfully reached the Syriaff border on the north, and there were hopes of reaching Yemen in the south. The holy Prophet had seen clear signs of expansion and victory for the Muslims. Now that they were shut in within the Trench on the defensive, the Hypocrites taunted them with having indulged in delusive hopes. But the event showed that the hopes were set delusive. They were realised beyond expectations in a few years.

(٣٣) سورة الاحزاب

Saying, "Truly our houses seed Are bare and exposed," though They were not exposed: They intended nothing but To run away.

- 14. And if an entry had
  Been effected to them been
  From the sides of the (City),
  And they had been
  Incited to sedition.
  They would certainly have
  Brought it to pass, with
  None but a brief Jelay!
- 15. And yet they had already
  Covenanted with God not to turn
  Their backs, and a covenant sees
  With God must (surely)
  Be answered for.
- 16. Say: "Running away will not Profit you if ye are Running away from death \*\*\* Or slaughter; and even if (Ye do escape), no more Than a brief (respite) Will ye be allowed to enjoy!"

بَعُولُونَ مِنْ بَهُوْنَاعُوْرَةٌ وَمُلَّا هَيْ بِعُورَةٌ وَمُلَّا هِي بِعُورَةٌ وَمُلَّا هِي بِعُورَةٌ وَمَلَّا هِي الْمُنْ اللَّهِ اللَّهِ الْمُنْ الْمُنْ اللَّهِ اللَّهِ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلُولُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْل

3685. The brunt of the fighting will on the north side, but the whole Trench was guarded. At one or two points enemy warriors did break in within the circuit of the Trench, but they were soon disposed of, Badjinta 'All particularly distinguished himself in many fights, wearing the Prophet's own sword and armour. If any of the enemy had been able to penetrate into the City, the disaffected element, which was only sitting on the fence, would have risen against the Muslims at once—with no delay except what might have been necessary to put on their armour and arms,

3686. Apparently, after the battle of Ubud, certain men who had then shown cowardice were forgiven on undertaking that they would behave better next time. A solemn promise made to the Anostie of God is a promise to God, and it cannot be broken with impunity.

3687. The coward in a fight does not usually save himself from death. He is subject, nater desertion, to the fury both of the enemy and of his own side for cowardice and desertion. Assuming that he did escape with his life, where could be go to? The brand d cowardice will be on him, and he will be subject to the vengeance of his own people. In any a his life would be in ignominy and would be brief, and he would have lost irretireably the met. or shour.

<sup>3684.</sup> All the fighting men of Medina had come out of the City and camped in the open space between the City and the Trench that had been dug all round. The disaffected Hypocrites sowed defeatist rumours and pretended to withdraw for the defence of their homes, though their homes were not exposed, and were fully covered by the vigitant defensive force isolate the Tench.

- 17. Say: "Who is it that can Screen you from God If it be His wish To give you Punishment Or to give you Mercy?" Nor will they find for themselves, Besides God, any protector Or helper.
- 18. Verily God knows those
  Among you who keep back
  (Men) and those who say
  To their brethren, "Come along
  To us", but come not
  To the fight except
  For just a little while.
- 19. Covetous over you. Mees
  Then when fear comes,
  Thou will see them looking
  To thee, their eyes revolving,
  Like (those of) one over whom
  Hovers death: but when
  The fear is past,
  They will smite you
  With sharp tongues, covetous mees
  Of goods. Such men have
  No faith, and so God
  Has made their deeds
  Of none effect: and that
  Is easy for God. Mees

قَالَ مَنْ اَالْذِي يَقِيمُ حَكُم مِنْ اللّهِ إِذْ أَلَاهُ مِيكُمْ اللّهِ وَلَيْنَا وَلَانْفِيكُمْ وَنِ اللّهِ وَلِينَا وَلاَنْفِيكُمْ وَلَا اللّهُ فَا اللّهُ وَلَيْنَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ الللْهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللللللللللللل

3688 It is still worse if the cowardice or desert's a is shown in a Cause, which, because of the high issues of truth and justice, may be called the Cause of God. How can any one escape God's Punishment? And in the same way, how can any one prevent another from obtaining God's Mercy by repentance and amendment? The better path, therefore, is to stand firm in God's Way, and if you fail through human weakness, to repent and seek God's Mercy. Of xxxiii 24, and n 30% below.

3689. Ashibhatas: covetous, grasping, niggardly. Here the meaning is towfold: (1) they spare themselves in the fight as compared with you; they are niggardly with themselves as against you; they contribute little either in personal effort or with their money and resources; and (2) they covet any gains made or booty won, on the part of the real fighters.

3690. In times of danger, they would look to the holy Prophet for protection, and keep themselves sougly from the fight. When the danger is past, they will come and brag and wrangle and show their covetousness or greed for gain though they gave of themselves but sparingly.

3691. Even any good they may have done becomes vain because of their motives of curv, greed, and covetousness, and their cowardice.

3692. It is not surprising that men's deeds fall as it were dead because there is no pure motive behind them. For men it may be difficult to probe motives, but it is easy for God, Whom hyporrisy or false show one news deceive

20. They think that the Confederates Have not withdrawn; and if The Confederates should come (again).

They would wish they were
In the deserts (wandering)
Among the Bedouins, and sees
Seeking news about you
(From a safe distance);
And if they were
In your midst, they
Would fight but little.

۞ؽڡٚۺۅٛڬٲڵػ۫ڒٳۘۺڵۮ۫ؠۮ۫ۿڹۄؖٲۅٳۏ ڽٳؙؙؽٳڷڵؙڂؘڒٳڮؠۊڎٷٲٷٙٲۻۧۮؠۮ؈ٛ ؽۣٵڵڴڟٳ؞ٮۺڷٷػۼڒؘٲۺٵ۪ڴ ڽٷٙڲٵٷؙٳڣڽڰ؞؆ؘڡٞؾڵڴٳٳ؆ؘؘؘٙٙڡۣڸڰ

# SECTION 3.

21. We have indeed

In the Apostle of God

A beautiful pattern (of conduct)

For any one whose hope is well

In God and the Final Day,

And who engages much well

In the praise of God.

٥ لَقَدْكَانَ لَكُمْرَ فِي رَسُولِكَا لَهُ الْمُوَةُ حَسَنَهُ لِنِّنْكَانَ يَرْجُولُا لَلْهَ وَالْيُومُ ٱلْأَخِرُ وَذَكَرَ اللَّهَ كَيْنِيرًا

3693. This completes the picture of the psychology of the Hypocrites, begun at verse 12. Let us analyse it. (1) When they first saw the nearly there were already in a defeatest mood, and thought all was not (verse 12). (2) Not content with dislocality themselves, they trued to infect others, who made patity excuses to withdraw from the fight (verse 13). (3) They were ready to betray the City to the energy of once the energy had gained entrance (verse 13). (4) They frogot all the promuses of fidelity which they had previously sworn (verse 15). (5) In their patity calculations they forgot that cowards, and was does not pay (verses 6 15). (6) Without taking which part in the actual defence, they were ready to talk glibly and claim a lion's share in the fruits of the victory (verses 18 19), (7) Even when the enemy had without way, their cowardly minds were still afraid that the enemy would return and were already meditating what they would do in that case: perhaps they would well in the deserts and spy on Medina from a safe distance; and if caught in Medina they would fell intrigue much.

It was a miracle that with such men in their midst, the holy Prophet and his band won through

3694 We now have the psychology of the Believers,—God-fearing men, led by that pattern of men and of leaders, Muhammad Muetalla.

3695 Cf. xxvi. 227: see especially the last clause of that verse in a Mercan Sura, which was amply fulfilled in Medina.

22. When the Believers saw
The Confederate forces,
They said: "This is
What God and His Apostle Mod
And His Apostle told us
What was true." And it
Only added to their faith
And their zeal in obedience

۞ۅؙڷؙؙؙڬٵٷٵڷڟؙۏؙۑڹؙۅؙ؊ٛٲڵڴ۪ڠڒٳڹۊٵڷٵ ۿڬڶٵۊۼڎٵ۩ڎٞٷڗۺؙۅڸؙڎڕڝڬۊٙ ٲ۩ڎڒۯڛۘۅؙڷڋٞۅػٵڒؘۮڞؙٳڰؖٳٙؠؿؽٵۊۺڂۣڲٵ

23. Among the Believers are men
Who have been true to
Their Covenant with God:
Of them some have completed \*\*\*
Their vow (to the extreme),
And some (still) wait:
But they have never changed
(Their determination) in the least:

۞ؽڗٵٞڵٷؽڹڽ۞ڔۣٙٵڷ ڝؠؙڎڡؙۅٲ؆ۘۼۿۮۅؙٲڶڎؠؘٙۼڷڲڎۣۨڣٙڹۿۄػڹ ڡٛۻؙڬۼٛڝؠؙۅڡٙؿۿۅؿۜڹ ؾڹؾۜڟؙڕؖ۫ڰٵؠڵڶۅٲۺؽڔڸڰ

24. That God may reward
The men of Truth for
Their Truth, and punish
The Hypocrites if that be

۞ڵۣڿڂؚڔؘۣؽٲۺۜڎٲڡۜؾڵڍڣۣؠڹؘ؞ڝۣۮڣڡۣۂ ٷؙؿۼٙۮؚ۫ڹۘٲڵڶؿٚڣۊؠڒؘٳڹ

3696 This is in contrast to what the Hypocntes said in verse 12 above. The divine promise of help and success is contingent upon our striving and faith. Nothing comes to the poliroon and the sceptical idler. Dangers and difficulties, and conflict with Evil, are foretold us, and we must meet them with fortitude and courage.

3697. In the fight for Truth were (and are) many who sacrificed their all—resources, knowledge, influence, life itself—in the Cause, and never wavered. If they wan the crown of martyrdom, they were blessed. Such a none was Sard in hi Muffey, the chief of the Austribe, the intripid standard-bearer of Islam, who died of a wound he had received in the Battle of the Trench. Other heroes fought valiantly and lived, always ready to lay down their lives. Both classes were staunch: they never changed or wavered.

1698, Before the Throne of God's Mercy there is always room for repentance and forgiveness, even after treason and crime: but the forgiveness will be according to God's Will and Plan, which will judge the penitent's sincerity and capacity for good to the nicest degree in his favour. Cf. also extill 17 above.

IS. XXXIII. 24-26.

His Will, or turn to them In Mercy: for God is Oft-Forgiving, Most Merciful.

- 25. And God turned back
  The Unbelievers for (all)
  Their fury: no advantage
  Did they gain; and enough
  Is God for the Believers \*
  In their fight, And God
  Is full of Strength, Able
  To enforce His Will.
- 26. And those of the people stoll Of the Book who aided Them—God did take them Down from their strongholds stoll

(٣٣) سودة الاحراب (٣١) عَلَيْهِ الْمَالَةُ الْمَالِةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ ا

3699, In spite of the mighty preparations and the great forces which the Meccans, in concert with the Central Arabian Bedoulns, the discontented Jews, and the treacherous Hypocrites, brought to the siege of Medina, all their plans were frustrated. Their fury availed them nothing. They departed in hot haste. This was their last and dying effort. The initiative thererafter lay with the forces of Islam.

3700. For the meaning of 'Aziz, see n. 2818 to axis. 40.

3701. The reference is to the Jewish tribe of the Banti Quraiza. They counted among the citizens of Medina and were bound by solemn engagements to help in the defence of the City. But too the occasion of the Confederate steep by the Quraish and their citize they intrigued, with the snemies and treacherously aided them. Immediately after the steep was raised and the Confederates had ded in hot baste, the Prophet turned his attention to these treacherous "friends" who had betraved his City in the hour of dangs, r.

3702. The Band Quraiza (see last note) were filled with terror and dismay when Medina was free from the Quraish danger. They shot themselves up in their castles about these or four miles to the cast (or north east) of Medina, and sustained a siege of 25 days, after which they surrendered, stipulating that they would abide by the decision of their fate at the hands of Sa'd ibn Mu'ay, chid of the Aus tribe, with which they had been in alliance

S. xxxiii. 26-27. }

And cast terror into
Their hearts. (so that) 3700
Some ye slew, and some 3701
Ye made prisoners.

And He made you heirs
 Of their lands, their houses,
 And their goods,
 And of a land which <sup>3709</sup>

1112

(٣٣) سورة الاحزاب

وَقَكَ فَى فُلُوبِهِيمُ الرُّغِبَ فِرِيقًا فَقَنْلُونَ وَأَيْسُرُونَ فَرِيقًا

> ٤ وَأُوْرُثُكُمْ أَنْضَهُمْ وَدِيْلَهُمْ وَأَمْوَلَكُمْ وَأَرْضَكَالَمْ

3703. Sa'd applied to them the Jewish Law of the Old Testament, not as strictly as the case waternated. In Deut, xx, 10-18, the treatment of a city "which is very far off from thee" is prescribed to be comparatively more lenient than the treatment of a city "of those people, which the Lord thy God does give thee for an inheritance," i.e., which is near enough to corrupt the religion of the Jewish people. The punishment for these is total annihilation: "thou shalt save alive nothing that breatheth "their, xx, 16). The more lenient treatment for far-off cities is described in the next mole. According to the Jewish standard, then, the Quraiga deserved total extermination—of men, women, and children. They were in the territory of Medina itself, and further they had broken their engagements and helped the enemy.

3704 Sa'd adjudged them the milder treatment of the "far-off" cities which is thus described in the Jewish Law. Thou shalt smile every male thereof with the edge of the sword; but the women and the little nors, and the cattle, and all that is in the city, even all the spot thereof, shalt thou take unto thy-elf; and thou shalt eat the spoil of thine elemes, which the Lord thy God nath given there "(Deut, ax 13-14). The men of the Qurața were slain; the women were sold as captives of war; and their lends and properties were divided among the Mulaijirs.

370. If this part of the Sura was revealed after the autumn of the Hijira year 7, it refers to the result of the Ha har expedition of that autumn. Khaibaria Karator volcanic tract, well-watered with many storage issuing from its basalic rocks. It has a good irrigation system and produces good betweet of grain and dates in its wet valleys, while the outcrop of rocks in the high ground affor is site. It respectively the production of the high ground affor is site. It respectively a prominent part in the expedition. It is a sort of island in the deserts on the autskirts of Najd. In the high Propher's time there were Jewish colonies settled hore, but they were a source of contant trouble, especially after the Stege of Medina. It became a nest of all the boothe Jewish elements expelled for then treachery from elsewhere. Its capital, Khaibar, is about 90 fifte due noth of Medina. Its inhabituate offered some resistance, and Badhrat 'Ali, though is that just risen from a bed of themses, performed prodigies of valour. After its surrender, a land seglication to as inade, which retained the retrivators of the soil on the land, but brought them under doubted, so that, no further focus of active hostility should remain near Medina. The terms of the seglicinent with be found in Wagudi.

[ S. XXXIII. 27-28.

C 188 1

1113

(٣٣) سورة الإح: اب

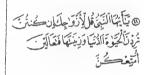
Ye had not frequented (Before). And God has Power over all things. نَطَنُوْهَأُ وَكَانَا لَلَّهُ عَلَى كُلِّ فَدِيرًا ۗ

C. 188 — The Prophet's household is not for worldly
(xxxiii 28-52) Ends: his consorts have a place
And dignity beyond ordinary women
They must recite and proclaim the Signs
Of God. For women have spiritual virtues
And duties like unto men. God decices
No unhappy wedlock: foar not

To dissolve such and provide what is right And fitting for the service of God. High Is the Prophet's position, and he must order His household as best befits his work And duties. God doth watch all things.

SECTION 4.

28. Prophet! say
To thy Consorts:
"If it be that ye desire
The life of this world,
And its glitter," then come! Jame
I will provide for your



3700. We now come to the subject of the position of the Consorts of Purity (ass. a) impublication the wives of the holy Prophet. Their position was not like that of viditiars women or ordinars wives. They had special dottes and responsibilities. The only youthful marriage of the boly Prophet was his first marriage-stoat with Badhrat Khadija, the best of women and the best of wives. He married be influence as before he received his call to Apostleship, then married life lasted for twentyfive veris, and their implical devotion was of the noblest, judged by spiritual as well as social standards. During becalifying head no other wife, which was invivid for a man of his standing among his people. When she died, his age was 50, and but for two considerations, he would probably never have married again, as he was most abstermous in his physical life. The two considerations which governed his later manages were: (1) compassion and climetics, as when he wanted to provide for suffering widows, who could not be provided for in any other way, in that stage of society; some of them, like Sauda, had issue by their former marnage, requiring protection; (2) help in his duties of leadership, with women, who had to be instructed and kept together in the large Muslim family where women and men had similar social rights. Hadhrat 'Aisha, daughter of Hadhrat 'Abb Bakr, was clever and learned, and in Badith she is an impostant authority on the life of the Prophet, Badhiat Zamab, daughter of Khuzama, was specially devoted to the poor; she was called the "Mother of the Poor" The other Zamals, daughter of Jalish, also worked for the poor, for whom she provided from the proceeds of her manual work, as she was skilful in leather work. But all the Consorts in their high position had to work and assist as Mothers of the Ummat. Theirs were not idle lives, like those of Odalisques, either for their own pleasure or the pleasure of their husband. They are told here that they had no place in the sacred Household if they merely wished for ease or worldly glitter. If such were the case, they could be divoiced and amply provided for,

Enjoyment and set you free In a handsome manner. وَأَسُرِحُكُنْ مَرَاحًا جِيدَادُ

29. But if ye seek God And His Apostle, and The Home of the Hereafter, Verily God has prepared For the well-doers amongst you seen A great reward. ۞ وَإِن كُنْثُنَّ أَرِدُ نَا لَلْهَ وَرَسُولُهُ وَالذَارَ لَايْحَرَهُ فَإِنَّ اللَّهُ أَعَدَّ لِلْمُعِيَّنِيَ يَنْكُرُ ۖ أَجْرًا عَقِلْهُمُّا

30. O Consorts of the Prophet
If any of you were guilty
Of evident unseemly conduct,
The Punishment would be
Doubled to her, and that
The Seasy for God,
The seasy for God,

۞ؽؽؽؖٵۛ؞ٲڶؾٙؾۣٙ؈۬ٲؙۮۣۻڬٞۺٙڂڞۿ ؿؠؾۜڎؚڝٛڬڡڬڶٲڶڡٙڶڮڝٝڡ۫ڡؘؽڽ۠ ڡؘڪؙؙؙؙؙٮٛڎڶؚڰػڶڶڡٙؽڛؚؠڒؙ

3707. They were all well-doers. But being in their exalted position, they had extra responsibility, and they had to be specially careful to discharge it. In the same way their reward would be "great", for higher services bring higher spiritual satisfaction, though they were asked to deny themselves some of the ordinary indulgences of this file.

3708. "Evident unseemity conduct": i.e., proved misconduct, as opposed to false slanders from enemies. Such alanders were of no account, but if any of them had behaved in an unseemly manner, it would have been a worse oftence than in the case of ordinary women, on account of their special position. Of course none of them were in the least guilty.

3709. Cf xxxiii 19 and n. 3692. The punishment in this life for a married woman's unchastity is very severe: for adultery, public flogging with a hundred stripes, under xxiv. 2; or for lewdness (see iv. 15) imprisonment; or stoning to death for adultery, according to certain precedents established in Canon Law. But here the question is not about this kind of punishment or this kind of offence. Even minor indiscretions, in the case of women who were patterns of decorum, would have been reprehensible; and the punishment in the Hereafter is on a higher plane, which we can scarcely understand. But God ran appreciate every shade of motive in us. More or less is possible there, which might not be possible in the rough and ready law which we administer here

- 31. But an if you that is
  Devout in the service of
  God and His Apostle,
  And works righteousness,—
  To her shall We grant
  Her reward twice "": and We
  Have prepared for her
  A generous Sustenance.""!
- 32. O Consorts of the Prophet!
  Ye are not like any
  Of the (other) women: \*\*n\*\*
  If ye do fear (God),
  Be not too complaisant
  Of speech, lest one
  In whose heart is
  A disease should be moved
  With desire: but speak ye
  A speech (that is) just.\*\*\*II
- 33. And stay quietly in Your houses, and make not A dazzling display, like That of the former Times Of Ignorance; and establish Regular Prayer, and give Regular Charity; and obey \*\*16 God and His Apostle.

  And God only wishes To remove all abountation.

<sup>3710.</sup> Treice, i.s. once as a righteous woman, and again as a Mother of the Believers, serving the believing women and thus showing her devotion to God and His Apostle.

<sup>3711.</sup> Sustenance; in the spiritual sense; all that is necessary to sustain her in happiness in her future life.

<sup>3712.</sup> This is the core of the whole passage. The Prophet's Consorts were not like ordinary women, nor was their matriage an ordinary marriage, in which only personal or social considerations enter. They had a special position and special responsibilities, in the matter of guiding and instructing women who came into the fold of Islam. Islam is a Way of Life, and the Muslims are a family: women have as much place in Islam as men, and their intimate instruction must obviously be through women.

<sup>3713.</sup> While they were to be kind and gentle to all, they were to be guaffed on account of their special position lest gross people right misunderstand or take advantage of their kindness. They were to make no vulgar worldy deplays as in the times of Paganism.

<sup>3714.</sup> Obedience to God's Law sums up all duties. Regular Prayer (seeking nearness to God) and Regular Charity (doing good to fellow-creatures) are mentioned as specially symbolical of our Religion.

(٣٣) سورة الاحزاب

From you, ye Members \*\*\*\*
Of the Family, and to make You pure and spotless.

34. And recite \*\*\*\* what is
Rehearsed to you in your
Homes, of the Signs of God
And His Wisdom:
For God understands
The finest mysteries and
Is well-acquainted (with them).\*\*\*\*

#### SECTION 5.

For Muslim men and women.—<sup>371</sup>

For believing men and women, For devout men and women, For true men and women, For men and women who are Patient and constant, for men And women who humble themselves. For men and women who give <sup>2718</sup> In charity, for men and women Who fast (and deny themselves), For men and women who Guard their chastity, and For men and women who

إن الشيلين والشيلت والمحرفين المؤين المؤينة والمتوبنة والمتنبية والمتنبية والمتليقة والتنبية وا

3715. Notice the transition in this clause to the masculine gender, while before this the verbs and pronouns were in the feminine gender as referring to the consorts. The statement in this clause is now more general, including (besides the Consorts) the whole family, namely, Radghart Fajima the daughter. Hadhrat 'All the son-in-law, and their sons Basan and Busain, the beloved grandsons of the Prophet. The missculine gender is used generally, in speaking of a mixed assembly of men and women.

3716 The verb is uphurna, feminine gender, as referring to the Azico, again. It means not only "remember", but "recite", "teach", "make known", "publish", the Message which ye learn at home from the holv Prophet, the fountain of spiritual knowledge. The "Signs of God" refer specially to the verses of the Qur an, and Wisdom to the resulting Instruction derived therefrom.

3717. Cf. xxii, 63, and n. 2814. God's understanding is perfect in every detail, however minute. Therefore use His Revelation for every phase of life.

3718, Islam, or submitting our will to God's Will, includes all the virtues, as particularly specified in this verse. See n. 3720.

3719. A number of Muslim virtues are specified here, but the chief stress is laid on the fact that these virtues are as necessary to women as to men. Both sexes have spiritual as well as human rights and duties in an equal degree, and the future "reward" of the Hereafter, viz., Spiritual Biss, is provided for the one as for the other,

(٣٣) سورة الاحزاب

Engage much in God's praise,—3700 For them has God prepared Forgiveness and great reward.

- 36. It is not fitting
  For a Believer, man or woman,
  When a matter has been decided
  By God and His Apostle,
  To have any option
  About their decision:
  If any one disobeys God
  And His Apostle, he is indeed
  On a clearly wrong Path.
- 37. Behold! thou didst say
  To one who had received
  The grace of God <sup>shat</sup>
  And thy favour: "Retain thou
  (In wedlock) thy wife,
  And fear God." But thou
  Didst hide in thy heart <sup>shat</sup>
  That which God was about
  To make manifest: thou didst
  Fear the people, but it is

أَعَدُ ٱللَّهُ أَمْدُ وَمَعْ فِي قَ وَأَجْدُ كَاعَظِيمًا

(5) وَيَمَا كَانَ إِنْ وَيَمْ وَكُلُ مُؤْمِنَ لِمَ إِذَا

(6) وَيَمَا كَانُهُ وَرَسُولُهُ وَأَهْم أَنْ يَكُونَ يَعْضُ لِللَّهُ

(6) وَلَمْ الْفَارِكُ لِلْإِنْمَ أَنْصُرُ اللَّهُ عَلَيْهِ وَأَنْعَبَكُ اللَّهُ عَلَيْهِ وَالْعَبَكُ اللَّهُ عَلَيْهِ وَالْعَبَكُ اللَّهِ عَلَيْهِ وَالْعَبَكُ اللَّهُ عَلَيْهِ وَالْعَبَكُ اللَّهِ عَلَيْهِ وَالْعَبَكُ وَاللَّهِ اللَّهُ وَتَنْفَى اللَّهُ عَلَيْهِ وَالْعَبْكُ وَاللَّهِ اللَّهُ وَتَنْفِي فَلِكُ وَاللَّهِ اللَّهُ وَمَنْفَى اللَّهُ وَالْعَبْكُ وَاللَّهِ اللَّهُ وَتَنْفِي اللَّهُ وَتَنْفِي اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللْمُلُمُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْم

3720. The virtues referred to are: (1) Faith, hope, and trust in God, and in His benevolent government of the world; (2) devotion and service in practical life; (3) love and practice of truth, in thought and intention, word and deed; (4) patience and constancy, in suffering and in right endeavour; (5) humility, the avoidance of an attitude of arrogance and superiority; (6) charity; i.e., help to the poor and unfortunate ones in life, a special virtue arising out of the general duty of service (No. 2); (7) self-denial, typically in food, but generally in all appetites; (8) chastity, purity in sex life, purity in motive, thought, word, and deed; and (9) constant attention to God's Message, and cultivation of the desire to get nearer to God.

3721. We must not put our own wisdom in competition with God's wisdom. God's decree is offer known to us by the logic of facts. We must accept it loyally, and to the best we can to help in our own way to carry it out. We must make our will consonant to the Universal Will.

3722. This was Zaid son of Baritha, one of the first to accept the faith of Islam. He was a freedman of the holy Prophet, who loved him as a son and gave him in marriage his own cousin Zainab.
The marriage however turned out to be unhappy. See next note,

a??. Zaid's marriage with the Prophet's cousin Zainab daughter of Jabsh was celebrated in Mecca eight years before the Hijnat, but it did not turn out happy. Zainab the high-born looked down upon Zaid the freedman who had been a slave. And he was not comely to look at. Both were good people in their own way, and both loved the Prophet, but there was mutual incompatibility and this is fatal to married life. Zaid wished to divorce her, but the Prophet asked him to hold his hand, and he obeyed. She was closely related to the Prophet; he had given a handsome marriage gift on her marriage to Zaid; and people would certainly talk if such a marriage was broken off, and poor Zainab's reputation would be ruined. This was the fear in the mind of the Prophet, But marriage are made on earth, not in heaven, and it is no part of God's Plan to torture people in a bond which should be a source of happiness but actually is a source of misery. Zaid's wish-indeed the mutual wish of the couple—was for the time being put away, but it became eventually an established fact, and everybody came to know of it.

More fitting that thou shouldst 5734 Fear God. Then when Zaid Had dissolved (his marriage) With her, with the necessary area (Formality), We joined her In marriage to thee: In order that (in future) There may be no difficulty To the Believers in (the matter Of) marriage with the wives 8798 Of their adopted sons, when The latter have dissolved With the necessary (formality) (Their marriage) with them. And God's command must Be fulfilled.

- (It is the practice of those)
   Who preach the Messages
   Of God, and fear Him,
   And fear none but God.

كَالْمُدُ أَحَقُ أَنْ لَغَنْنَا لَهُ كَالَافَعَنَا ذَيْدٌ فَيْنِهَا وَعَلَمُ الْمُدُونِ الْمَالُمُ الْمُدَانِكَ لَا لَكُلُا الْمُؤَلِّنَا عَلَى الْمُؤْمِنِ الْمَحْرِجُ الْمَالُمُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ ا

۞ٱلَّذِبَنُيۡبَلِغُوۡنَرِسَلَنۡتِٱلۡفَرِ *وَغَيۡشَ*وۡنَهُۥوَلاَيۡغَشۡوَنَاٛحَلَّالِاۤٱللَّهُ

3724. All actual facts are referred to God. When the marriage is unhappy, Islam permits and expects the bond to be dissolved, provided that all interests concerned are safeguarded. Apparently there was no issue here to be considered. Zainab had to be considered, and she obtained the dearest wish of her heart in being raised to be a Mother of the Believers, with all the dignity and responsibility of that position. See n. 3706 to xxxiii. 28 above.

3725. The 'Iddat or period of waiting after divorce (ii. 228, and n. 254) was duly completed.

3726. The Pagan superstition and taboo about adopted sons had to be destroyed. See xxxiii. 4-5 and notes 3671-3672 above.

3727. See n. 3724 above.

2728. The next clause is parenthetical. These words then connect on with verse 39. Among the people of the Book there was no taboo about adopted sons, as there was in Pagan Arabia.

3729, God's ordering of the world is always full of wisdom. Even our unhappiness and missey must not murmur and repine, but retrieve the position by adopting a course which appears to be the best possible in the light of our duties as indicated by God. For God's Plan is framed on universal principles that cannot be altered by human action.

IS. xxxiii 39-45.

And enough is God

1119

(٣٣) سورة الاحزاب

وَكُوْبِ اللَّهِ حَيْسِيًّا

40. Muhammad is not
The father of any
Of your men, but (he is)
The Apostle of God,
And the Seal of the Prophets: \*511
And God has full knowledge

To call (men) to account. 8/30

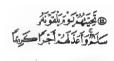
SECTION 6.

- 41. ye who believe!
   Celebrate the praises of God,
   And do this often:
- 42. And glorify Him Morning and evening.

Of all things.

- 43. He it is Who sends \*\*\*
  Blessings on you, as do
  His angels, that He may
  Bring you out from the depths
  Of Darkness into Light:
  And He is Full of Mercy
  To the Believers.\*\*\*
- 44. Their salutation on the Day They meet Him will be "Peace!"; and He has Prepared for them A generous Reward.
- 45. Prophet! Truly We Have sent thee as

٥ مَاكَانَ كَحَسَدُهُ آآآ مَدِرِ مِن رَجَالِكُوْ وَكُن يَسُولَا لَهُ وَخَامَ الْنِدِيْنَ وَكَانَ اللّهُ رِجُلِ الْنَوْمَ عَلِيمًا ٥ بَالَيْنَ اللّهِ مَا اللّهِ مَا اللّهِ مَا اللّهِ وَمُلَا اللّهِ وَمُلَكِّهِ وَأُصِيدًا ٥ وَسَيْمُوهُ بَحُنْ مُ وَأُصِيدًا



﴿ يَأْيُمُ النَّبِي إِنَّا أَرْسَلْنَكَ

3730. Our responsibility is to God, not to men Men's opinions may have a bearing on our own interpretation of duty, but when that duty is clear, our only course is to obey God rather than men.

3732. Blessings: good wishes and mercies. God wishes well to all His creatures, and His angels carry out His work, for their will is in all things His Will. His chief and everlasting blessing is that He gives us a knowledge of the spiritual world, and helps us towards its attainment. For the symbolic meaning of Light and Darkness, see xxiv, 33-40 and notes.

3733. His Mercies are for all His creatures, but for those who believe and trust in Him, there are special mercies, "a generous Reward" as in the next verse,

<sup>3731.</sup> When a document is sealed, it is complete, and there can be no further addition. The holy Prophet Muhammad closed the long line of Apostles. God's teaching is and will always be continuous, but there has been and will be no Prophet after Muhammad. The later ages will want thinkers and reformers, not Prophets, This is not an arbitrary matter. It is a decree full of knowledge and wisdom: "Or God has full knowledge of all things."

(٣٣) سورة الاحزاب

A Witness, a Bearer and Of Glad Tidings, And a Warner.—

46. And as one who invites
To God's (Grace) by His leave,
And as a Lamp
Spreading Light.

47. Then give the glad tidings
To the Believers, that
They shall have from God
A very great Bounty, 87,00

48, And obey not (the behests)
Of the Unbelievers
And the Hypocrites,
And heed not their annoyances, and
But put thy trust in God.
For enough is God
As a Disposer of affairs.

وَدَاعِيًا إِلَى اللّهِ وَإِذْ نِهِ - وَسِرَاجًا مُنِيرًا
 وَدَاعِيًا إِلَى اللّهُ فِينِينَ وَالْمَالَةِ وَكَامَ اللّهُ مِنْ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَيْنَا فِي إِلَى اللّهُ وَلَيْنَا فِي إِلَى اللّهُ وَلَيْنَا فِي إِلَى اللّهُ وَلَيْمَا اللّهُ اللّهُ وَلَيْمَا اللّهُ اللّهُ وَلَيْمَا اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللللللّهُ الللّهُ الللللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ

۞ێٵٞؽؖؠؙٵٲڵۏؿؘٲۺٷٙٳۏؘٲڬڰؘؿؙٵٞڵۅؙڡؽڬؾ ؿؙڗڟڵڡٞؽؙۄؙۿڒؘۄڹڰ؞ڸٳڶؿٞۺؿؙۅۿڽٞ

3734. The Prophet was sent by God in five capacities. Three are mentioned in this verse, and the other two in the verse following. (1) He comes as a Witness to all men about the spiritual truths which had been obscured by ignorance or superstition, or by the dust of sectarian controversy. He did not come to establish a new religion or sect. He came to teach Religion. He is also a witness to God about men's doings and how they receive God's Message: see iv. 41 and n. 50. (2) He comes as a bearer of the Glad Tidings of the Mercy of God. No matter how far men may have transgressed, they have hope if they believe, repent, and live a good lite. (3) He also comes as a Warner to those who are heedless. This life will not last. There is a Future Life, and that is all-important. See next note.

3733. See last note. The two other capacities in which the Prophet was sent are here specified. (4) He comes as one who has a right to finite all then to repentance and the forgiveness of sins; but he does this, not of his own authority, but by the permission and authority given to him by God. This is said lest people may deity the Prophet as they did with other Prophets before him. The personal responsability of each individual remains, but the Prophet can lead him on to the Right and help him. (5) The Prophet also comes as a Light or a Lamp (Sirāj) to illuminate the whole world, In Ixxi. 15 and elsewhere the same word (Sirāj) is used for the sun. The comparison is apt. When the sun appears, all the lesser lights pale before his light. And the Message of Islam, i.e., of the Universal Religion, is to diffuse Light everywhere.

3736. The light of Islam is the Biggest Bounty possible and if they truly understand it, they should glory in it.

3737. Men of little or no Faith will often lay down the law and tell better men than themselves what to do. In case of refusal they shower insults and injuries. No attention is to be paid to them. It is their way. All will be right under the government of God.

[S. xxxIII, 49-50.

1121

(٣٣) سورة الاحزاب

No period of 'Iddat \*\*\*\* Have ye to count In respect of them: So give them a present, \*\*\*\* And set them free In a handsome manner.\*\*\*

Made lawful to thee mit
Thy wives to whom thou
Hast paid their dowers; ma
And those whom thy
Right hand possesses out of
The prisoners of war whom ma
God has assigned to thee;
And adughters of thy paternal
Uncles and aunts, and daughters
Of thy maternal uncles
And aunts, who migrated mit
(From Mecca) with thee;
And any believing woman
Who dedicates her soul

وسير وهن سراه جيلا عَبَّا يُتُهُ النَّيْمُ إِنَّا اَحْلُكُ الدَّا أَذُوْ اجْلَا الْبَوْ البَّنَ أَجُورَهُنَ وَمَا مَلَكَ يَبِيلُا مِثَا أَفَاءُ اللَّهُ عَلِينَ أَجُورَهُنَ وَمَا مَلَكَ يَبِيلُا مِثَلًا أَفَاءُ اللَّهُ عَلِينَ لَا يَعْمَلُ مِنْ اللَّهِ مَا المَّرْفَ مَعَلَى وَأَمْرُ مُنْ مُؤْمِدَةً إِن وَهَبَتْ فَمُسَمَّا

3738. See n. 254 to ii. 228. The 'iddat counts for three monthly courses, or if there are no courses, for three months: see law. 4.

3739. This present is held, by some, to be in addition to the half dower due to them under il. 237, If the dower had not yet been fixed, the gift would presumably be larger, and it would absorb the gift prescribed in il. 236.

3740. The gift should be given with good grace, and the freedom of the woman should not be interfered with in any way. It she chooses to marry again immediately, no obstacle should be . placed in her path. On no pretext should she be allowed to remain doubtful about her freedom.

374). This introduces no new exemption or privilege. Verses 50-52 merely declare the points in which, on account of the special circumstances (see n. 3706 above), the Prophet's marriages differed from those of ordinary Mushms. This is considered under four heads, which we shall examine in the four notes following.

3742. Head 1. Marriage with dower (iv. 4): this is the universal Muslim marriage. ;The difference in the Prophet's case was that there was no limitation to the number of four (iv. 3), and women of the People of the Book (v. 6) were not among his wives, but only Believers. These points are not expressly mentioned here, but are inferred by his actual practice. Obviously women who are expected to instruct other women in I alam must be Muslim.

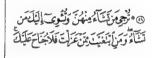
3743. Head 2. Women Prisoners of War: the same remark as in the last note. The point does not now arise, as the whole conditions and incidents of war have been aftered and slavery has been abolished by international agreement.

3744. Head 3. These are first cousins, and not within the Prohibited Degrees of Marriage (see 12.142). These are specially mentioned here by way of limitation. None of them could marry the Prophet unless she had performed the Hijrat with him. If she had not so performed it in spite of her close relationship, she could not be credited with any great fervour for Islam, or be considered suitable for instructing other women in Islam.

To the Prophet if the Prophet \*\*\*\*
Wishes to wed her; — this
Only for thee, and not
For the Believers (at large);
We know what We have
Appointed for them as to \*\*\*
Their wives and the captives
Whom their right hands
Possess; —in order that \*\*\*
There should be no difficulty
For thee. And God is
Oft-Forgiving, Most Merciful.\*\*\*

لِلْيَحِانُ أَرَادَالْنَهُ أَنْ يَسْتَنِحُهُمُ الْمَالِسَةُ لَلْكِنَ دُولِ الْمُؤْمِدِينَ فَلَا مَا مَا وَمَنْ اَعَلَيْهِ فِي أَنْوَيْهِمِدُوكَمَا مَلَكَ مَا أَيْمُنُهُمُ لِكِيْدًا يَكُونَ عَلَيْكَ مَنْ اللَّهُ وَكَالَالَهُ مُعْفُولًا نَجِيمًا

51. Thou mayest defer (the turn 3769 Of) any of them that thou Pleasest, and thou mayest receive Any thou pleasest: and there Is no blame on thee if Thou invite one whose (turn) 3750



3745, Head 4. A believing woman who dedicates her soul to the Prophet: obvjously this case, like the last, is only applicable to the Prophet, and it is hedged round with the limitation that the Prophet considers it a suitable and proper case of true service to the commonly and not merely a sentimental woman's freak. Some Commentators think there was no such case. But others, with whom I agree, think that this applies to Zainab bint (Buzaima, who had dedicated herself to the poor and was called the Mother of the Poor (Umm-ul-mosākia). Similarly the last head might possibly refer to Zainab bint [Japsh, who was a daughter of the Prophet's paternal aunt, herself a daughter of 'Abd-ul-Muqalib'.

3746. The ordinary law of Muslim marriage will be found chiefly in ii. 221-235, iv. 3-4, iv. 19-25, iv. 34-35, and v. 6.

3747. The words "this only for thee...right hands possess" are parenthetical, and the words "in order that..." connect on with the previous clauses beginning with "O Prophet, We have made lawful...wishes to wed her".

3748. Marriage is an important relationship not only in our physical life, but in our moral and spiritual life, and its effects extend not only to the parties themselves but to children and future generations. A number of special problems arise according to special circumstances. Every man and woman must seriously consider all sides of the question and must do the best in his or her power to temper instincts and inclinations with wisdom and guidance from God. God wishes to make every one's path easy, for He is indeed "Oft-Forgiving, Most Merciblu"?

3749. In iv. 3 It is laid down that more than one wife is not permissible "if ye fear that ye shall not be able to deal justly with them". In a Muslim household there is no room for a "favourite wife". In the special circumstances of the Prophet there were more than one, and he usually observed the rule of equality with them, in other things as well as in the rotation of conjugal rights. But considering that his marriages after he was invested with the Prophetic office were mainly dictated by other than conjugal or personal considerations (see n. 3706, xxxiii. 28), the rotation could not always be observed, though be observed it as much as possible. This verse absolves him from absolute adherence to a fixed rotation. There are other interpretations, but I agree with most of the Commentators in the view I have explained.

3730. Where the rotation was for some reason interfered with, it was permissible, by another interference with the usual rotation, to bring satisfaction to one who had been previously set aside. This was not only permitted, but commended, as tending to remove dissatisfaction and cheer and comfort the eyes and hearts of those who were disappointed in their turn.

f S. xxxmr. 51-52.

Thou hadst set aside.
This were nigher to
The cooling of their eyes, The
The prevention of their grief,
And their satisfaction—
That of all of them—
With that which thou
Hast to give them: The
And God knows (all)

C. 189.)

1123

52. It is not lawful for thee
(To marry more) women
After this, nor to change
Them for (other) wives,
Even though their beauty
Attract thee, except any
Thy right hand should
Possess (as handmaidens):

And God doth watch Over all things.

That is in your hearts: \*\*\*\*\*
And God is All-Knowing,
Most Forbearing.

٣٣) سورة الاحزاب

ۮڸڬٲۮڬؖٲڶٛۿؘڎڒؙۼؽۿڽؙۅٙڵؠٛڂڹٛۏڔٙڝٛؽ۫ڒڲٙٳ ؞ ؞ ڡڵڣۿؙۅٛؠڲڂ۫ٛۅٞڰڶڛٛػڵؙؙۿؙٷڰڶڛڰڝٙڸڡٵ

۞ڵٚؽۼڵؙؙڵڬٲڶٳٚڛ۬ٵٚ؞ٛٷٛؠؿۮٷڵٲٲڽۺؘڐڶڗۄڹؘ ڡۣۯ۬ٲڒؿڿٷڵٲۼؾڶڬڞؙۿٷڵ؆ٮٲڴڬؽؽڬڴ ۊػڒڶڷڎؙۼٙڰٳڰٳۺٛۼٷۣڣۺؙ

C. 189.—Believers should cultivate refined respect
(xxxiii, 53-73.) In social and spiritual life. As the Mothers
Of the Faithful have to uphold their dignity,
So should all women protect their honour
And uphold their dignity. The Hour
Will come when all Evil will be punished.

375), Cooling the syss: an Arabic idum for cheering and comforting eyes which yearn to see those they love. A verse of Zeb-un-nisäa, daughter of the Mugal Emperor Aurangzeb, may be rendered thus:

"My heart is glad whenever lover-wise I dwell upon thy beauties and thy grace! But how can I content my hungry eyes, That ask continually to see thy face?"

3752. There was not much in the way of worldly goods or satisfaction that the Prophet could give then: see xxxii. 28 above. But he was kind, just, and true,—the best of men to his family, and they all clung to him.

3753. Our human hearts, however good on the whole, may yet, in their motives, have possibly some baser admixture. The feminine hearts are not more immune in this respect than the masculine. But everything, is known and understood by God, Who will in His mercy make all allowance for our human weaknesses. His title of "Most Forbearing" (fultim) also gives His devoted worshippers the cue: why should we not also forbear with the faults and weaknesses of our neighbours and fellow-creatures?

3754. This was revealed in A.H. 7. After that the Prophet did not marry again, except the handmaiden Mary the Copt, who was sent as a present by the Christian Muqauqas of Egypt. She became the mother of libithm, who glied in his infancy.

Fear God, and always speak the word That leads to Right. Ardsous is the Quest Of Mankind's high and noble Destiny,— Beyond the reach of other creatures: Let man but strive in Faith, and fulfil God's Trust,—by the grace and mercy of God.

#### SECTION 7.

53. Ye who believe!

Enter not the Prophet's houses,—
Until leave is given you,—"""
For a meal, (and then)
Not (so early as) to wait
For its preparation: but when
Ye are invited, enter;
And when ye have taken
Your meal, disperse,
Without seeking familiar talk.
Such-(behaviour) annoys
The Prophet: he is ashamed
To dismiss you, but
God is not ashamed

Ask (his ladies) has For anything ye want, Ask them from before A screen: that makes For greater purity for Your bearts and for theirs.

(To tell you) the truth.

Apor is it right for you and

آبَّالَّهُ اللَّيْنَ المَوْالاَلدَ عُلوْا يُونِ النَّيِحُ لَاَ الْمَالِيَةِ اللَّهِ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ 
3755. The rules of refined social ethics it is as necessary to teach to-day 45 it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (I) Enter not a frend's house without permission; (2) it invited to dine, don't go too ently; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (3) don't waste time in title-tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you; he may be too polite to ask you to depart. All this has a sprittual as well as a social bearing: respect and delicate consideration for others are among the highest virtues.

3756. The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Belevers" this respect was due in an exceptional degree.

3757. Considering his position, the holy Prophet deserved to be respected before all other men and nothing should be done to cause him the least harm and annoyance. This applied not only during his life-time, but it applies now, because his teaching and personality are alieve to us. It was not fitting that his widows, both for their own position and for the position of the Prophet, should be married by other men after him. And this mark of respect was duly observed in history.

(٣٣) سورة الإحزاب

Ye should marry his widows After him at any time. Truly such a thing is In God's sight an enormity.

That we should annov 3756 God's Apostle, or that

54. Whether ye reveal anything 3759 Or conceal it, verily God has full knowledge Of all things.

55. There is no blame (On these ladies if they Appear) before their fathers 3760 Or their sons, their brothers. Or their brothers' sons. Or their sisters' sons. Or their women. Or the (slaves) whom Their right hands possess. And, (ladies), fear God: For God is Witness To all things.

56. God and His Angels Send blessings on the Prophet: 376 المتنافظة 
3758. "Annay": Asa (IV) may equally mean: to vex, to cause hurt or injury, to insult, to ill-treat by slander or unseemly conduct, or hurt the feelings of (some one) The Prophet came with a divine mission to teach and reclaim the world, and he is entitled to the respect of all, even of those who do not consciously acknowledge his mission, for his mission works constantly like the forces of nature. In a minor degree the "Mothers of the Behevers" are also entitled to respect

3759. Respect or opposition may be shown overtly or in devious hidden ways. All good and evil are open before God, and He will take due account of everything,

3760. This refers back to the (lijāb (screen) portion of verse 53 above. The list of those before whom the Prophet's wives could appear informally without a screen is their fathers, sons, brothers, brothers' or sisters' sons, serving women, and household slaves or servents. Commentators include uncles (paternal and maternal) under the heading "fathers", "Their women" is held to mean all women who belonged to the Mushim community; other women were in the position of strangers. whom they received not so intimately, but with the formality of a screen as in the case of men, Compare with this list and the wording here the list and the wording in zxiv. 31, which applies to all Muslim women. In the list here, husbands and husbands' relatives are not necessary to be mentioned, as we are speaking of a single household, that of the central figure in Islam; nor men-servants nor children, as there were none. In the wording, note that for Muslim women generally, no screen or Hijab (Parda) is mentioned, but only a veil to cover the bosom, and modesty in dress. The screen was a special feature of honour for the Prophet's household, introduced about five or six years before his death.

3761. God and His angels honour and bless the holy Prophet as the greatest of men. We are asked to honour and bless him all the more because he took upon himself to suffer the sorrows and afflictions of this life in order to guide us to God's Mercy and the highest inner Life,

(٣٣) سودة الاحزاب سُمَّا الَّذِيرَ عَلَمَكُواْ

O ye that believe! Send ye blessings on him, And salute him With all respect.

- 57. Those who annoy ""e God and His Apostle—God has cursed them In this world and In the Hereafter, And has prepared for them A humiliating Punishment
- 58. And those who annoy
  Believing men and women
  Undeservedly, bear
  (on themselves) \*\*\*
  A calumny and a glaring sin.

## SECTION 8.

59. Prophet | Tell
Thy wives and daughters,
And the believing women,
That they should cast
Their outer garments over
Their persons (when abroad):
That is most convenient,
That they should be known,
That they should be known,
That

تَايِّتِ الْذِينَ الْمُنُواْ سَاوُا عَلَهُ وَسَلِمُ وَاسْتِلِمَا اللَّهِ الْلَّذِينَ فِوْ ذَوْ اللَّهُ اللَّهِ الْمُنَّدِّ الْلَّهِ اللَّهُ الْمُنَّذِينَ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلِمُ اللْمُلْمُ اللْمُلْمُلِمُ اللْمُلْمُ اللْمُلِمِلْمُ اللْمُلِمُ اللْمُلْمُلِمُ اللْمُ

۞يَا يُهَاالنَّيِّيُ قُالِلْأَوْلِهِكَ وَبَسَالِكَ وَيِسَآءِالْوُمِيهِينَ يُدِينَ عَلَيْهِنَ مِنهَالَهِدِيهِنَ الْلِهَاذَكَ الْهُجُونَ مِنهَالَهِدِيهِنَ اللّهَاذَكَ الْهُجُونَ

3762, Cf. n. 3758 above.

3765. Cf. iv. 112. In that passage we were told that any one who was himself guilty but accused an innecent man of his guilt, was obviously placing himself in double jeopardy; first, for his own original guilt, and secondly for the guilt of a false accusation. Here we take two classes of men instead of two individuals. The men and women of faith (if they deserve the name) and doing all they can to serve God and humanity. If they are insulted, hurt, or annoyed by those whose sins they denounce, the latter suffer the penalties of a double guilt, vie., their sins to start with, and the insults or injuries they offer to those who correct them. Instead of resenting the preaching of Truth, they should welcome it and profit by it.

3764. This is for all Muslim women, those of the Prophet's household, as well as the others. The times were those of insecurity (see next verse) and they were asked to cover themselves with outer garments when walking abroad. It was never contemplated that they should be confined to their houses like prisoners.

3765. Jilbāb, plural Jalābtb: an outer garment: a long gown covering the whole body, or a cloak covering the neck and bosom.

3766. The object was not to restrict the liberty of women, but to protect them from harm and molestation under the conditions then existing in Medina. In the East and in the West a distinctive public dress of some sort or another has always been a badge of honour or distinction, both among men and women. This can be traced back to the earliest civilisations. Assyrian Lawinits palmiest days (say, 7th century B.C.), enjoined the veiling of married women and forbade the veiling of slaves and women of ill fame: see Cambridge Ancient History, III, 107.

(As such) and not molested. And God is Oft-Forgiving, 3767 Most Merciful.

- 60. Truly, if the Hypocrites,
  And those in whose hearts
  Is a disease, and those who
  Stir up sedition in the City, sies
  Desist not, We shall certainly
  Stir thee up against them:
  Then will they not be
  Able to stay in it
  As thy neighbours
  For any length of time:
- 61. They shall have a curse step On them: wherever they Are found, they shall be Seized and slain, (Without mercy).
- 62. (Such was) the practice (Approved) of God among those with Who lived aforetime: No change wilt thou find In the practice (approved) Of God.

٥ سُنَةَ اللهَ فِ الذِيرَ عَلَوْا مِن فِسَلَّ وَلَنْ نَفِيدَ لِلسُنَا وَاللَّهِ تَبْدِيدًا

3767. This rule was not absolute: if for any reason it could not be observed, "God is Oft-Returning, Most Merciful".

3768 It was necessary to put down all kinds of unseemly conduct in the Prophet's City. And here is the warning in the plainest terms. And the warning had its effect. The "Hypocrites" were men who pretended to be in Islam but whose manners and morals were anti-Islamic. Those "with diseased hearts" may have been the ones that molested innocent women. "Those who surred up sedition" put false rumours in circulation to excite the crowd. Alast we must ask ourselves the question: "Are these conditions present among us to-day?"

3769. They will be deprived of the blessing and guidance of God. They sought to cause disorder. In God's world—moral as well as material; but they will themselves be destroyed. Those who become outlaws, rebels against the Law, will themselves be destroyed by the Law. Capital punishment is the only adequate punishment for treason and crimes of sustained concerted violence—for the protection of the hearths and homes of indocent citizens and the honour of their women.

3770. The Jewish law was much more severe; see notes 3703 and 3704 to xxxiii, 26. That seventy is mitigated in Islam. But it is a universal principle that any element which deliberately refuses to obey law and aggressively tries to subvert all order in society, secretly and openly, must be effectively suppressed, for the preservation of the life and health of the general community.

63. Men ask thee concerning
The Hour: say, "The
knowledge \*\*\*
Thereof is with God (alone)":
And what will make thee
Understand?—perchance
The Hour is nigh!

- 64. Verily God has cursed The Unbelievers and prepared For them a Blazing Fire,—
- 65. To dwell therein for ever: No protector will they find, Nor helper.
- 66. The Day that their faces
  Will be turned upside down 2018
  In the Fire, they will say:
  "Woe to us! would that
  We had obeyed God
  And obeyed the Apostle!"
- 67. And they would say: "Our Lord! We obeyed Our chiefs and our great ones, And they misled us As to the (right) path.
- 68. "Our Lord! Give them Double Penalty \*\*\*\* And curse them With a very great Curse!"

٥ تشكاراً لنّارُ عَن النَّاعَةُ قُولُ إِنَّا عَلَمُا ١٤٤١ المائية المرابعة المائية المائية

3771, Cf. vii. 187 and n. 1159, where the idea is further explained. The knowledge of the Final Hout is with God alone. The fact of its coming is certain; the exact time when it will come has not been revealed. If it were, it would disturb our thoughts and life. "Heavy were its burden through the heavens and the earth." But at any given moment it cannot be far distant. In theological language, each individual's death is a Final Hour, a Cyfamal Supra's Lesser Day of Judgment). In that sense it is not the same for all individuals, and is certainly always near. "In the midst of life we are in death", as the Anglican Prayer-Book says in its Burial Service.

3772. The face is the expression of their Personality, their Self; and turning upside down is a sign of degradation and ignominy. When the Retribution comes, the evit ones will be humilated, and they will wish that they had followed right guidance when they had the chance. They will then fall to accusing their leaders who misled them. But they forget their own personal responsibility.

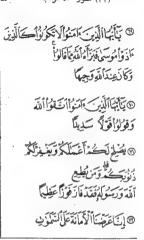
<sup>3773.</sup> Cf. xxv 69 and n. 3129, and xi. 20 and n. 1515. The double Penalty invoked will be because (1) they went wrong themselves and (2) they misled others.

SECTION 9.

70. O ye who believe! Fear God, and (always) say A word directed to the Right: 3775

71. That He may make
Your conduct whole and sound
And forgive you your sins:
He that obeys God
And His Apostle, has already
Attained the highest
Achievement.\*\*\*\*

72. Me did indeed offer
The Trust 3777 to the Heavens



3714, The people of Moses often vexed him and rebelled against him and against God's Law. Here the reference seems to be to Num, xii. 1-13. It is there said that Moses's own sister Mirman and his brother Aaron spoke against Moses because Moses had married an Ethiopian woman. God cleared Moses of the charge of having done anything wrong: "My servant Moses is not so, who is faithful in all mine house." Mirman was afflied with leproy for seven days as a punishment, after which she was forgiven, as also was Aaron. This is the Old Testament story. The holy Prophet was also attacked because of his marriage with Zainab but Jahsh, but not by his own circle; his motives were of the highest and were completely vindicated as we have seen above,

3775. We must not only speak the truth as far as we know it, but we must always-try to hit the right point; i.e., we must not speak unseasonably, and when we do speak, we must not beat about the bush, but go straight to that which is right, in deed as well as in word. Then God will make our conduct right and cure any defects that there may be in our knowledge and character. With our endeavour directed straight to the goal, we shall be forgiven our errors, shortcomings, faults, and sins of the past,

3776. This is salvation, the attainment of our real spiritual desire or ambition, as we are on the highway to nearness to God.

377. The Trust is something given to a person, over which he has a power of disposition; he is expected to use it as directed or expected, but he has the power to use it otherwise. There is no trust if the truste has no power, and the trust implies that the giver of the trust believes and expects that the trustee would use it according to the wish of the creator of the trust, and not otherwise.

S. XXXIII. 72.)

1130

(٣٣) سورة الاحزاب

And the Earth
And the Mountains;
But they refused 2079
To undertake it, 2000
Being afraid thereof:
But man undertook it;
He was indeed unjust 2000
And foolish;—

نَالْأَنْضَ وَالْحِبَالِ فَأَيْرَكَ أَن يَحْمِلْنَهَا وَالْفَفَقُ نَيْبُ الْوَحَلَمَا ٱلْإِنسَانُ إِنْهُكَانَ طَلَوْمًا تَعْمُولُا

3778. What is the meaning of the offer of the Trust to the Heavens, the Earth, and the Mountains? C.I. Itx. 21, where the hepothetical sending down of the Quran to the Mountains is mentioned, and it is mentioned that such Parables are put forth in order to aid men to reflection. We may therefore take the Mountains, the Earth, and the Heavens as symbolical. The mountains stand for firmness and stability: they have been created for this quality, and they are always true to that quality. An earthquake or a volcano has to do with moments within the earth's crust: it has nothing to do with the Mountain's will. In fact it has no free-will of any kind: there is no question of any Trust here. If we take the Earth as a whole, as a part of the solar system or a compendium of the terrestrial Nature we see around us, it obeys the fixed laws of God, and there is no Will or Trust. If we take the Heavens either as celestial space, or as symbolical of the Angels, they absolutely obey God's Will and law: they have no will of their own.

3779. The Heavens, the Earth, and the Mountains, i.e., other creatures of God, besides man, refused to undertake a Trust or a responsibility, and may be imagined as happy without a choice of good or evil being given through their will. In saying that they refused, we imply a will, but we limit it by the statement that they did not undertake to be given a choice between good and evil. They preferred to submit their will entirely to God's Will, which is All-Wise and Perfect, and which would give them far more happiness than a faculty of choice, with their imperfect knowledge, Man was too audacious and ignorant to realise this, and the result has been that man as a rehasheen disrupted: the evil ones have betrayed the Trust and brought Punishment on themselves, though the good have been able to rise far above other Creation, to be the mugarrabin, the nearest node; i.v.l. I and Ivi. 88. What can be higher than this for any creature?

It follows incidentally from this that the Heavens and the Earth were created before man was created, and this is in accordance with what we know of the physical world in science: man came on the scene at a comparatively late stage.

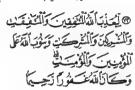
370. Hamsle: to undertake, bear, carry (the Trust or responsibility), to be equal to it. This is the ordinary meaning, and the majority of Commentator construe so. But some understand it to mean "to carry away, run away with, to embezzle (the thing entrusted); hence to be false to the Trust, to betray the Trust." In that case the sense of verses 72-73 would be: "God offered the Trust to other creatures, but hat case the sense of verses 27-73 would be: "God offered the Trust to other creatures, but they refused, lest they should betray it, being afraid from that point of view: but man was less fair to himself: in his ignorance he accepted and betrayed the Trust, with the result that some of his race became Hypogrates and Unbelievers and were punished, though others were faithful to the Trust and received God's Mercy." The resulting conclusion is the same under both interpretations.

3781, See ii. 30.34 and notes. God intended a very high destiny for man, and placed him in his uncorrupted state even above the angels, but in his corruption he made himself even lower than the beasts. What was it that made man so high and noble? The differentiating quality which God gave man was that God breathed something of His own spirit into man (xxxii. 3; xx. 29 and n. 1966; and other passages.) This meant that man was given a limited choice of good and evil, and that he was made capable of Forbearance, Love, and Mercy. And in himself man summed up God's great world: man is in himself a microsom.

3782. That man should undertake the God-like attributes (in however small a degree) of Will, Forbearance, Love, and Mercy, brought him nearer to God than was possible for any other creature of God. This was part of God's Will and Plan, but little did man realise then what a tremendous task he was undertaking or question himself whether he would be equal to it. Zaiām (translated "unjust") and Jakal (ignorant) are both in the Arabic intensive form; as much asto say, "man signally failed to measure his own powers or his own knowledge". But God's Grace came to his assistance. Where man did his best, he won through by God's Grace, even though man's Best was but a poor God.

How did man generically undertake this great Responsibility, which made him Vicegerent of God (ii. 30)? Here comes in the mystic doctrine of a Covenant, express or implied, between God and Humanity. See vii. 172-73 and notes 1146-88, also v. 1 and n. 682. A Covenant (Mthaq) necessarily implies Trust, and its breach necessarily implies Ponishment.

73. (With the result (that God has to punish \*\*\*\*)
The Hypocrites, men and women, And the Unbelievers, men
And women, and God turns
In Mercy to the Believers, \*\*\*\*
Men and women: for God
Is Oft-Foreiving. Most Merciful.





<sup>3783.</sup> Man's generic Covenant, which flowed from his exercising the option given him, choosing Will, Porbearance, Love, and Mercy, made it necessary that breach of it should carry it soo punishment. Breach of it is hence isased under two heads; those who betray their Trust act either as Hypocrites or as Unbelievers. Hypocrites are those who profess Faith but bring not forth the fruits of Faith. Unbelievers are those who openly defy Faith, and from whom therefore no fruits of Faith are to be expected.

<sup>3784.</sup> Those who remain firm to their Faith and their Covenant (see notes 3781-82) will receive the aid of God's Grace; their faults and weaknesses will be cured; and they will be made worthy of their exalted Destiny. For God is Oft-Returning and Most Merciful.

So ends a S0ra which deals with the greatest complications and misunderstandings in our throbbing life here below, and points upwards to the Great Achievement, the highest Salvation.

#### INTRODUCTION TO STRA XXXIV (Saba).

Now we begin a series of six Sūras, S. xxxiv. to S. xxxix, which recapitulate some of the features of the spiritual world. This Sūra leads off with emphasis on God's Mercy and Power and Turth. Then (in S. xxxv.) we are told how angels manifest the Power of God, and how different is Good from Evil and Truth from Falsehood. S. xxxvii. is devoted to the holy Prophet and the Qur-an that came through him. In S. xxxviii. the emphasis is on the snares of the Evil One; in S. xxxviii., on the conquest of evil by wisdom and power as in the case of David and Solomon, and by Patience and Constancy as in the case of Job; and in S. xxxix. on the Final Judgment, which will sort out Faith from Unfaith and give to each its due.

The chronology has here no significance. This Sara belongs to the early Meccan period.

Summary.—No Good or Truth is ever lost: Human Power and Prosperity are fleeting; but God's Power and Justice endure, and will enforce personal responsibility on man on the Last Day (xxxiv. 1-30, and C, 190).

Faith and Unfaith will eventually find their true places and true values; Falsehood has no power: Truth is with God (xxxiv. 31-54, and C. 191).

C. 190.—God's Mercy and Power endure for ever:
(xxxiv. 1-30.) Man should understand and not resist
God's Revelation. Human wisdom and Power,
As given to David, were only for establishing
Righteousness. Human glory, like Solomon's,
Rested on slender foundations. Saba
But enjoyed her fair and prosperous state
As long as she obeyed the Law
Of God, but perished for unrighteousness.
Learn, then, that the Mercy and Power, Wisdom
And Justice, of God are beyond all comparison.
Do right and prepare for the Final Day.

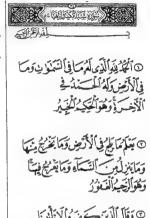
Sura XXXIV

Sabā, or the City of Sabā (see verse 15).

In the name of God, Most Gracious, Most Merciful.

- I. Praise be to God, mes
  To Whom belong all things
  In the heavens and on earth:
  To Him be Praise
  In the Hereafter:
  And He is Full of Wisdom,
  Acquainted with all things.
- 2. He knows all that goes \*\*\*\*\*
  Into the earth, and all that
  Comes out thereof; all that
  Comes down from the sky \*\*\*\*
  And all that ascends thereto
  And He is the Most Merciful,
  The Oft-Forgiving.

# 3. The Unbelievers say, \*\*\*\* "Never to us will come



3785. The declaration of God's Praise has much mystic meaning. All Creation declares His Praises, is, manifests His Mercy and Power, Goodness and Truth—all the sublime attributes summed up in His Most Beautiful Names (vii. 180 and xwi 110 and notes). For man, to contemplate these is in itself a Revelation. This sentiment opens five Sūras of the Qur-an evenly distributed, viz. i., vi., xwii., xxxiv., and xxxv. Here the point most emphasised is that His wisdom and mercy comprehend all things, extended in space or in time—here and everywhere, now and evermore.

3786. An ignorant man may think that water absorbed in the soil or seed so win beneath the sod is lost, but it replenishes numerous rills and streams, and feeds and sustains numerous roots and forms of life, and throws up all kinds of vegetable life. So with things that come out of the earth; who can count the myriad forms of herbs and trees that grow and perish, and yet sustain a continuous life for ages and ages? Yet these are symbolical of other things or entities beyond time or space, and beyond physical form. We see the birth and death of the animal part of man: when the is buried beneath the soil, the ignorant man thinks there is an end of him. But what counter stages still like before him for his inner and spiritual life? And so with the Platonic Porms of Things: Goodness, Virtue, Mercy, and the various functions of the souls. They are never lost, but go up to God,

3787. The vapours that rise from the earth and ascend to the sky descend again as rain and anow and as symbols of God's Mercy. So are the prayers of the devout and the call of those in agony for help and light, answered by the descent of mercy and guidance, help and light from the Throne of Majesty. The imagery indicated in the last note can be worked out to moral and spiritual forces, and they all centre in God. Do not forget that, just as there; is the element of Mercy, so there is an element of Justice and Punishment—in the physical forces as well as in the moral and spiritual forces, all centring in God.

3788. The last two verses prepared us to realise the position of Unbelievers in God's great Universe. They are the discord in the universal harmony of Prayer and Praise. Their existence is due to the grant of a limited free-will, the Trust which the Unbelievers have betrayed (see xxxiii, 72 and notes). But they must and will be eliminated: see verse 5 below. For there is nothing more certain in the world, physical, moral, and spiritual, than that every cause, great or small, must have its corresponding consequences.

S. xxxiv. 3-6.1

The Hour": sav. "Nav! But most surely By my Lord. 318 it will come Upon you :- by Him Who knows the unseen .-From Whom is not hidden The least little atom In the Heavens or on earth : Nor is there anything less Than that, or greater, but Is in the Record Perspicuous: 8790

- 4. That He may reward Those who believe and work Deeds of righteousness: for such Is Forgiveness and a Sustenance 3784 Most Generous."
- 5. But those who strive Against Our Signs, to frustrate 3005 Them.-for such will be A Penalty,-a Punishment Most humiliating.
- And those to whom area Knowledge has come see That the (Revelation) sent down To thee from thy Lord-That is the Truth. And that it guides

3789. The strongest emphasis and the most perfect assurance of certainty are indicated by reference to the authority of God Himself, the Ruler of the Day of Judgment.

3790. In the symbolical language of our own human experience, a record is more enduring than memory; in fact (if properly preserved) it is perpetual. If, further, it is expressed in clear language, without any obscurity, it can always be read with perfect precision and without any doubt whatever. Apply these qualities, free from human defects, to God's laws and decrees. They are unerring and enduring. Everything, great or small, will receive due recognition-a Reward for Good and a Punishment for Evil.

3791. "Sustenance": Spiritual in things spiritual, and physical in things physical. It implies not only the satisfaction of desire, but the provision of means for sustaining the ground won and for winning more ground in the march of progress.

379Z. Cf. xxii. 51. God's Plan cannot be frustrated. It is those who work against it, who will be eliminated and destroyed.

5793, Against the doubts and valu imaginings of the Ignorant is the certainty of knowledge of the Enlightened; that God reveals Himself, and that His Revelation is true, and leads to the Path of true Guidance. That Path is the Path of God, Who, in His infinite Love and Mercy, is Worthy

It is possible to connect this with the "Record Perspicuous" in verse 3 above: 'it is perspicuous..., for the Enlightened do see...'

To the Path of the Exalted (In Might), Worthy Of all praise.

- Mehe Unbelievers say (In ridicule): "Shall we Point out to you a marner That will tell you, When ye are all scattered To pieces in disintegration, That ye shall (then be Raised) in a New Creation?
- 8 "Has he invented a falsehood Against God, or has A spirit (seized) him?"—\$^905 Nay, it is those who Believe not in the Hereafter, That are in (real) Penalty, And in farthest Error.
- 9. See' they not what is Before them and behind them, Of the sky and the earth?<sup>3786</sup> If Wc wished, We could Cause the earth to swallow <sup>8797</sup> Them up, or cause a piece Of the sky to fall upon them.<sup>5788</sup> Verily in this is a Sign For every devotee that Turns to God (in repentance).

٥ تواللَّهُ تَنَكَّمُ رُواْ مَلْ تَدَلُّكُ مِّلَا رَجُلٍ يُنِيكُمُ لِوَا مُنْ مُنْ مُنْ مُلِكُمْ مُنَا لِمُنْ الْمُنْ لِلَّهِ مُنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مُنْ اللَّهِ مِنْ اللَّمِنَ اللَّهِ مِنْ الللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ الْمُنْ 
۞ٱڡؙڴؠٞۯٞۅؙٛٳڵٳؙڡٵؠٙۯ۬ٵٞڽ۬ۑڡڎۅؘڡٵ ڂڵڣۿ؞ؿڒؘٳڶۺٵؖۅٷڵٲۯٙڝ۬ٵڹ؞ٚۺٲڠٚؽڡٚ ؠۿؙٳڵڒٛڞؘڶۅٛۺؙۼڟۦۼڷؠؽڮڝۜٛٵؿڒؘٳڶۺؖٳۧ ٳڞٷۮڵڮڰڰ؞ٛڮڝڮڝڮڝ

3794. This is a taunt against the holy Prophet, and it is applicable to all who preach the doctrine of a Future Life. How is it possible, say the Unbelievers, that when a man's body is reduced to dust and scattered about, the man should rise again and become a new Creation? They add that such a preacher is inventing a deliberate falsehood or is demanted.

. 3795. The answer is: the Future Life is the truest of all Truths; so far is the man who teaches it from being demented, that it is those who deny it, that lack knowledge and are in real joopardy for their souls; for they persecute Truth and must not only suffer defeat, but go farther and farther from Realities and thus suffer the worst hallucination about the spiritual world.

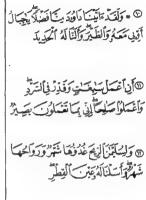
3796. The men who walk in spiritual darkness and laugh at a Hereafter, have but to observe the Power of God in the nature around them. He Who created the heavens and the earth and sustains them can surely make a new Creation! And the cosmuc Laws which are so just and inevitable should surely give them an idea of the inexorable justice that must redress all balance.

3797. Cf. xvi. 45, and n. 2071. Who are these puny creatures—sceptics that question the might and majesty of God?

3798. Cf. xxvi. 187. This was actually a challenge hurled at Shu'aib and a shower of ashes and cinders came from above and overwhelmed the challengers!

### SECTION 2.

- 10. Me e bestowed Grace aforetime
  On David from Ourselves: mo
  "O ye Mountains! sing ye
  Back the Praises of God
  With him! and ye birds
  (Also)! And We made
  The iron soft for him:—8000
- 11. (Commanding), "Make thou Coats of mail, balancing well sen; The rings of chain armour, And work ye righteousness; seos For be sure I see (Clearly) all that ye do."
- 12. And to Solomon (We Made) the Wind (obedient): 3008 Its early morning (stride) Was a month's (journey), And its evening (stride) Was a month's (journey); And We made a Font 5004 Of moliten brass to flow



3799. Cf. xxi. 79-80, and notes 2733-34. David had the gift of song and sacred music, and this is shown in his Psalms. All nature—hills and birds—sing and echo back the Praises of God.

3800. Iron or steel is hard stuff; but in the hands of a craftsman it becomes soft and pliable, and with can be made instruments for the defence of rightcousness. These, in the literal sense, are coats of mail, and defensive armour, and the manufacture of them is traditionally attributed to David. But, for warfare in the moral and spiritual world also, armour is required, and this can be made of some of the toughest and hardest facts of life.

3801. Coats of chain armour have to be made with cunning art, if the chains are to fit into each other and the whole garment is to be worn in comfort in flerce warfare.

380Z. Note the transition from the singular, " make them coats of mail", to the plural, " and work ye righteousness". The first is addressed to David, who was the artifacer of defensive armour; and the second is addressed to him and his whole people. He made the armour, but it was to be worn not only by him but all his warriors. But he and all his people were to be careful to see that they did not deviate from the paths of righteousness. Fighting is a dangerous weapon and may well degenerate (as it so often does) into mere violence. They were to see that this should not happen, and they were told that God was watching over them all with the personal solicitude implied in the singular pronoun "1".

3803. Cf. xxi. 81-82, n. 2736, and xxxviii. 36-38. See also xxvii 38-39. The winds are swift and can cover in a short morning's or evening's flight the distance which it takes a whole month to cover on foot or by bullock cart. In our own day, with air speeds of 400 miles and more per hour, this seems a moderate statement.

3804. In the Old Testament, II. Chronicles, Chapters iii, and iv, are described the various costly materials with which Solomon's Temple was built, and it was furnished with vessels, candle-sticks lamps, ceasers, etc. . "Solomon made all these vessels in great abundance: for the weight of the brass could not be found out" (II. Chronicles, iv, 18). "Also he made a molten sea of ten cubits from brint to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about" (II. Chronicles, iv, 2). The receptacle or "sea" or Font was made of molten brass; presumably it contained flowing water for washing with.

For him; and there were Jinns that worked in front son Of him, by the leave of his Lord, and if any Of them turned aside From Our command, We Made him taste Of the Penalty Of the Blazing Fire.

- 13. They worked for him
  As he desired, (making) Arches, 3000
  Images, Basons
  As large as Reservoirs,
  And (cooking) Cauldrons fixed
  (In their places): "Work ye, 3001
  Sons of David, with thanks!
  But few of My servants
  Are grateful!"
- 14. Mhen, when We decreed (Solomon's) death, nothing showed them

His death except a little 8008 Worm of the earth, which



3805. See xxvii 17, and n. 3257. The workers who are called Jinns were only rough workers, working "in front of Solomon", i.e., under his eyes and the supervision of his men. They should be distinguished from the skilled workers who worked heart and soul for the Temple, and who are addressed as the "Sons of David" in the next verse.

3806. Misröb (Plural Mešārrb), translated "arch", may be applied to any fine, elevated, spacious architectural structure. As the reference here is to the Temple of Solomon, the word "arches" is I think most appropriate. "Arches" would be structural Ornaments in the Temple. Images would be like the images of oxen and Cherubin mentioned in II. Chronicles, iv. 3 and in II. 4; the Basons (II. Chronicles iv. 23 were perhaps buge dishes round which many men could sit together and eat, according to ancient Eastern custom, while the cooking Cauldrons or Pots (II. Chronicles, iv. 16), were fixed in one place, being so large in capacity that they could not be moved about. Indian readers will get some idea of them from the huge cooking Dags, which they use in the 'Una at Ajnin' Sharif.

1807. The building of the Temple was a great event in Israelite history. The motto here give is "Work!"; for only hat would justify the maintenance of the Kingdom of David, which reached its zenith under Solomon. Without work, both literally, and figuratively for "righteous deeds", all that glory and power would be out of place, and it fell away in a few generations, with the decline of the moral spirit which was at its back.

3606. This allegory illustrates three points: (1) however great and glorious human power and grandeur may be, it is only for a time, and it may fade a way even before people know of its decline; (2) the most remarkable events may be brought to light, not by a flourish of trumpets, but by a humble individual, unknown and unseen, who works imperceptibly and undermines even so strong a thing as staff, on which a great rann may lean; (3) work done by men merely on the basis of brute strength or fear, as in the case of the Jinns, will not endure. This is brought up in strong contrast against the Power and Majesty of God, which will endure, which cannot be sapped, and which can only be fully appreciated by a training of the will and heart. In the same way, in David's story above, his mighty strength as a warrior (see ii. 231) and hi skill in making armour are only to be valued when used, as it was used, in the service of God, in ri; theous works (xxxiv.) the

Kept (slowly) gnawing away At his staff: so when he Fell down, the Jinns saw <sup>360</sup>-Plainly that if they had Known the unseen, they Would not have tarried In the humiliating Penalty (Of their Task),

- 15. PEhere was, for Saba, \*\*\*

  Aforetime, a Sign in their

  Home-land—two Gardens

  To the right and to the left.

  "Eat of the Sustenance (provided)

  By your Lord, and be grateful

  To Him: a territory fair and

  happy,

  And a Lord Oft-Forgiving! \*\*\*

  To Him their contents to the state of t
- 16. But they turned away
  (From God), and We sent
  Against them the flood 3012
  (Released) from the Dams. 8018

اَ كَلْ مِنْ الْمَدِّ الْمُدْتِ الْمُدِّ الْمُدِّ الْمُدِّ الْمُدِّ الْمُدْتِ الْمُدُّ الْمُدْتِ الْمُدُّ الْمُدُّ الْمُدْتِ الْمُدُّ الْمُدْتِ الْمُدُّ الْمُدْتِ الْمُدْتِ الْمُدْتِ الْمُدُّ الْمُدْتِ الْمُدْتِقِينَ الْمُدْتِقِينَ الْمُدْتِقِينَ الْمُدُودِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْمُؤْلِلْ اللْمُلِمُ اللَّهُ اللْمُؤْلِلْ اللْمُؤْلِلْ اللْمُؤْلِلْمُ اللْمُؤْلِلْمُؤْلِلْمُ اللْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِيلِمُ اللْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِلْمُؤْلِمُ اللْمُؤْلِمُ اللْمُؤْلِمُؤْلِمُ الْمُؤْلِمُ اللْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ اللْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ اللْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ الْمُؤْلِمُ اللْمُؤْلِم

3809. The Jinns looked upon their work as a Penalty, and so it became to them. The people who worked at the Temple of Solomon as the People of David worked and gloried in their work as a thanksquring to God, and their work became sanctified. The Jinns knew nothing of hidden secrets; they only saw the obvious, and had not even the significance of the little worm that slowly gnawed away Solomon's staff.

3810. This is the same city and territory in Yemen as is mentioned in xxvii. 22: see note there as to its location. There the phenod was the time of Solomon and Queen Bitqls. Here it is some entiuries later. It was still a happy and prosperious country, amply irrigated from the Maānb dam. Its roads or perhaps its canals, were skirted by gardens on both sides, right and left: at any given point you always saw two gardens. It produced fruit, spices, and frankincense, and got the name of Araby the Blest for that part of the country.

3811. The land was fair to look upon; the people happy and prosperous: and they enjoyed the blessings of God. Who is Gracious and does not punish small human faults or weaknesses.

39.12. Into that happy Garden of Eden in Arabia Felix (Araby the Blest came the insideus snake of Unfaith and Wongdoing. Perhaps the people became arrogant of their prosperity, or of their science, or of their skill in irrigation engineering, in respect of the wonderful works of the Dam which their ancestors had constructed. Perhaps they got broken up into rich and poor, privileged and unprivileged, high-caste and low-caste, disregarding the gifts and closing the opportunities given by God to all His creatures. Perhaps they broke the laws of the very Nature which fed and sustained them. The Nemesis came It may have come suddedly, or it may have come slowly. The pent-up waters of the eastern side of the Yemen highlands were collected in a high lake confined by the Dam of Mašin A mighty flood came; the dam burst, and it has never been repaired since. This was a spectacular crisis: it may have been preceded and followed by slow desiccation of the country.

3613. ""47m" "(""") Jama or Embankments) may have been a proper noun, or may simply mean the great earth-works lined with stone, which Tormed the Madrid dam, of which traces still exist. The French traveller T. J. Aronaud say the town and ruins of the Dam of Madrid to 1813, and described its gigantic works and its inscriptions: See Journal Assatique for January 1874: the account is in French. For a secondary account in English, see W. B. Harris, Journay Though Yeune, Edinburgh, 1893. The dam as measured by Arnaud was two miles long and 120 ft. high. The date of its destruction was somewhere about 120 AD, though some authorities put it much later.

(۳٤) سورة سيا

And We converted their two Garden (rows) into "gardens" Producing bitter fruit. And tamarisks, and some few (Stunted) Lote-trees.<sup>3814</sup>

17. That was the Requital
We gave them because
They ungratefully rejected
Faith: \*\*815\*

And never do We give (Such) requital except to such As are ungrateful rejecters.

18. Between them and the Cities \*\*sus\* On which We had poured Our blessings, We had placed Cities in prominent positions, And between them We had Appointed stages of journey In due proportion: "Travel therein, Secure, by night and by day."

 But they said: 3817 "Our Lord! Place longer distances وَبُدَالُهُ مِنْ الْمُعْرِضَةَ مِنْ عَبْدُ مِنْ وَالْمَالُكُمْ الْمُعْرِفِقَ الْمُعْرِفِقَ الْمُعْرِقَ الْمُعْرِقَ الْمُعْرِقِ الْمُعْمِ الْمُعْرِقِ 
@فقَالْوَّارَبَناكَبْطِيدْكِيْنَ

3814. The flourishing "Garden of Arabia" was converted into a waste. The lincious fruit trees became wild, or gave place to wild plants with bitter fruit. The feathery leaved tamarisk, which is only good for twigs and wattle-work, replaced the fragrant plants and flowers. Wild and sunned kinds of thorny bushes, like the wild Lote-tree, which were good for neither fruit nor shade, grew in place of the pomegranates, the date-palms, and the grape-vines. The lote-tiene belongs to the family Rhamnaceae, Zirzybhus Spina Christi, of which (it is supposed! Christ's crown of thorns was made, alled to the Zizybhus Jajuba, or ber tree of India. Wild, it is shrubby, thorny and useless. In cultivation it bears good fruit, and some shade, and can be thornless, thus becoming a symbol of heavenly bliss: ivi. 28

3815. Kafar; intensive form: "those who deliberately and continuously reject God and are

ungrateful for His Mercies, as shown by their constant wrong-doing.

J816. An instance is now given of the sort of covetousness on the part of the people of Sabla, which ruined their prosperity and trade and cut their own throats. The old Franklinethse route was the great Highway (imām mubīn xv. 79; sablī mugīm, xv. 76) between Arabin and Syria. Through Syria is connected with the great and flourishing Kingdoms of the Euphrates and Tigns valleys on the one hand and Egypt on the other, and with the great Roman Empire round the Mediterranean. At the other end, through the Vemen Coast, the road connected by sea transport, with India, Malaya, and China. The Vemen-Syria road was much frequented, and Madāin 58lib was one of the stations on that route, and alterwards on the Pigrim route: see Appendix IX to S xxiv, p.975. Syria was the land on which God "had poured His blessings", being a rich fertile country, where Abraham had lived: it includes the Holy Land of Palestine. The route was studded in the days of its prosperity with many stations (cities) close to each other, on which merchants could travel with ease and safety, "by night and by day". The close proximity of stations prevented the inroads of highwaymen.

3817. Said: in this and other places in the Qur-an, "language" is used for thought or deed. The Commentators call it the "language of actual facts" (zabān hāi) as opposed to the "language of words" (zabān hāi).

(٣٤) سورة سبأ

Between our journey-stages": \*\*\*\*\*
But they wronged themselves

(therein).

At length We made them As a tale (that is told), ""
And We dispersed them All in scattered fragments. Verily in this are Signs For every (soul that is)
Patiently constant and grateful.

- And on them did Satan Prove true his idea, <sup>sea</sup> And they followed him, all But a Party that believed.
- 21. But he had no authority
  Over them,—except that We
  Might test the man who set
  Believes in the Hereafter
  From him who is in doubt
  Concerning it: and thy Lord
  Doth watch over all things.

كَنْفَارِنَا وَظَلَكُوا أَنْفُسَهُ مُ فَتَكُلُنَا هُمْ اللهُ الله

3818. The covetous Sabā people, in order to get more profit from travellers' supplies by concentrating them on a few stations which they could monopolise, tended to choke off traffic and run in be big rade. Selfshhers often runs counter to true self interest, it is a historical fact that the great Yemen-Syria route in Arabia declined with the decline of Yemen. There were no doubt physical causes, but supreme above all were the moral causes, the grasping nature of the people, and their departure from the highest standards of rightheousness,

3819. The people of Sabä were given every chance. They had prosperity, skill, trade and commerce, and a healthy and beautiful country. They also had, apparently, great virtues, and is long as they remained true to their virtues, i.e., to the Law of God, they remained happy and contented. But when they became evoreous and selfish, and became jealous of other people's prosperity, instead of rejoicing in it, they fell from grace and declined. It may be that the climate changed, the rainfall became scannier, perhaps on account of the culturing down of hill forests; trade routes changed, on account of the people falling off in the virtues that make men popular; behind all the phisx cal causes was the root-cause, that they began to worship mammon, self, greed, or materialism. They fell into the snare of Satan. They gradually passed out of history, and became only a namein a story. Morat: it is only God's Mercy that can give true happiness or prosperity, and happiness or prosperity is only a snare unless used for the highest service of God and may

3820. Cf. xvii. 62. Satan out of arrogance had said, when he asked for respite from the Most High: "I will bring (Adam's) descendants under my sway, all but a few." This was now proved true on the Saba people. He had no power to force them. It was their own will that went wrong and put them into his power.

3821. Might lest: the word in the original is might know. It is not that God does not know all.
Why does He want to test? It is in order to help us subjectively, to train our will, to put us
elschittly the question. "Will you nobey God or other than God?" Cf. a. 467 to iii, 154.

## SECTION 3.

- 22. Say: "Call upon other (gods) ™2 Whom ye fancy, besides God: They have no power,— Not the weight of an atom,— In the heavens or on earth: 265 No (5×rt of) share have they Therein, nor is any of them A helper to God.
- 23. "No intercession can avail
  In His Presence, except for
  those these

For whom He has granted Permission. So far (is this The case) that, when terror Is removed from their hearts \*\*\*!- (At the Day of Judgment, then) Will they say, 'What is it That your Lord commanded?' \*\*austrue and just; and He is True and just; and He is The Most High, Most Great'.'

24. Say · " Who gives you ser" Sustenance, from the heavens



- 3822 Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck o prosperty, though they can do nothing of the kind.
- 38(3) The false gods have no power whatever either in treaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to God, even though God is Supreme, is both false and blasphemous. God is One and Supreme, without sharer, helper, or equal,
- 3824. C/ xx 109, n. 2034, where I have explained the two possible modes of interpretation. Each some is individually and personally responsible. And if there is any intercession, it can only be by God's gractions permission. For the Day of Judgment will be a terrible Day, or Day of Wish (Duss I read) according to the Latin hynn, when the purest souls will be stupehed at the manifestation of God's Power. See next most.
- 3825. "Their hearts": the pronoun "their" is referred to the angels nearest to God. Out the Day of Judgment there will be such an irresistible manifestation of Power that even they will be silent for a while, and will scarcely realise what is happening. They will question each other, and only thus will they regain their bearings. Or "their" may refer to those who seek intercession.
- 3826. In their mutual-questionings they will realise that God's Judgment, as always, is right and just. Dues this mean that no sort of intercession is required?
- 3827. There are six propositions introduced here with the word "Say", at verses 22, 24, 25, 26, 27, and 30. They clearly explain the doctrine of Unity (verse 22), the Mercy of God (verse 24), man; Personal Responsibility (verse 25), the Final Justice of God (verse 26), God's Power and Wisdom (verse 27), and the linevitability of the Judgment, by which true values will be restored (verse 20).

And the earth?" Say:
"It is God; and certain it is
That either we or ye see
Are on right guidance
Or in manifest error!"

- 25. Say: "Ye shall not be Questioned as to our sins, 482" Nor shall we be questioned As to what ye do."
- 26. Say: "Our Lord will gather us Together and will in the end Decide the matter between us (And you) in truth and justice: \*\*\*\* And He is the One to decide, The One Who knows all."
- 27. Say: "Show me those whom Ye have joined with Him As partners: by no means (Can ye). Nay, He is God, sair The Exalted in Power, The Wise."
- 28. We have not sent thee
  But as a universal (Messenger) 3803

وَالْأَرْضِرُ فُولِ اللَّهُ وَالْمَا أَوْلِيَا الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّم الْمُؤْمِنُ الشَّكُونَ عَمَّا أَجْرَمُنَ وَلَائْتُكُو عَمَا تَعْمُونَ فَالْمُجْمَعُ مِنْ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِيمُ وَالْمُؤْمِنُ وَهُوا لَقَتَ الْمُعْلِمُهُمُ الْمُعَلِيمُ الْمُعَلِيمُ الْمُعَلِيمُ الْمُعَلِيمُ الْمُعَلِيمُ كَاذِّمْ الْمُواللَّهُ الْمُعِيمُ الْمُعَلِيمُ الْمُعْلِمُ الْمُعَلِيمُ الْمُعَلِمُ الْمُعْلِمُ الْمُعَلِمُ الْمُعْلِمُ الْمُعَلِمُ الْمُعْلِمُ اللّهُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ اللّهُ الْمُعْلِمُ اللّهُ الْمُعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمِعْلِمُ الْمُعْلِمُ الْمُعْلِمُ

مَنْ أَنْ كُلُكُ لِهُ كُلُّ كُلُّ لِهِ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِ

3828. Right and Wrong, Good and Evil, are incompatible, one with another. In this matter we can make no compromise. It is true that in men there may be various degrees of good or evil mixed together, and we have to tolerate men as our fellow-creatures, with all their faults and shortcomings. But this does not mean that we can worship God and Mammon together. Wrong is the negation of Right as light is of darkness. Though there may be apparently varying depths of darkness, this is only due to the imperfection of our vision; it is varying strengths of light as perceived by our relative powers of sight. So we may preceive the Light of God in varying degrees according to our spiritual vision. But in simple questions of Right or Wrong, we are faced by the Categorical Immerative.

3879 Therefore do not persecute us, or bring personal animus to bear on us. We must do our duty in declaring the universal Message, which is for you as much as for us.

3830 Human controversies are vain and inconclusive. If you put your trust in God and we put our trust in God, we belong to one Brotherhood, and we shall see the perfect Truth finally when the Time comes.

3831 Wisdom and Power only belong to God. If you put your trust in other things, they will fail you, because they do not exist—as objects of win-hip. All else that you set your hearts upon will and must fail you, because they cannot in any wize be brought into rivalry with God.

383. God's Revelation, through the "by Prophet, was not meant for one family ortible, one face or set of people. It was meant for all mankind, to whom, if they turn to Cof, it is a Message of the glad tidings of His Mercy, and if they do not jurn to hop, it is a warming against on and the inevitable Pointshment. That the Pointshment does not come immediately as far as they proceed is no reason for doubling it. It has been declared in clear and unequivocal terms, and nothing can be mote certain. Why delay? Why ask carping questions? Why not profit by the Message, turn to God in repentance, and bring forth the Iruits of nightousness?

[ S. XXXIV. 28-31.

C. 191.1

1143

(٣٤) سورة سيأ

To men, giving them Glad tidings, and warning them (Against sin), but most men Understand not.

- 29. They say: "When will this Promise (come to pass) If ye are telling the truth?"
- 30. Say: "The appointment to you Is for a Day, which ye Cannot put back for an hour \*\*\*
  Nor put forward."

لِنَتَ اِسْ اَشِهِ رِّا ُ وَيَغِيرًا وَلَكِ َنَّ أَكْثَرَ الْتَ اِسْ لَا يَعْلُونَ © وَيَعْوُلُونَ مَنَّ هُلَا الْوَعْدُ إِن كُنْدُوْسُلِدِ فِيْن © قُل الْكُرِيْسِ ادْ يُؤْمِلُ الشَّسِيِّةُ رُونَ عَنْهُ التَّذَيْرُ وَلَا تَشْرِيْرُونَ عَنْهُ

C. 191.—Unfaith has no stable foundations to rest on:
(xxxiv 31-54) Misleaders and misled will all be responsible
For their deeds. True values are not to be judged
By the seeming good of this Life: true Good
Will come to its own in the End, however
Derided and scorned in the period of Trial.
Revelation and the Mission of the men of God
Will stand every test. God's Truth will endure,
While Falsehood will perish, and its votaries find
The doo of Repentance closed in the End.

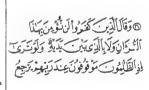
#### SECTION 4.

31. Mehe Unbelievers say:

"We shall neither believe
In this scripture nor in (any)
That (came) before it:

Couldst thou but see when
The wrong-doers will be made
To stand before their Lord,
Throwing back the word

(of blame) 384



3833. When that Day actually arrives, your period of probation will have passed. It will be too late. Now is the time for action and spiritual profit.

1831. To the Pagans all scriptures are taboo, whether it be the Qurān or any Revelation that came hefore it. The people of the Book despised the Pagans, but in their arrogant assumption of superiority, prevented them, by their example, form accepting the latest and most universal Scripture when it came in the form of the Qurān. This relative position, of men who fancy themselves on their knowledge, and men whom they despise but exploit and mislead, always exists on this earth I have mentioned the people of the Book and the Pagan Arabs merely by way of illustration.

3833. One dishelief is as bad as another. Their is little to choose between them. But when the final account will be taken, there will be mutual recriminations between the che and the other.

On one another! Those who Had been despised will say To the arrogant ones: \*\*\*
"Had it not been for you, We should certainly Have been believers!"

- 32. The arrogant ones will say
  To those who had been despised:
  "Was it we who kept you
  Back from Guidance after
  It reached you? Nay, rather,
  It was ye who transgressed." san
- 33. Those who had been despised Will say to the arrogant ones: "Nay! it was a plot by (Of yours) by day and by night: "\*\*
  Behold! ye (constantly) ordered us To be ungrateful to God And to attribute equals to Him!" "\*\*

They will declare (their)
repentance which when they see the Penalty:
We shall put vokes

مِعَضُكُمُ إِلَّا مَعْضِ الْفَوَلَ عِنْوَالَكَ يَنَ اسْتَضْفِ فَوْلِلَا بَ اسْتَكْبَرُوالُولَّ اَنْتُهُ الْسُخَامُ فَوْمِينَ هَا لَا الْإِيَّا اسْتَكْبَرُولِللَّا بِ اسْتَضْفِ فَوَا الْفَكُرُولِ اللَّهِ مِنَ الْسُنْصَفِي فَوْلِ اللَّهِ بِينَ اسْتَكْبُرُوا اللَّهِ مَنَ اسْتُصَفِّعِ فَوْلِ اللَّهِ بِينَ اسْتَكْبُرُوا اللَّهِ مَنَ اسْتُصَفِّعِ فَوْلِ اللَّهِ بِينَ اسْتَكْبُرُوا اللَّهِ مِنَ اسْتُصَفِّعِ فَوْلِ اللَّهِ بِينَ السَّكُمُرُوا اللَّهِ مَنْ السَّمْوَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهُ الْمُؤْلِلَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُولُ الْمُؤْلِقُ ا

3836 The Pagans will naturally say to the people of the Book: "You misled us; you had previous Revelations, and you should have known how God sent His Messengers; had it not been for your bad cample, we should have received God's Revelation and become Believers." Or the humble followers will say this to their leaders, or those less gifted will say to those by whom they were misled and exploited. The dichotomy is between such as pretentiously held their heads high in the world and auch as they profited by but held in contention.

3837. In the mutual reproaches between the misleaders and the misled ones, there will be a grain of truth on both sides, and yet both were guilty in not realising their own personal responsibility.

3838. The more intelligent ones who exploit the weaker ones are constantly plotting night and day to keep the latter ignorant and under their thumb. They show them the ways of Evil, because by that means they are more in their power,

889. It all men worshipped the true God, and none but Him, they could not on the one hand be trampled upon, and on the other hand they could not be unjust. It is in the worship of false ideals or false gods that alluring structures of fraud and injustice are built up.

380. Cf. x 54, and n. 1445. All these mutual recruminations would be swallowed up in the general realisation of the Triph by both sides in the Hereafter. They would be prepared openly to declare their repentance, but it would be too late. The voke of slavery to Evil will be on their necks. God's justice put it there but what else could it do? Thoir own sins will cry out against them and hold them under their vokes.

On the necks of the Unbelievers: It would only be a requital For their (ill) Deeds.

34. Rever did We send
A Warner to a population,
But the wealthy ones among
them
Said: "We believe not
La the Macagal with which

Said: "We believe not In the (Message) with which Ye have been sent."

- 35. They said: "We have more In wealth and in sons, 3842 And we cannot be punished."
- 36. Say: "Verily my Lord enlarges And restricts the Provision 2845 To whom He pleases, but Most men understand not."

## SECTION 5.

3841. Whenever the Message of God comes, the vested interests range themselves against it, Worldly power has made them arrogant; worldly pleasures have deadened their sensibility to Truth. They reject the Message because it attacks their false position.

3842. Their arrogance is openly based on their worldly power and position, their family influence, and he strength of their man-power. Turn back again to the contrast drawn between the arrogant ones and those whom they despised, in verses 31-33.

1843, Provision (or Sustenance): good things of all kinds in this life, material goods as well as power, opportunities, influence, mental gifts, etc. These do not necessarily all go to the good, nor is their dental to be interpreted to ment that it is a withdrawal of Goo's favour. Very often the contrary is the case. Their distribution is in accordance with the Universal Plan and Purpose, which is all-wise and all-good. But ignorant people cannot understand this.

3844. The true test of progress in spiritual life is to be measured by other things than material wealth and influence. What we have to ask ourselves is: are we the least bit nearer to God?

3645. Cf. xxx. 39. All worldly good is but a shadow that will pass away. Its intrinsic and eternal value is small. But those who work righteousness in Faith are on the true path of self-development. The reward they will get will be infinitely more than their merits entitle them to. For they will partake of the boundless Bounties of God.

## S. XXXIV. 37-41.]

For their deeds, while Secure they (reside) In the dwellings on high! 8846

- Those who strive against Our Signs, to frustrate them, Serr Will be given over Into Punishment.
- 39. Say: "Verily my Lord enlarges
  And restricts the Sustenance with
  To such of His servants
  As He pleases: and nothing
  Do ye spend in the least
  (In His Cause) but He
  Replaces it: for He is 1840
  The Best of those who
  Grant Sustenance
- 40. One Day He will
  Gather them all together,
  And say to the angels,
  "Was it you that these
  Men used to worship?"
- 41. They will say, "Glory to Thee!
  Our (tie) is with Thee—
  As Protector \*\* not with them.
  Nay, but they worshipped

3846. Their happiness will not only be great in quantity ("multiplied"), but it will be of a specially sublime quality ("dwellings on high"), and it will endure without any chance of its loss or diminution ("secure they reade").

3847. Cf. XXXIV. 5, where the argument was urged that human efforts to defeat God's Plan will only bring humiliation to those who indulge in them. Here the argument is rounded off by the statement that such efforts, besides their failure, will land them in an abyss of punishment contrasted with the "dwellings on high" of the blessed ones.

3848. Cf. xxxiv, 35 above, and n. 3843.

3849. Even in the seeming inequality of distribution of the good things of life, God has a wise americally purpose; for nothing arises by chance. He is the best to give us, now and evermore, just those things which subserve our real needs and advance our inner development.

3850 Here we have the case of the worship of angels or supposed Powers of God, or supposed beneficent spirits that men turn to instead of worshipping the true God. In fact these are mere names to the false worshippers. It is not the Good that they worship but the Evil, which leads them satray.

3851. Wall in Arabic may mean Friend either in the sense of Protector and Benefactor or in the sense of the Beloved. The tie of benevolence, confidence, and friendship is implied, either active or passive. The angels first proclaim their dependence on God and their need of His protection, and then disclaim any idea of their having protected or encouraged the false worshippers to worship beings other than God. They go further, and suggest that when men pretended to worship angels, they worshipped, not angels, but Jinns. See next note.

The Jinns: see most of them

- 42. So on that Day
  No power shall they have
  Over each other, for profit
  Or harm: and We shall
  Say to the wrong-doers,
  "Taste ye the Penalty
  Of the Fire,—the which
  Ye were wont to deny!"
- 43. AM hen Our Clear Signs
  Are rehearsed to them,
  They say, "This is only
  A man who wishes
  To hinder you from the (worship) have
  Which your fathers practised."
  And they say, "This is
  Only a falsehood invented!"
  And the Unbelievers say
  Of the Truth when it comes
  To them, "This is nothing
  But evident magic!"
- 44. But We had not given
  Them Books which they could
  Study, nor sent apostles sess
  To them before thee
  As Warners.

الْمِنْ كَانْهُمْ مِنْهُ مُؤْمِنُونَ ۞ الْمُؤْرِّلَا يَلِكُ بَسْمَنْكُمْ لِبَضِ أَمْنَا وَلَاضَرًا وَتَعُوكُ لِلَّذِينَ طَلُواْ ذُوْفُاً عَنَابَالْنَارِ الْمَعْكُ مُنْدُمِ الْكُذِيونَ

۞ۊڸۣڎؘٲ مُثَلَّىٰ عَلَيْهِمْ الْمِلْثُنَا بَيِنَدُتِ قَالُواْ مَاهُلَاً إِلَا لِمُكِنِّ لِمِيلًا لِيَسُنِّدُكُمْ مَّحَاكَ الْ مِشْهُدُهُ الْآفُكُمْ وَقَالُواْ مَاهُلَا الْإِلَا إِنْكُ مُمْذَرًى وَقَالُالْدِيرَكَ هَنَرُوا لِلْوَيْ لِنَاجَاءُهُرْ إِنْ هَلَاّ الْإِلَامِنْ لِثَيْهِ لِنُ

۞ۅؘمٓآءَ التَّسَانُهُ فِي خَصْنُ يَدْرُنُونَهَا وَمَاۤ ٱرْسَانَآ اِلْتَهِيْهِ تَبَلَكَ مِن أَذِيرٍ

3852. Jinus: see vi. 100 and ii. 929. The false worshippers prefended to worship the bright and radiant angels of good, but in reality worshipped the dark and hidden forces of evil,—the devils hidden within themselves or in the life around them. They trusted and beheved in such forces of evil, although such forces of evil had reality no power.

3853. The supposed "rivals" of God—the false things whereon men set their hopes and fears—will have no power whatever when true values are restored; and the Fire—the Penalty—which they doubted or derided, will become the dominating real thing in their experience.

3814. Apart from the worship of Evil in the giuse of the Powers of Light, there is another form of false worship, which depends on ancestral tradition. "Why "it is said "should we not do as our fathers did." They reject a new apostle of Truth simply because his teaching does not agree with the ways of their ancestors. The answer to this is given in verse 45 below. But meanwhile the rejectors objection to new Truth is stated in three forms; (1) our ancestors knew nothing of this; (2) the story of inspiration is false; it is merely an invention; we do not believe in inspiration; (3) when in some particular points, the new Truth loss work wonders in merels hearts, they account for it by saving it is magic. The third objection is merely traditional. What is magic? If it was merely deeption, surely the Truth has proved itself to be above deception. The second objection is answered by the fact that the Apostle who comes with new spiritual Truth is acknowledged to be truthful in other relations of life; why should he be false where his preaching brings him no gain but much sorrow and persecution? For the ancestral objection seen next note.

3855. The ancestors (as in the case of the Arabs of the Times of Ignorance) had received no revelation of the clear kind which on apostle and a Book bring them. This is a reason for welcoming, not for rejecting, new Touth

45. And their predecessors rejected (The Truth); these have Not received a tenth Of what We had granted To those: yet when they rejected My apostles, how (terrible) Was My rejection (of them)!

#### SECTION 6.

- 46. Fay: "I do admonish you
  On one point: that ye
  Do stand up before God,—
  (It may be) in pairs, ""
  Or (it may be) singly,—
  And reflect (within yourselves):
  Your Companion is not ""
  Possessed: he is no less
  Than a Warner to you,
  In face of a terrible
  Penalty."
- 47. Say: "No reward do I
  Ask of you: it is (all)
  In your interest: my reward seed
  Is only due from God;
  And He is Witness
  To all things."
- 48. Say: "Verily my Lord Doth cast the (mantle

۞ قُلْ إِنَّ رَبِّي مَقْذِفُ

3856. Passing to Peoples before the immediate ancestors, the People of the Book, or the People of Sabā and the "Ad and Thambd, had received favours and gifts, power and wealth, ten times more than were enjoyed by the Pagan Quraish. Yet when they turned away from God's Truth, God turned away from them, and what terrible consequences descended on them when they lost God's Grace! This should make everyone humble, not least the posterity of Muhammad the Apostle if they forsake God's Truths! For they have received a, higher "leaching!

3837. A crowd mentality is not the best for the perception of the final spiritual truths. For these, it is necessary that each soul should commune within itself with earnest sincerity as before God: if it requires a Teacher, let it seek out one, or it may be that it wants the strengthening of the inner convictions that dawn on it, by the support of a sympathiser or friend. But careful and heart-felt reflection is necessary to aporaise the higher Truths.

3858. Note that in verses 46, 47, 48, 49, and 50, arguments are suggested to the Prophet, by which be can convince any right-thinking man of his suncenty and truth. Here the argument is that he is not possessed or out of his mind. If he is different from ordinary men, it is because he has to give a warning of a terrible spiritual danger to the men whom he loves but who will not understand his Message.

3859. Cf. x. 72. The second argument is that he has nothing to gain from them. His message is for their own good. He is willing to suffer persecution and insult because he has to fulfill his mission from God,

(۲۴) سورة سبأ

Of) Truth (over His servants),—see He that has full knowledge Of (all) that is hidden,"

- 49. Say: "The Truth has arrived, And Falsehood neither creates see! Anything new, nor restores Anything."
- 50. Say: "If I am astray,
  I only stray to the loss
  Of my own soul: but if
  I receive guidance, it is "max
  Because of the inspiration
  Of my Lord to me:
  It is He Who hears
  All things, and is (ever) near."
- 51. If thou couldst but see
  When they will quake
  With terror; but then
  There will be no escape and
  (For them), and they will be
  Seized from a position
  (Ouite) near.

َ عَلَيْحَاءً الْحَقُّ وَمَا يُبْدِئُ الْبُنْطِلُ وَمَا يُعِيدُ وَمُولِوْ مِنْكُلْتُ فَإِنْكَ آ أَضِلُ كَانَ نَصْحَةً وَا

۞ڡٛڶٳۏٮڞڵڮٷٳ۫ٞؽٮٵۻڵۘؗۨۨۨڠڵۣڣڡؾؖ ٲۿٮؙۮؽۮؙڡٛڿؚؠٵ ؠۅؙڽۅ؊ڸٙڶؾۯؽؙٚٷؘؘؖ۫ؽؠؙڛڰؙۊؚٙڔؿۻ

> ۞ وَلَوْتَرَكَ لِذُفَيْعِ وَافَلَافَوْنَ وَلُيْدِدُوَا مِن مَّكَانِ فَرَيْبٍ

3860. God's Truth is so vast that no man in this life can compass the whole of it. But God in His mercy selects this servants on whom it is cast like a mantle. They see enough to be able to teach their fellow men. It is through that maintle-that mission received from God-that an apostic can speak with authority to men. He cannot explain the exact mystery of inspiration, but he knews it is from God, and this is his third argument.

3861. The lowfit argument is that the Truth is final; it does not come and go; it creates now stuations and new developments, and if by any chance it seems to be defeated for a time, it comes back and restores the true balance;—unlike Falsehood, which by its very nature is doomed toperish; xvv. 81. The Prophet's credentials are known by the test of Time. This was already becoming apparent to discerning eyes when this Sûra was revealed in Mecca, but it became clear to the whole world with the story of Islam's progress in Medica.

3862. If it could possibly be supposed that the Prophet was a self-deceived visionary, it would affect him only, and could not I sail to appear in his personality. But in fact he was steady in his constancy and Faith, and he not only went from strength to strength, but won the enduring and whole-hearted love and devotion of his nearest and dearest and of those who most came into contact with him. How was this possible, unless he had the Truth and the inspiration of God behind him? This is the fifth and last argument in this passage.

3863. After the arguments for the reality and triumph of Truth, we are asked to contemplate the position of the opposers of Truth when Truth is established. They will be struck with terror: for Truth is all-compiling. They will wish they could get away from that position, but that would be impossible. They will not be able to move far; they will be held fast to the consequences of their own earlier conduct. They will be caught quite close to the point of their departure from Truth.

S. xxxiv, 52-54.1

52. And they will say,
"We do believe (now)
In the (Truth)"; but how see Could they receive (Faith)
From a position (so) far off,—

53. Seeing that they did reject
Faith (entirely) before, and
That they (continually) cast 3800
(Slanders) on the Unseen
From a position far off?

54. And between them
And their desires,
Is placed a barrier,
See As was done in the past
With their partisans;
For they were indeed
In suspicious (disquieting) doubt,

(۱۱۵ سورة سبا ۱۱۵ سورة سبا ۱۱۵ سورة سبا ۱۱۵ شرکت الکنّا و تُلْکُ و الکّنّا و تُلْکُ و الکّنّا و تُلُّ و تَلْکُ و الکّنّا و تُلْکُ و الکّنّا و تُلْکُ و تَلْکُ و تُلْکُ و تَلْکُ و تَلْکُ و تَلْکُ و تَلْکُ و تَلْکُ و تُلْکُ و تَلْکُ و تُلْکُ و تَلْکُ و تَلْکُ و تَلْکُ و تُلْکُ و تَلْکُ و تُلْکُ و تُلْکُ و تُلْکُ و تُلْکُ و تُلْکُ و تُلْکُ و تَلْکُ و تُلْکُ و تُلُولُو و تُلْکُ و تُلْکُ و تُلْکُ و تُلْکُ و تُلْکُ و تُلْکُ و تُ



3601 They will now profess their faith in Truth, but of what value will such profession be? Faith is a belief in things unseen; how everything is plain and open before them. The position in which they could have received Faith is left far off behind them, when Truth was struggling and asked for help or asylum, and they cruelly, arrogantly, insultingly repudated Truth.

3865. Not only did they reject the Truth of the Unseen (the true Reality), but they spread all sorts of false and malicious insinuations at the preachers of Truth, calling them dishonest men, liars, hyporrites, and so on. They did it like a coward taking up a sneaking position far from the fight and speeding arrows at a distant target.

3866. What they desire is to suppress Truth and to indulge in the satisfaction of their own evil, sense in orders a suppress Truth and that itself will be their anguists and punishment. That has always been the law in the eternal struggle between Right and Wong. Cf. Salkespeare, (Trodua and Cressida, 1, 3, 110). "Right and wrong. Between whose endless jar justice resides," All partisans of such harrow cluges have always suffered the same fate.

3867. Note that verses 51-54 are a powerful description of the conflict between right and wrong, and may be understood in many meanings. (1) The description applies to the position in the final Hereafter, as compared with the position in this Jile. (2) It applies to the position of trumphant Islām in Medina and later, as compared with the position of persecuted Islām in its early days in Mecca. (3) It applies to the reversal of the position of right and wrong at various phases of the world's history, or of (4) individual history.

3868, Cf. xiv. 9, and see n. 1884.

# INTRODUCTION TO SURA XXXV (Falir).

See Introduction to the last Sura.

This Sura deals with the mystery of Creation and its maintenance, with various forces typifed by the wings of Angels. Whether we look to outer nature or to man. God's Grace proclaims His Glory, and protects His votaries from Evil.

It is an early Meccan Sura, but its chronology has no significance.

Summary.—The forces which maintain Creation, as typified by angels, were themselves created by God, to Whom alone all praise is due: all else is naught (xxxv. 1:26. and C. 192).

All good is from God: who then will choose Evil, and reach the doom that goes with Evil? (xxxv. 27-45, and C. 193).

C. 192.—God is the source of all things: all Power,
(xxxv. 1-20.)

Wisdom, Beauty, and Truth flow from Him.

It is Evil that deceives and plots in the dark.

All knowledge is with God. The things

That are good and pure and true are not

As the things that are evil, deceitful, and false.

God is free of all needs: it is we

That need Him: let us seek His love and live.

His Message will save us from wrong, while dark

Is the fate of those who reject Him.

Praise and glory to Him, the Cherisher of all!

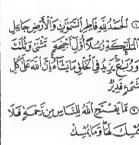
Stira XXXV.

Fatir, or The Originator of Creation; or Malaika, or The Angels.

In the name of God, Most Gracious, Most Merciful.

- 1. Praise be to God, who created (out of nothing) who created (out of nothing) who can be seen and the earth, who made the angels will be seen great which will be seen great which will be seen great to the control of the seen great which will be seen great which will be seen great which will be seen great with the seen great with which will be seen great with the seen great
- What God out of His Mercy Doth bestow on mankind There is none can withhold: What He doth withhold,





3809, See n. 3763 to xxxxx. 1. When we praise God, it means that we understand and bring to maid that His glory and power are exercised for the good of His Creation, and this is the subject-matter of the Stra.

3570. As mans knowledge of the processes of nature advances, he sees how complex is the evolution of matter itself, leaving out the question of the origin of Life and the spiritual forces, which are beyond the ken of experimental screecy. But this knowledge itself becomes a sort of "veil of Light" (see Appendix VIII, p. 923): man becomes so conscious of the proximate causes, that he sapt, in this pide, to forget the pinnal Cause, the Cause of Causes, the ultimate hand of God in-Creation. And then, Creation is such a complex process: see some of the ultimate hand of God, the different words in n, 120 to in. 117. The word fajiara here used means the creation of primoval matter, to which further creative processes have to be ridded by the hand of God, for God "adds to His Creation as He pleases", not only in quantity, but in qualities, functions, relations, and variations in infinite ways.

IST. The grosser ideas which men have of angets must be chain-sed from our minds. They are beings expressive of qualities or powers, which may be typified by "wings". We need not suppose that angelic "wings" have muscles and feathers, like the wings of birds. If they had, how could there be three, or lary odd number? We may suppose "two, three, or lour" to refer to pairs of wings. But we must not suppose "two, three, or lour" to e-Extress Protein numbers, for in sacred interative we find mention of angels with six hundred wings. And we can imagine angels with just one pair of wings. They are Alessengers or Instruments of God's Will, and may have a tew or numerous Errands entrusted to them. (f) the description of the Spirit of hispitration in XXXI 193, and of the spirits on angels for executing the Commands of God in InXXI. 1-5.

3672. See n. 3570 above, where the complexities of the creative processes is referred to. God's Creative did not stop at some past time: it continues, for He has all power, and His'mercies are ever poured forth without shirt. (٣٥) سورة فاطر 1153

There is none can grant, sees Apart from Him: And He is the Exalted In Power, Full of Wisdom.

- 3. men! call to mind
  The grace of God unto you!
  Is there a Creator, other with
  Than God, to give you
  Sustenance from heaven
  Or earth? There is
  No god but He: how
  Then are ye de!uded
  Away from the Truth?
- 5. O men! certainly
  The promise of God \*\*\*\*
  Is true. Let not then
  This present life deceive you.\*\*\*\*

فَلا مُرْسِلَ الْمُرْنَ هَ لَهُ وَهُوَالْكَ نِيرُ الْمُكَالِمُ الْمُحْكِمُ وَهُوَالْكَ نِيرُ الْمُحْكِمُ الْمَحْكِمُ الْمُعَلِّمَ اللّهَ الْمُوْلَةُ الْمُحْلَقُ الْمُحْلَقُ الْمُحْلَقُ اللّهُ اللّه

3873. As God is the Creator and Sustainer of all beings and things, so does His kindness extend to all Creatures. No one can intercept God's mercies and gifts. Whatever is His Will and Plan and Purpose He can and does carry out. And if from any creature He withholds any particular gifts, there is no other person or power that can give those gifts. But such withholding is not arbitrary. He is full of wisdom and goodness, and every act of His, whether He withholds or gives, is full of kindness and mercy to His creatures.

3874. As the primal Cause of all things is God, an appeal is made to man to turn to God instead of running after false fancies. God is not only the source, but the centre of all life and activity and all affairs return to Him. The world is sustained, and human life is sustained, by God's grace and providence. "Sustenance" is to be taken, in Quranic language, for all that helps to maintain and develop every aspect of life, physical and spiritual. It would be the height of folly, then, for man to ignore God's gracious Message, as explained in His Revelation.

. 3875, And yet there will be human perversity, which will reject the True and accept the False. The man of God is not discouraged by this, as everything ultimately returns to God, and we must trust to His Wisdom in His Universal Plan.

3876, In verse 3 above the appeal was on the basis of the Past and the Present: now the appeal is on the basis of the Futura. Our origin is from God; we live, move, and have our being now in God; but remember also that there is a Future, in which we have to render an account of ourselves to God. God's prace has promised us the Garden of Bilss; His justice has promised us the Fire of Suffering. Both promises are certain to be fulfilled, On which side shall we range curselved.

3877. Cf. xxxi. 33 and n. 3624. The deception of Evil takes two forms. (1) The seductive temptations of this world may deceive us into forgetting the Horeafter. (2) The Arch Enemy himself may so blind our spiritual vision that we may say with him, "Evilt he thou my good!" We may be misled by easy stages. Are we on our guard?

Nor let the Chief Deceiver Deceive you about God.

- 6. Verily Šatan is an enemy To you: so treat him <sup>shi</sup> As an enemy. He only Invites his adherents, That they may become Companions of the Blazing Fire.
- For those who reject God, sees
   Is a terrible l'enalty: but
   For those who believe
   And work righteous deeds,
   Is Forgiveness, and
   A magnificent Reward.

## SECTION 2.

- 8. Æs he, then, to whom
  The evil of his conduct
  Is made alluring, so
  That he looks upon it was
  As good, (equal to one
  Who is rightly guided)?
  For God leaves to stray
  Whom He wills, and guides
  Whom He wills. So
  Let not thy soul go out
  In (vainly) sighing after them:
  For God knows well
  All that they do!
- 9. It is God Who sends Forth the Winds, so that

3878. Evil is our enemy and should be freated as such. It is really foreign to our nature, however much it may disguise itself to deceive us as our friend, or a part of our own nature. Personifying the Spirit of Evil, we may say that he wants us to share in his own damnation. Shall we allow ourselves to fall into his snare?

3879. To reject God is to reject all the good which He has implanted in our nature. Are we go to be false to the true Pattern according to which He created us, and suffer the consequences? Or are we going to be true to that Pattern and achieve the high and noble Destiny intended for us?

3880,  $C_I$ , a, 3877 above. When a stage is reached at which a man accepts Evil as his Good, his case is hopeless. Can such a man profit by preaching or guidance? He has himself deliberately rejected all guidance. Such a man it best left to stray. Perhaps, even in the paths in which he is straying, some sudden flash of light may come to him! That may be as God wills in His holy and wise Purpose and Plan. But the man of God is not to worry or feel disheattened by such men's attitude. He must go on tilling the soil that is open to him. For God's Plan may work in all sorts of unexpected ways, as in the allegory in the next verse.

They raise up the Clouds, 3601 And We drive them To a land that is dead, And revive the earth therewith After its death: even so (Will be) the Resurrection!

10. If any do seek
For glory and power,—ass!
To God belong
All glory and power,
To Him mount up
(All) Words of Purity:
It is He Who exalts
Each Deed of Righteousness.
Those that lay Plots ass!
Of Evil,—for them
Is a Pénalty terrible;
And the plotting of such
Will be void (of result).

11. And God did create \*\*s\*i
You from dust;
Then \*\*s\*s\* from a sperm-drop;
Then He made you
In pairs. And no female
Conceives, or lays down
(Her load), but with His
Knowledge. Nor is a man

قَالْغَيْثِيَا بِهِ الْأَرْضَ بَعْدُ مُوْنِهَا كَيْلَا النَّشُورُ ۞ من كات يُونِيُ الْسِرَّةَ فَلِيَّهِ الْفِرَةَ جَيْماً الْلَهِ الْمَعْلِمُ وَالْلَيْنِ وَالْفَسَالُ الْصَلِيمَ وَنَصْمُ وَالْلَيْنِ يَعْصَدُونَ السَّيِّنَا لِي الْمُنْعَانَاتِ شَيْدِيدٌ وَمَعْتَ رُفُولَةٍ لِكَ مُحَوِيدُورُ صَارِيدٌ وَمَعْتَ رُفُولَةٍ لِكَ مُحَوِيدُورُ

٥ وَاللّهُ خَلَقَكُم يَن رُّوابِ كُمْ مِن ظُلْمَةِ
 كُمْ جَسَكُ أَنْ وَاجْنًا وَيَكَا تَخِيلُ مِن
 أَنْفَ وَلانْفَت عُ إِلاَّ بِعِلْوْ وَمَا

3881. The allegory here is double. (1) Dry, unpromising soil may seem to all intents and purposes dead; there is no source of water near; moisture is sucked up by the sun's heat in a far-off ocean, and clouds are formed; winds arise; it seems as if the wind "blowesh as tipstath", but it is really God's Providence that drives it to the dead land; the rain falls, and behold there is life and motion and beauty everywhere! So in the spiritual world, God's Revelation is His Mercy and His Rain; there may be the individual resurrection (Nashar) or unfolding of a soul. (2) So again, may be the general Resurrection (Nashar), the unfolding of a new World in the Hereafter, out of an old World that is folded up and dead (Takus 1.5 lazza).

3882. Good and Evil are to be distinguished sharply. No good is ever lost: it goes up to the Throne of God. The humblest Good, in word or deed, is exalted to high rank. If man seeks for mera glory and power, there is no such thing apart from God. But seeking God, we attain to the highest glory and power.

3883, It is the nature of Evil to work underground, to hide from the Light, to plot against Righteousess; bit Evil inevitably carries its own punishment. Its plots must fail miserably. And eventually Evil little! is to be blotted out.

3894. Cf xviii. 37 and n. 2379; xxii. 5 and n. 2773; and xxx. 20, and n. 3524. Here the argument that man's physical origin's lowly; his physical body is but dust; his life-sperm issues from a part f his body which he hides and considers as a place of shame; and the mystery of sex shows that no one individual among mankind is sufficient in himself. Glory and power and knowledge are not in him, but in God, from Whom alone he derives any glory, or power, or knowledge that he possesses.

3885, "Then" in this and the following clause refers, not to stages of time, but to stages in the argument. It is almost equivalent to "further,", "also", "and in addition".

1156

(۳۵) سبرة فاط

Long-lived granted length Of days, nor is a part Cut off from his life, But is in a Decree <sup>369</sup> (Ordained). All this Is easy to God. <sup>3897</sup>

12. Nor are the two bodies \*\*\*\*
Of flowing water alike,—
The one palatable, sweet,
And pleasant to drink,
And the other, salt
And bitter. Yet from each
(Kind of water) do ye
Eat flesh fresh and tender,
And ye extract ornaments \*\*\*
To wear; and thou seest
The ships therein that plough
The waves, that ye may
Seek (thus) of the Bounty
Of God that ye
May be grateful.

فَ حِتَنَيْ الْ الْمُ الْمُ اللَّهُ اللْمُنْمُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنَالِمُ اللَّهُ اللَّهُ اللْمُلِمُ اللَّالِمُ اللَّالِمُ اللَّهُ اللْمُلْمُ اللَّالِمُ اللَّالِ

Toble merges Night into Day, and He merges Day

ه يُولِخُ الْنَاكِ فِ النَّهَارِ وَنُولِحُ النَّهَارَ

3886. Things that appear most secret and mysterious to man are all known and ordained by God. They are all subject to God's Laws and Decrees. The mystery of human birth (see n. 3625 to xxxi, 34), the mystery of sex, the mystery of Life and Death and many other things, seem to man inexplicable. But they are all ordained by God, and their reasons are fully known to Him.

3887. Man's knowledge may be acquired laboriously and may be a burden to him. God's knowledge is different; it is no task or burden to Him. Cf. xxxiii, 19 and 30.

3888. See xxv. 33 and notes 3111 and 3112. The great sait Ocean with its sens and gulfs is all one: and the great masses of sweet water in rivers, lakes, ponds, and underground springs are also one: and each is connected with the other by the constant circulation going on, which sucks up vapours, carries them about in clouds or atmospheric moisture, and again brings them condensed into water or snow or hail to mingle with rivers and streams and get back into the Ocean.

3899. For this whole passage see xvi. 14 and notes 2034 and 2035. Both from the sea and from rivers and lakes we get fish, of which some kinds have a flesh particularly fresh and tender, and of a most delicate flavour.

3890. Such as pearls and coral from the sea, and such delicately tinted stones as the 'Aq5q (carnelian), the agate, the goldstone, or other varieties of quartz pebbles found in river-beds, and considered as gems. Many such are found in the Ken river in Banda District (Bundelkhand). Some river sands also yield minute quantities of gold. In large navigable rivers and big Lakes like those of North Amenca, as well as in the sea, there are highways for shipping and commerce.

3891, Cf. xxii. 61. The phases of Light in nature may have other uses. But for man they mark periods of rest and activity, and have great influence on his physical, moral, and spiritual life.

1157

Into Night, and He has Subjected the sun and The moon (to His Law): 2003 Each one runs its course For a term appointed. Such is God your Lord: 2009 To Him belongs all Dominion. And those whom ye invoke Besides Him have not The least power. 2003

14. If ye invoke them,
They will not listen
To your call, and if \*\*os\*
They were to listen,
They cannot answer
Your (prayer). On the Day
Of Judgment they will reject \*\*os\*
Your "Partnership". And none,
(O man I) can tell thee \*\*os\*
(The Truth) like the One
Who is acquainted with all things.

SECTION 3.

15. ye men! It is Ye that have need

فِالْنِلِ وَمُضَّ النَّمَّةُ وَالْفَتَرَكُ فَهِ عَلَى الْمَعْمَ الْفَتَدِيلُ الْمَعْمَ الْمَدَّةُ الْمَاكِنَةُ الْمَدَّةُ الْمَاكِنَةُ الْمَدَّةُ الْمُدَّةُ الْمُدَالِقُةُ الْمُدْلِقُةُ الْمُدَالِقُةُ الْمُدْالِقُةُ الْمُدْالِقُةُ الْمُنْفُولُ الْمُنْفِقُولُ الْمُنْفِقُولُونُ الْمُنْفِقُولُونُ الْمُنْفِقُولُ الْمُنْفُولُونُ الْمُنْفِقُولُونُ الْمُنْفُولُونُ الْمُنْفِقُ الْمُنْفُولُونُ الْمُنْفِقُولُونُ الْمُنْفُولُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُلِمُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُلْمُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْفُلُونُ الْمُنْمُ الْ

٠ وَيَأْلُهُ كَالْكُ الْكُامُ أَنْكُمُ الْمُكْتَرَّةُ

3892. Cf. xiii. 2. The sun and the moon mark phases of light, and serve man during the periods of the day and the night. The sun marks the seasons, and is the source of heat and energy and physical life for the whole solar system. The sun and the moon run according to fixed laws, and they will continue to do so, not for ever, but for the period appointed for their duration by God.

3893. God's might and majesty, and God's goodness and wisdom, having been shown by a few expenses, it follows that it is folly to seek or worship any other power but God. It only throws off man into false paths, and takes him farther and farther away from the Truth.

3934. Qijmīr: the thin, white skin that covers the date-stone. It has neither strength nor texture, and has no value whatever. Any one relying on any power other than that of God relies on nothing whatever. The Qijmīr is worse than the proverbial "broken red". C fiv. 53 and iv. 124, where the word mayīr, 'the groove in a date-stone', is used similarly for a thing of no value or significance.

3895. False or imaginary objects of worship serve no purpose whatever. They cannot hear; if they could hear, they could not grant prayers or petitions. In fact, if they are real creatures, such as angels or defined human beings, they will very rightly repudiate any such worship as brings them into competition or "partnership" with God. See next note.

3896. Cf. z. 28 and n. 1418; also xxxiv. 40-41. No false ideas or false impressions will remain when true values are restored. Why not then accept the Truth now in this life, and get on to the true path of Grace?

3897. None can tell you the Truth better than He Who is All-Wise and All-Knowing. Why not accept His Message and receive His guidance?

1158

(٣٥) سورة فاطر

Of God: but God is \*\*\*
The One Free of all wants,
Worthy of all praise.

 If He so pleased, He Could blot you out And bring in A New Creation

17. Nor is that (at all)
Difficult for God. Sten

18. Nor.can a bearer 3000 of burdens Bear another's burden. If one heavily laden should Call another to (bear) his load, Not the least portion of it Can be carried (by the other), Even though he be nearly 3000; Related. Thou canst but Admonish such as fear Their Lord unseen 3000.

And establish regular Prayer. 3000.
And whoever purifies himself

man for his rebellion and create an entirely new world.

إن يَشَأَ أَندُهِ بِحَكُمُ وَ أَنْ يَرْعَلْ فِي جَدِ يلر
 وَمَا ذَلْكَ عَلَى اللّهِ يَعْزِينٍ
 وَمَا ذَلْكَ عَلَى اللّهِ يَعْزِينٍ
 وَلَا تَرِرُ وَا زِرَهُ يُونْرَا أُخْرَىٰ أَعْرَفْنَ كَان تَدْعُ

And whoever purifies himself

3898, What is man that God should care for him, instruct him, and send him special messengers to warn him of danger and harm? It is man that depends on God and has need of Him every moment of his life. God has no need of him, but He bestows His Grace on him as on all His

3699. There is no limit to God's creative power, nor is His creative energy anything rare or unusual. This is the force of the word 'Asia here. God's creative energy is exercised every moment, and it is the normal condition in the universe.

creatures, out of His unbounded Mercy and loving kindness. If it were God's Will, He could blot out

3900. Bearer: hamilatun; feminine in Arabic, as referring to the soul (nafs), as in vi. 164.

3901. Natural relationship may be considered as a reasonable cause or opportunity for bearing each other's burdens. For example, a mother or a father might offer to die for her or his child, and vice uresa. But this does not apply to spiritual matters. There the responsibility is strictly personal and cannot be transferred to another. In xxix. 13 we are told that the misleaders "will bear other burdens along with their own"; but the context shows that the "other" burdens are the burdens of deluding others with their falsehoods. Both sins are their own, vix., their original sin, and the sin of deluding the others. But the responsibility will be doublety.

3902. Bil.gaibi: unseen in the adverbial sense. The man, who, though he does not see God, so realises God's Presence in himself as if he saw Him, is the man of genuine Faith, and for him God's Revealation comes through many channels and is always fruitful.

3903. Prayer is one of the means of purifying ourselves of lower motives in life, for in prayer we seek the Presence of God. But the purity which we seek is for our own souls: we confer no favour on God or on any Power in the spiritual world, as some imagine who make "gifts" to God. In any case the destination of all is to God.

Does so for the benefit Of his own soul; and The destination (of all) Is to God.

- Tehe blind and the seeing Are not alike: 3004
- 20. Nor are the depths
  Of Darkness and the Light:
- 21. Nor are the (chilly) shade And the (genial) heat of the sun:
- 22. Nor are alike those some That are living and those That are dead. God can Make any that He wills To hear; but thou Canst not make those To hear who are (Buried) in graves.
- 24. Verily We have sent thee In truth, as a bearer Of glad tidings, 3007 And as a warner:

304. Now we are offered some contrasts between those who obey God's Law and are thus ostiaws, thoughout of Heaven and those who are rebels against God's Kingdom and are thus ostlaws. How can they be considered alike? The godly are like those who see, as contrasted with those who are blind; and their motives and actions are like the purest and highest Light, contrasted with the depths of darkness or, to take another metaphor, their lives are like the genial and warmth-giving heat of the sun, which benefits all who come within its influence, contrasted with the chilly shadows of gloom in which no vegetation flourists.

3905. The final contrast is between the Living and the Dead; those whose future has in it the promise of growth and fulfilment, and those who are inert and on the road to perish. With God everything is possible: He can give Life to the Dead. But the human Teacher should not expect that people who are (spiritually) dead and buried will by any chance hear his call.

3906. The function of a Prophet is to preach God's Truth, to point out the right Way, to show me the need of repentance, and to warn them against the dangers which they incur by living a life of evil. He cannot compet them to accept the Truth or listen to the Message.

3907. It is God Who sends the Revelation. While there is warning in it for the heedless, there is good news (in Christen terms, the gospel) for those who listen and repent. The warning always came to all peoples before punishment,

S. xxxv. 24-27.1

I.C. 193.

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(٣٥) سؤرة قاط

And there never was A people, without a warner Having lived among them (In the past).

25. And if they reject thee, So did their predecessors, To whom came their apoles With Clear Signs, Books successors Of dark prophecies, And the Book Of Enlightenment.

26. In the end did I
Punish those who rejected
Faith: and how (terrible) 3000
Was My rejection (of them)!

إِن مِنْ أَمَّا إِلاَّعَلَا فِيهَا لَيْدِيرٌ

۞ وَإِن يُكَذِبُوكَ فَعَدْكُذُبُ الَّذِينَ مِن فَهَ لِمِهِ مُنَاءَ مُنْهُ وَرُسُلُهُ مِلْالِيَّيَنَٰتِ وَمِنَا لَنُّرُوكِمِ الْكِتَنِي الْكِيرِ ۞ وَمَا لَنُّرُوكِمِ الْكِتَنِي الْكِيرِ

٥ نُنَّةً أَخَذْتُ الَّذِينَ كَنْرُوأً فَكَيْنَ كَانَ نَكِيرٍ

C. 193.—Man can see by his own experience

XXXV. 27-45.) What infinite shades and grades of colour

There are in nature. So are there grades

In the spiritual world. The Good and the True

Understand God, Who knows and watches

Over all His creatures. The Good will reach

Eternal Bliss, while the Evil will find

No helper. Arrogance and plotting will be

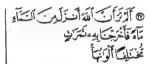
The undoing of Evil: its doom

Is sure, if it fails to profit by the respite

Granted by the All-Merciful God.

SECTION 4.

27. Seest thou not that
God sends down rain
From the sky? With it
We then bring out produce
Of various colours.
And in the mountains



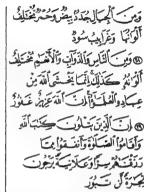
3908. The three things here mentioned are also mentioned in iii, 184, where I have explained the meaning in a. 490. All spiritual teaching centres round the evidences of God in our lives, the mystic utterances of men of God, and the rules and laws which guide holy living.

3909. Cf. xxii. 44 and xxxiv. 45. The fejecters of God hardly realise the terrible consequences to them individually and collectively, if God's grace is withdrawn from them and they are left to persish in their own sins and wrong-doing.

3910. Everyone can see how God's artistry produces from rain the wonderful variety of crops and fruits-golden, green, red, yellow, and showing all the most beautiful tints we can think of. And each undergoes in nature the gradual shading off in its transformation from the raw stage to the stage of maturity.

Are tracts white and red,<sup>3911</sup> Of various shades of colour, And black intense in hue.

- 28. And so amongst men
  And crawling creatures and cattle,
  Are they of various colours. State
  Those truly fear God,
  Among His Servants,
  Who have knowledge: State
  For God is Exalted in Might,
  Oft-Forgiving.
- 29. Those who rehearse the Book Of God, establish regular Prayer, And spend (in Charity) \*\*\*
  Out of what We have provided For them, secretly and openly, Hope for a Commerce \*\*\*
  That will never fail:



3911. These wonderful colours and shades of colours are to be found not only in vagetation but in rocks and mineral products. There are the white veins of marble and quartz or of chalk, the red laterite, the blue basaltic rocks, the inchback fints, and all the variety, shade, and gradation of colours. Speaking of mountains, we think of their "azure hue" from a distance, due to atmospheric effects, and these atmospheric effects lead our thoughts to the glories of clouds, sunsets, the zodiacal light, the auvera berealts, and all kinds of Nature's gorgeous pageantry.

3912. In the physical shapes of human and animal life, also, we see variations in shades and gradations of colours of all kinds. But these variations and gradations, marvellous though they be, are as nothing compared with the variations and differences in the inner or spiritual world. See mext note.

3913. In outer nature we can, through colours, understand and appreciate the finest shades and gradations. But in the spiritual world that variation or gradation is even more subtle and more comprehensive. Who can truly understand it? Only God's servants, who have, i.e., who have the inner knowledge which comes through their argulatizance with the spiritual world,—it is such people who truly appreciate the inner world, and it is they who know that the fear of God is the beginning of wisdom. For such fear is-akin to appreciation and fove,—appreciation of all the marvellous beauttes of God's outer and inner world ("God is Exalted in Might") and love because of His Grace and Kindness ("Oft-Forgiving"). But God's forgiveness extends to many who do not truly understand Him.

3914. The man of God takes God's Revelation ("the Book") to heart, ever seeks to got closer and closer to God ("regular Prayer"), and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not asliamed of his Charity ("openly"), but he does not do it to be seen of men ("secretly"): he just does what is necessary for his fellow-creaturus, whether people talk about it or not.

3915. Here is a metaphor from commerce. The good man's Charity comes not merely out of upperfaulties, but out of "what God has provided" for him. He therefore recognises two things: (I) that his wealth (literal and metaphorical) is not his absolutely, but that it is given to him by God; and (2) that he must deep himself the use of some of it, as a merchant puts by some of his wealth to invest as capital. Only, the godily man's Commerce will never fail or fluctuate; because God guarantees him the return, and even adds something to the return out of His own Bounty. That is, God gives more than ever our merits deserve.

30. For He will pay them
Their meed, nay, He will
Give them (even) more
Out of His Bounty:
For He is Oft-Forgiving, 10018
Most Ready to appreciate
(service). 2017

31. Me hat which We have revealed To thee of the Book Is the Truth,—confirming What was (revealed) before it: For God is assuredly—With respect to His servants—Well acquainted and \*\*\* Mell acquainted and \*\*\* Fully Observant.

32. Then \*\*\*\* We have given
The Book for inheritance
To such of Our servants
As We have chosen:
But there are among them \*\*\*
Some who wrong their own

إِنْ وَيَعَمُّمُ أَجُورَهُ مُورَهُ وَكَنْ يَدَهُمْ مِنْ فَصَلَّا إِنَّهُ الْمُؤْتِدُ الْمُؤْتُلُونَ الْمُؤْتُلُونِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ اللّ

۞ڎؙمَٱوۡرَمُنَا ٱلۡصِحَنَا ٱلۡدِينِ ٱصۡعَلَمۡنِكَا مِن عِبَادِمَا ۗ وَتَا ۚ وَمُعۡدُ طَالِرٌ لِيَقَيْدِهِ

3916. No man is perfect. Everyone has his faults. But when a man tries his best in the service of Goul. his faults are blotted out, and he is treated as if he had committed no faults: "for God is Oft-Forgiving, and ready to appreciate service"

3917. Cf. xiv. 5, knd n. 2877 for shahar. God is ready to recognise, appreciate, and reward the smallest service, without regard to the defects in that service. His gracious acceptance is compared to "gratitude" among me

3918. All Revelation is one. The Qur-an therefore confirms the main and uncorrupted features of previous revelations. It must be so, because God'is fully cognisant of the needs of every age and people; and therefore His Alessage, while it meets those needs, must in essence be the same. His Messengers did not meet each other as men; but their contact with God through inspiration unified their Message. And He cares for and watches over all men, and He knows fully what their needs are, even better than they know themselves.

3919. The force of "then" is that of finality. The Qur-an is the last Book revealed. Or it may be here to point the contrast between "to thee" in the last verse, i.e., the holy Apostle, in contrast distinction to the People of Islam, who inherited the Book after him.

3930. The custodians of the Qur-an after the holy Apostle were the People of Islam. They were chosen for the Book, not in any narrow sense, but in the sense that the Book was given for their age and they were charged to obey it and preserve and propagate it, so that all mankind should receive the Message. But it does not follow that they are all true and faithful to their charge, as indeed we see too painfully around us to-day. Just as mankind was chosen collectively to be Vicegerents for God, and yet some among mankind fell into evil,—even so, some in the house of Islam hait to follow the Light given to them, and flus "wrong their on souls". But some follow a middle course; in their case "the spirit indeed is willing, but the flesh is weak": their intentions are good, but they have much to learn yet of the true Missim pite and Muslim vitrues. Then there is a third class: they may not indeed be perfect, but both sheri-intentions and their conduct are sound, and they form an example to other men: they are "foremost." in every good deed. They are so, not by their own merits but by the Grace of God. And they have reached the highest Achievement,—the salvation, which is typingled by the various metaphors that follow,

Souls; some who follow A middle course; and some Who are, by God's leave, Foremost in good deeds; That is the highest Grace.

- 33, Gardens of Eternity will they
  Enter: therein will they
  Be adorned with brace'ets
  Of gold and pearls;
  And their garments there
  Will be of silk.
- 34. And they will say:
  "Praise be to God.
  Who has removed from us
  (All) sorrow: for our Lord
  Is indeed Oft-Forgiving
  Ready to appreciate (service): ""
- 35. "Who has, out of His Bounty. Scttled us in a Home That will last: no toil Nor sense of weariness." Shall touch us therein."
- 36. But those who reject (God)— For them will be The Fire of Hell: 3025 No term shall be determined

3921. "The Garden" signifies their environment; all they see about them will give them comfort, rest, and satisfaction, and a feeling of beauty and dignity. The jewels and clothes signify their personal external state; here, again, everything will give them a sense of beauty and dignity, comfort, rest, and satisfaction. And finally, most important of all, comes their internal state, where again they will have the same sense of beauty, dignity, comfort, rest, and satisfaction; this is indicated by their worlds of Paice (verse 34-35).

3922. Cf. xviii. 31 and xxii. 23.

3973 Cf. above, xxxv. 30. Note how beautifully the argument is munded off. In verse 30 they were told that "God is Oft-Forgiving, Most Ready to appreciate service". Now they have reached the Goal, and they have found the Promise profoundly true. All their hopes are fulfilled, and their sorrows ended.

3924 In case it should be thought that perpetual happiness might cloy or be dull, as would be the case in this life, it is added—as the experience of three who attain that state—that it is not so on that plane of existence. Not only is there joy, but it remains fresh and leads to no wearmess.

3925. The "Fire" is the opposite to the "Garden". Instead of there being comfort, rest, and satisfaction in their environment, there will be pain, suffering, and anguish. Instead of there being dignity there will be humiliation. And there will be no hope of its termination or abatement, not even a bope of annihilation.

(٣٥) سمرة فاط

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For them, so they should die, Nor shall its Penalty Be lightened for them. Thus do We reward Every ungrateful one!

37. Therein will they cry
Aloud (for assistance):
"Our Lord! Bring us out: "\*\*
We shall work righteousness, seer
Not the (deeds) we used
To do!"—"Did We not
Give you long enough life
So that he that would
Should receive admonition?
And (moreover) the warner
Came to you. So taste ye \*\*
(The fruits of your deeds):
For the Wrong-doers
There is no helper."

## SECTION 5.

- 38. Weily God knows (All) the hidden things Of the heavens and the earth: \*\*\* Verily He has full knowledge Of all that is In (men's) hearts.
- 39. He it is that has made
  You inheritors in the earth: 8000

عَلَيْهِ فِهُ وَوَ الْأَكْ فَانَ عَنْهُ مِنْ الْمَا عَلَيْهِ فَالْمَا فَاللَّهِ فَاللَّهِ فَاللَّهِ فَاللَّهِ فَاللَّهِ فَاللَّهُ عَلَيْهِ فَاللَّهُ عَلَيْهِ فَاللَّهُ عَلَيْهِ فَاللَّهُ عَلَيْهُ فَاللَّهُ اللَّهُ عَلَيْهُ فَاللَّهُ اللَّهُ عَلَيْهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهِ اللَّهُ اللَّهُ عَلْهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّ

الله مُعَالَمُ وَعَلَيْهُ مُعَالَمُهُ خَلَلُهُ مَا

3926, Cf. xxiii. 107. Not only will their surroundings be the opposite of those in Heaven: their internal state will be one of bumiliation, of piteous and fruitless appeals, of vain regrets for a past that cannot be recalled, and vain sighs for a future whose gates they have themselves barred. If they were sent back, they would relapse to their sins. Cf vi. 28.

3927. Cf. vii. 53. Their hankering after another chance, after having deliberately rejected all chances, will have no basis of reason in it.

3928. They had a long enough respite for repentance and amendment. And moreover, besides all the other sources, in nature, history, and their own hearts, by, which they could learn of the Right, they had the actual teaching and warning of an Apostie whose words spoke direct to them. In the circumstances the Penalty is only the fruit of their own conduct.

39.9 Everything that exists is known to God: not only concrete things, but feelings, motives, plans, and acts of the will in the human breast.

3930. Inheritors; khalāti. In two senaes; (1) as Vicegerents of God on earth, and (2) as successors to previous people who forfeited their rights by wrong-doing. The honour and dignity of (1) and the examples of the past in (2) should have kept them straight and made them truly grateful. See also v. 164 and n. 989.

If, then, any do reject (God), their rejection (works) Against themselves: their

rejection son

But adds to the odium

For the Unbelievers
In the sight of their Lord;
Their rejection but adds
To (their own) undoing.

- 40. Say: "Have ye seen \*\*\*\* (These)' Partners' of yours Whom ye call upon Besides God? Show me What it is they have created In the (wide) earth. Or have they a share In the heavens? Or Have We given them a Book From which they (can derive) Clear (evidence)?—Nay, The wrong-doers promise Each other nothing but delusions.
- 41. It is God Who sustains
  The heavens and the earth, sees
  Lest they cease (to function):
  And if they should fail,
  There is none—not one—
  Can sustain them thereafter:

هن كرزيد المستركة والديدة الكونية الكونية والمتحدث الكونية والمتحدث الكونية والمتحدث الكونية والمتحدث المتحدث الكونية المتحدث الكونية 
393). Their rejection and ingratitude only causes injury to theniselves. They lose all honour and incur odium in the sight of God, and they complete their own undoing

3912. The people who enthrone in their hearts for worship anything besides God may well be asked a few questions. Some of such questions are indicated in the text with terse precision: (I) Have you seen these gods of yous? Do they exist? "Seeling" of course does not necessarily mean physical sight. We do not see them it, but no one doubts that it exists. And the air is a physical substance. There are forces that we know exist, but we do not see them. To us, who have Fatth, God to a truer Reality than anything else that we know, including ourselves. Can the false worshippers say that of any of their false gods? (2) Have your gods created or originated anything on earth? You may worship power or wealth, but that is a scramble for things as between selfah men. Power or wealth does not create new men or new worlds. 3.3 Have they a share in the ordering of the leavens? "The leavens" may usean what you see in the physical wayers of astronomy, or the still substitute inner life. Obviously your false gods fall there. (4) Or have these false gods a book or revelation from the Supreme God, with clear evidence, to give them authority to teach men? The Prophets or Messengers of God have such authority, and they bring evidence of the One True God. The fart is that falsebood is falsehood, however much one form of it may support another by delications.

3933. The universe, as we know it, shows not only evidence of initial design, but also the working of an intelligent Providence, which constantly sustains it. That is God, if you could imagine that removed, what is there to keep it going? There would only be chaos,

Verily He is Most Forbearing, No.

- 42. If hey swore their strongest oaths
  By God that if a warner
  Came to them, they would
  Follow his guidance better 2004
  Than any (other) of the Peoples:
  But when a warner came
  To them, it has only
  Increased their flight
  (From righteousness).—
- 43. On account of their arrogance In the land and their Plotting of Evil.

  But the plotting of Evil Will hem in only The authors thereof. Now Are they but looking for The way the ancients \*\*

  Were dealt with ? But No change wilt thou find In God's way (of dealing): \*\*

  No turning off wilt thou Find in God's way (of dealing).

وَأَقْتُمُواْسِ اللّهِ بَحْدًا أَيْمُنْ مِدْ اللّهِ بَكَاءَهُمْ

٣ و سمون الوجهدا بميهم الإنجاء هر نَذِيرُ لَيَتِكُونُ أَهُدَى مِنْ لَحَدَّى اَلْأَمْرُ فَلَتَ جَمَاءً هُرْكَا ذِيرُكَا زَلَدَهُمْ إِلَا نُفُسُورًا

أَسْنِحَارًا فِي الأَرْضِ وَمَكْرَ النَّبِيْعُ النَّبِيعُ النَّبِي النِّبِي النِّبِي النَّبِي النِّبِي النِّبِي النَّبِي النِّبِي النِّبِي النِّبِي النِّبِي النَّبِي النَّبِي النَّبِي النَّبِي النَّبِي النَّبِي النَّبِي النَّبِي النَّبِي النِّبِي النَّبِي الْمَنْ الْمِنْ الْمُنْ ال

5934. God's world goes on according to the laws and decrees established by Him. There are occasional layers and deviations on the part of His creatures. But He does not punish every petty fault. One of His merciful qualities is that of repeated forbearance and forgiveness.

3935. Cf. vi. 137. In the first instance this referred to the Quraish. Their attitude to the People of the flook had been one of lotty superiority or of insincere excuses. They twitted the Jews and Christians with deviating from their own lights and their own revelations; and for themselves, they said they had received no direct revelation from God, or they would have shown themselves the most amenable to discipline, the most ready to follow God's Law. This was before the holy Prophet received his mission from God. When he received it and announced it, they turned away from fit. They fied from it and put a greater and, greater distance, between it and themselves. But this is the way of all sinners. They find much to carp at in others, and much to excuse in themselves. But when all grounds for excuse are removed, they will be found, not nearer, but farther and farther away, from truth and righteousness.

3936. Two causes are mentioned why the Truth is refused acceptance. (1) Unregenerate man is arrogant, and Truth and Righteousness expose all his pretences. (2) He hopes, by underhand phots to undermine Truth and destroy it; but he is caught in his own snares, while Truth marches forward triumphant.

3937. In all history, men who followed evil were dealt with in three stages by God: (1) He was forbaring and mercilul, and gave them respite; (2) He sent them admonition through His Messengers, or His Signs, or His revelation; (3) He dealt out justice and punishment. At any given moment, those given to iniquity may well be asked: "Are you going to wast through all these stages or are you going at once to repent, obtain forgiveness, and walk in the ways of righteousness?"

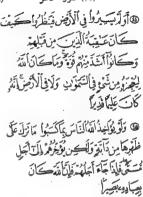
3938. God's Laws are fixed, and His ways of dealing with those who follow iniquity are the same in all ages. Our human will may falter or turn away from its course, but God's Will ever follows its course and cannot be turned away by any cause whatever.

- 44. Do they not trave!
  Through the earth, and see AN What was the End
  Of those before them,—
  Though they were superior
  To them in strength?
  Nor is God to be frustrated
  By anything whatever
  In the heavers
  Or on earth: for He
  Is All-Knowing, All-Powerful.
- 45. If God were to punish ""

  Men according to what
  They deserve, He would inter
  Leave on the back.
  Of the (earth) a single "

  Living creature: but He
  Gives them respite
  For a stated Term:
  When their Term expires,
  Verily God has in His sight "

  All His servants.





3939 Cl. xxx.9. If no other argument will convince men who follow evil, let them travel through space or time, and learn from the experience of others. Evil always came to an evil end. Let not any one individual or generation think that it could escape by some special trick or power. Far wiser and more powerful men were personally brought to account for their insignities.

3940. Cf. xvi. 61. There would be no salvation for any of us if we went merely on our deserts. It is God's mercy that saves us and helps us to a better and better life until we attain the goal of our existence.

3941. A single living ereature. This may refer to man, the living crawling creature, with so many possibilities and yet so many weaknesses. But it may mean all creatures intrally, as the life of this planet moreor less centres round the life of man. He has been given dominion on this earth, and in his state of purity he is God's vicegerent.

3942. Has in His sight all creaturps: is, to deal with, accordingly to His laws of Forbearance, Mercy, and Justice 'see-a. 3937 above. The respite does not mean that any one escapes His vigilant eye. All will be dealt with according to their deeds, with justice temperad with Mercy.

# INTRODUCTION TO SURA XXXVI (Yā-Sīn).

See Introduction to S. xxxiv. This particular Sūra is devoted to the holy Prophet and the Revelation which he brought. The Abbreviated Letters Yā-Sīn are usually construed as a title of the holy Prophet: But it is not permissible to be dogmatic about the meaning of Abbreviated Letters. See Appendix I after S. it. This Sūra is considered to be "the heart of the Qur-an", as it concerns the central figure in the teaching of Islam and the central doctrine of Revelation and the Hereafter. As referring to the Hereafter, it is appropriately read in solemn ceremonies after death.

In chronology it belongs to the middle or early Meccan period.

In S. xxxvii. 130 (a cognate Sūra) occurs the word Il-yā-sīn : See n. 4115-A.

Summary.—The Qur-an is full of wisdom, and those are unfortunate who cannot profit by it r Parable of the City that defied—all but one—the Messengers of Grace and Mercy (xxxvi. 1-32, and C. 194).

Various Signs of God in nature and Revelation (xxxvi. 33-50, and C. 195).

The Resurrection and the Hereafter (xxxvi. 51-83, and C. 195).

C. 194.-The wisdom of Revelation-the Our-an received (xxxvi, 1-32.) Through the holy Prophet-is a guide To the Straight Path, and a warning against The terrible state in which the vokes Of Sin enslave us. The righteous receive it With joy, for they believe in the Hereafter. Behold, there was once a City, to which Came two righteous men with the Gospel of Truth, But they were rejected and persecuted : they were joined By a third, But the City refused to believe Or to turn from iniquity. Only one man was found In its outskirts, to bear witness to Truth, Faith, and Righteousness, and he did suffer Martyrdom. He attained Peace, but mourned For his people, in that they shut the gates Of Salvation and God's Mercy on themselves. Alas for man's short-sighted folly in defying The Grace that would shield and deliver him !

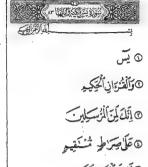
S. xxxvi. 1-6.

Sūra XXXVI.

Ya-Sin (being Abbreviated Letters).

In the name of God, Most Gracious, Most Mercitul.

- 1. V a- Sin. ""
- 2. By the Qur-an, and Full of Wisdom,-
- 3. Thou art indeed One of the apostles,
- 4. On a Straight Way.
- It is a Revelation was Sent down by (Him), The Exalted in Might, Most Merciful,
- In order that thou mayest Admonish a people, Whose fathers had received <sup>3646</sup> No admonition, and who Therefore remain heedless (Of the Signs of God).



۞ڸؽؙٮڍڒٷٞؽؙٲ؉ۧٲڷؙؠٳٚڒٵؠٙٲۉؙڰۯ ۏؘۺ۫ۼؽڸۅؙڹ

3943 Some Commentators take Yā to be the vocative particle, and Six to be the abbreviation of Irsān, Six being the only "Firm Letter" in the word. In that case it would be an address to man, O' man!" But "man" in this connection is understood to mean the Leader of man the noblest of mankind, Muhammad the Prophet of God. For this Sūra deals mainly with the holy Prophet and his Message. But no dogmatic assertion can be made about the Abbreviated Letters, for which see Aopendy E, following S. it. "\$5\$ is susually treated as a mystic title of the holy Prophet.

394. The best credentials of the holy Prophet are: (I) the revelation which he brought ("the Quran"), and the heroic unselfish life which he led ("on a Straight Way"). The appeal is therefore made on the testimony of these two facts.

3945. The Revelation again is characterised by two attributes which we find most beinful in contemplating the insture of God. It has force and power; for God is Exalted in Mieht and able to enforce His Will. And it brings a Message of hope and mercy; for God is Most Merciful, By in characteristics we know that the Qui-An is from God.

3946. The Quraish had received no Prophet before, and therefore one of themselves was made the vehicle for the universal Message to the whole world. See C. 12-15.

- Me Word is proved true ser
   Against the greater part of them:
   For they do not believe.
- 8. We have put yokes \*\*\*e\*
  Round their necks
  Right up to their chins,
  So that their heads are
  Forced up (and they cannot see).
- 9. And We have put A bar in front of them was And a bar behind them, And further, We have Covered them up; so that They cannot see.
- 10. The same is it to them when whether thou admonish them Or thou do not admonish Them: they will not believe.

© لقد تحق الله ذل عَلَىٰ كَ تُرْهِرُ فِهُمْ لَا نُوْهِ نُونَ ۞ [تَاجَعُكُ اللَّهِ أَعْلَىٰ اللَّهِ الْحَالَا لَهُ اللَّهِ لَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه لَا ذُوَانِ فَهُمْ مُفْعَدُنَ هِ مُسِمِّنَا اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللّ

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3947. Cf. vii. 30, and n. 1012; also xvii. 16, and n. 2193. If people deliberately and obstinately refuse "to believe", i.e. to receive guidance and admonition, the result must be that God's grace and mercy are withdrawn from them. Their own perversity inevitably blocks-up all channels for their correction.

3948. Man's misdeeds inevitably call forth the operation of God's Law, and therefore the result is in Quranic language attributed to God. The result of man's wilful disobedience is now described in a series of metanhors. (1) Refusal of God's Light means less and less freedom of action for man; the yoke of this fastered round man's neck, and it gets' more and more lightened, right up to the ctin. (2) The head is forced up and kept in a stift position, so that the mind becomes befogged. Moral obliquity taints the intellect. According to the Sanskrit proverb, "When destruction comes near, understanding is turned upside down." According to the Latin proverb, "Whom God whise to destroy, He first makes demented." In other words, iniquity not only is folly, but leads deeper and deeper into folly, narrowness of vision, and blindness to the finer things of life, (3) This state of deprivation of Grare leads to such a decline in spiritual vitality that the victim can neither progress nor turn back, as explained in the next verse.

3949 Their retreat is cut off, and their progress is impossible. Further, the Light that should come from above is cut off, so that they become totally devoid of any hope, and the last gleam of any spiritual understanding is extinguished in them

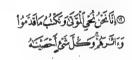
3950. When the stage just described is reached. Revelation or spiritual teaching ceases to have any value for them Why then preach? The answer is given in the verses following.

11. Whou canst but admonish and Such a one as follows The Message and fears The (Lord) Most Gracious,

unseen:
Give such a one, therefore, 3843
Good tidings, of Forgiveness
And a Reward most generous.

٥ الْمَالُندُرُ مَن الْتَحَالِا صَرَوْقَوْقُ الْأَثَانَ الْمُنْتِ مَنِيْرُ وَالْمَوْتُونِ الْأَثَانَ الْمُنْتِ مُنْفِرُ وَالْمُؤْتِكِيدِهِ

12. Verily We shall give life <sup>204</sup>
To the dead, and We record
That which they send before
And that which they leave <sup>201</sup>
Behind, and of all things
Have We taken account



3951, \$\hat{C}\$, XXXV. 18. As far as those are concerned, who have obstinately delivered themselves to evil, the preaching of God's Message has no appeal, because their own will shuts them out. But there are others who are anxious to hear God's Message and receive God's grace. They love God and fear to offend against His holy Law, and their fear is not merely superficial but deep-seated; for while they do not yet see God, nor do other people see them, they have the same sense of God's presence as if they saw thin, and their religion is not a mere nose. "To be seen of men"

3932 See n. 3002 to xxxv. 18. If "assen is here adverbial; their reverence for God is unaffected by the central they do not see him, or that other people do not observe them, because their attitude arises out of a genuine love for God.

3953. To such persons the Message of God comes as a gospel or good news; because it shows them the way of forgiveness for anything wrong in their past, and it gives them the promise of a full reward in the future,—generous beyond any deserts of their own, but arising out of God's unbounded Bounty.

3954. All this is possible, because there is the assurance of a Hereafter, in which God will be all-in-all, and evil will no longer bestride the ward, as the term of its respite will have expired.

3955. Our deeds, good and bad, go to God's Judgment-seat before us. They will of course be brought to our account; but our account will also be swelled by the example we left behind us and the consequences of our deeds, that will come into play or continue to operate after our earthly life has ceased. Our moral and spiritual responsibility is therefore much wider than as affects our own person.

(۳۱) سؤرة سرر

في إمّا مِينِينِ

In a clear Book sook (Of evidence).

SECTION 2.

13. Set forth to them,
By way of a parable,
The (story of) the Companions \*\*\*
Of the City. Behold,
There came anostles to it.

14. When We (first) sent
To them two apostles,
They rejected them:
But We strengthened them with
With a third: they said,
"Truly, we have been sent
On a mission to you."

® وَأَصْرِبُ لَكُمُ مَنْالُا أَصْلَ الْفَوْرِيةِ إِذْ جَآءَ هَا الْمُرْسَاوُنَ

هاذ أَرْسَلْنَآ إِلَيْهُم آئَنَيْنِ فَكَنَّذُ فُوكُمَّا تُعَنَّذُنَا بِنَالِنِ فَعَالُوْاً وَنَا إِلَيْكُمُ تُرْسَلُونَ

3956. Cf. n. 124 and n. 124. All our account will be exactly preserved as in a book of record.

3957. Many of the classical Commentators have supposed that the City referred to was Antioch, Now Antioch was one of the most important crities in North Syria in the first century of the Christian era. It was a Greek city founded by Seleucus Nicator, one of the successors of Alexander, abnut 300 B.C. in memory of his father Antiochus. It was close to the sea, and had its sea-port at Seleucus. Soon after Christ his disciples successfully preached there, and they "were called Christians first in Antioch": Acts, xi. 26. It afterwards became the seat of a most important Bishopic of the Christian Church. In the story told here "by way of a parable", the City rejected the Message, and the City was destroyed: xxxvi. 29. Following lib Neglity, I rejected the identification with Antioch decisively. No name, or period, or place is mentioned in the text. The significance of the story is in the lessons to be derived from it as a parable, for which see the next note, That is independent of name, time, or place.

3958. God sends His apostles or teachers of Truth by ones and twos, and where the opposition is great and He considers it necessary, he supports them with others. Their mission is divine, but they do not claim to be more than men. This is used by the unjust and the ungodly as if it were a reproach, whereas it should commend them to men, for mankind is glorified by such commission and by God's Self-revelation. The Message is clearly expressed in human language, but because it exposes all evil, men think it unlucky, as it checks their selfshness. It is often the poorest and most despised of mankind, from the outskirts or "farthest parts of the City", that accept the Message and are willing to work and die for it. The stiff-necked resist and accomplish their own destruction.

- 15. The (people)-said: "Ye are Only men like ourselves; "\*\* and (God) Most Gracious Sends no sort of revelation: \*\*\*.00 Ye do nothing but lie."
- 16. They said: "Our Lord doth Know that we have been sent On a mission to you: \*\*\*1
- "And our duty is only To proclaim the clear Message." 300
- 18: The (people) said: "For us, We augur an evil omen ""

الْمَا مَنَّا أَنْ تُعْرُلِاً بَعَثْرٌ مِنْ فَلْمَنَا وَمَّا الْمَعْرُ مِنْ فَلْمَنَا وَمَّا الْمَنْدُ الْمُنْدُ الْمُنْدُونَ الْمَنْدُ الْمُنْدُ الْمُنْدُ الْمُنْدُونَ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ

3959. Cf Acts, xiv. 15, where Paul and Barnabas say, in the city of Lystra near the modern Konia: "We also are men with like passions with you, and preach unto you that ye should turn from these vanites..."

1960. They not only reject the mussion of the particular apostles, but they deny the possibility of God's sending such mission. Note how they convict themselves of inconsistency by using God's name "Most Gracious", even though they may mean it from closely!

3061. Just as a Messenger whose credentials are doubled can refer to the authority granted by his Principal, as the highest proof of his mission, so these men of God invoke the authority of God in proof of their mission. In effect they say: "The knowledge of God is perfect, and He knows that our mission is from Hum; if you do not, it is your own misfortune."

3962. Then they proceed to explain what their mission is. It is not to force them but to convince them. It is to proclaim openly and clearly God's Law, which they were breaking,—to denounce their sins and to show them the better path. If they were obstinate, it was their own loss. If they were rebellious against God, the punishment rested with God.

363, 78ir means a bird. Like the Roman augurs, the Arabs had a superstition about deriving omens from birds. Cf. the English word "auspicious", from the Latin avis, a bird, and specio, I see. From 78ir (bird) came al-ajusara, or ijialyara, to draw evil omens. Because the men of God denounced evil, the evil-doers thought that they brought ill luck to them. As a matter of fact any evil that happened to them was the result of their own ill-deeds. Cf. vii. 131, where the Egyptians ascribed their calamities to the ill-luck brought by Moses; and xxvii. 47, where the Thamüd ascribed ill-luck to the preaching of Satih.

From you: if ye desist not, We will certainly stone you, And a grievous punishment Indeed will be inflicted On you by us." ؠٙڹڷڒۘؠؙڹڞؙۅٳڵڹٛڿؙٛؠؾۜٛػڋ ڡٙڵۣؠٙٮۜٙڹٞػٛ؞ڒڽٵۘػڵٲڰؚٲڮڐ

19. They said: "Your evil omens
Are with yourselves: 3004
(Deem ye this an evil omen).
If ye are admonished?
Nay, but ye are a people.
Transgressing all bounds! 17 3006

۞ٵڵۯٵڟٙڵؠۯڰۯؘٮٞؾڴؖٲٳڹڎٙڲۯؠٞ ڹڵٲڹٮؙۮٷٞۯؙؿؙۺڕٷؘ<u>ٮ</u>

20. Then there came running, F1...a the farthest part Of the City, a man, 806 Saying, "O my People! Obey the apostles:

۞ *ڗؠؠۜٙٵ؞ٙؽ*ڒٙٛٲڞٵڵڵۮؚؾٷڗۻؙ**ڵؽٮؽٵ** ؠۜڡٚۊ۫؞ٳؾٞؠٷٲڵڶڗؙڛڸڹ

21. "Obey those who ask No reward of you

۞ٲڹٙؠٷٳؙ؆ڵٙڰێٮۜ*ؾڰڴۄؙٲڿۯٷۿۄ۫ٛۺ*ڬۮؙۅڹٞ

- 22 (For themselves), and who have
- 30 Themselves received Guidance.

3964. What we call omens arise from your own ill-deeds. Do you suppose that a man who comes to warn you and teach you the better way brings you ill-luck? Fie upon you!

3965. To call Good evil and accuse of falsehood men of truth who come unselfishly to bring the message of the beneficent Mercy of God, is the very height of extravagance and transgression

3966. While the wealthy, influential, and fashionable men in the City were doubtful of God's providence and superstitiously believed in Chance and evil omens, the Truth was seen by a man in the outskirts of the City, a man held in low esteren by the arrogant. He had believed, and he wanted his City to believe. So, in Arabia, when the arrogant chiefs of the Quraish exiled the holy Prophet, it was men from Medina and from the outskirts, who welcomed him, believed in him, and supported his mission in every way.

3967. Prophets do not seek their own advantage. They serve God and humanity. Their hope lies in the good pleasure of God, to Whose service they are devoted. Ct. x. 72; xii. 104; etc.

- 22. It would not be reasonable In me if I did not Serve Him Who created me, shad And to Whom ye shall (All) be brought back.
- 23. "Shall I take (other) gods
  Besides Him? If (God)
  Most Gracious should
  Intend some adversity for me. ""
  Will be their intercession
  For me, nor can they
  Deliver me.
- 24. "I would indeed,
  If I were to do so,
  Be in manifest Error.
- 25. "For me, I have faith
  In the Lord of you (all): ""
  Listen, then, to me!"
- 26. It was said: "Enter thou will
  The Garden." He said:
  "Ah me! Would that
  My People knew (what I know)!--

3968. The argument throughout is that of intense personal conviction for the individual littliself, coupled with an appeal to his people to follow that conviction and get the benefit of the sprinted satisfaction which he has himself achieved. He says in effect: 'how is it possible for me to do otherwise than to serve and adore my Maker?' I shall return to Him, and so will you, and all this applies to you as much as to me.' Note how effective is the transition from the personal experience to the collective appeal.

3969. The next plea is that for exclusive service to God. "Suppose it were proper to worship other gods—Mammon, Self, or imaginary deities set up as idols,—yet of what benefit would that be? All power is in God. In His universal Plan, He may think fit to give me some worrow or punishment: would these subordinate deities be able to help me or intercede for me with Him? Not at all. What use would they be? In fact I should obvlously be going astray,—wandering from the true Path."

3070. Again a transition from the assured personal conviction to the appeal to all to profit by the speaker's experience. 'I have found the fullest satisfaction for my soul in God. He is my God, but He is your God also. My experience can be yours also. Will you not follow my advice, and prove for yourselves that the Lord is indeed good?...

397]. This godly and righteous man entered into the Peace of God, typified by the Garden of Rest and Beauty. Perhaps it is implied that he suffered martyrdom. But even then his thoughts were always with his People. He regretted their obtainest, and want of understanding, and wished even then that they might repent and obtain salvation, but they were obdurate and suffered for their sins as we learn from verse 25.29 below.

27. "For that my Lord \*\*\*

Has granted me Forgiveness

And has enrolled me

Among those held in honour!"

28. And We sent not down Against his People, after him, Any hosts from heaven, Nor was it needful-For Us so to do.

29. It was no more than
A single mighty Blast, <sup>2072</sup>
And behold i they were
(like ashes) <sup>2074</sup>
Ouenched and silent.

30. Ah! alas for (My) servants!
There comes not an apostle
To them but they mock him!

BYTO

31. See they not how many
Generations before them
We destroyed? Not to them
Will they return:

3972. This man was just a simple honest soul, but he heard and obeyed the call of the apostles and obtained his spiritual desire for himself and did his best to obtain subration for his people. For he loved his people and respected his ancestral traditions as far as they were good, but had no hesitation in accepting the new Light when it came to him. All his past was forgiven birn and he fews raised to dignity and honour in the Kingdoni of Heaven.

3973. God's Justice or Punishment does not necessarily come with pomp and circumstance, not have ne forces of human evil or wickdness the power to require the exertion of mighty spiritual forces to subdue them. A single mighty Blast—either the rumbling of an earthquake, or a great and violent wind—was sufficient in this case. (1, xi 67 and n. 1361 which describes the fate of the Thambd ; also, n. 3463 to xxix. 40.

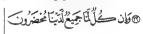
3974. C/, xxi. 15 They had made a great deal of noise in their time, but they were reduced to silence, like spent ashes

3975 Cl. vi. 10 and many other passages of similar import. Ignorant men mock at God's apostles, or any one who takes Religion seriously. But they do not reflect that such levity reacts on themselves. Their own lives are ruined and they cease to count. If they study bistory, they will see that countless generations were destroyed before them because they did not take Truth seriously and undermined the very basis of their individual and collective existence.

My servants is here equivalent to "men" God regrets the folly of men, especially as He cherishes them as His own servants,

3976 Not to them will they return. What do the two pronouns them and they refer to? Commentators and translators have construed them differently, and some of them evade the question. To my mind the best construction seems to be: the generations which we have destroyed before the people addressed ('do they not see?') will not be restored to the people addressed: generations (qurain standing for the periods of prosperity and good fortune enjoyed by the ancestors. They have all been wiped out: they will never be restored, but all people will be brought before the Judgmentseat for giving an account of their deeds.

32. But each one of them
All-will be brought
Before Us (for judgment).



C. 195.—Are there not Signs enough around you

(RXXVI 33-30.) To bear witness to God, and His saving Grace?

The earth dies and revives: there are mysteries

Of Life and Sex, of Light and the Stars

And Planets in heaven, that follow

Their orbits by Law and in harmony!

There are the ships and the modes of transport

By which man can conquer the forces

Around him with God-given Gifts!

Learn the Law of Goodness from them

And believe in the Hereafter: it will come

When least expected. Be prepared for God!

## SECTION 3.

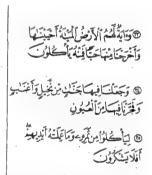
- 33. A Sign for them

  Is the earth that is dead: \*\*\*\*\*

  We do give it life,

  And produce grain therefrom,

  Of which ye do eat.
- 34. And We produce therein Orchards with date-palms \*\*\*\* And vines, and We cause Springs to gush forth therein:
- 35. That they may enjoy. Who the fruits of this (artistry): It was not their hands who that made this: Will they not then give thanks?



3977. Lest any one should say, 'if they are destroyed, how can they be brought before the Jupenent-seat' a symbol is pointed to. The earth is to all little lints and purposes dead in the winter, but God revies it in the spring  $C_1$ , ii 161, xxx. 19, and many other passages to that effect,

3978. Date-palms and vines stand as symbols for fruit-trees of all kinds, these being the characteristic fruits of Arabia. Grain was mentioned in the last verse; fruit is mentioned now. All that is necessary for food and the satisfaction of the choicest palate is produced from what looks like inert soil, fertilised by rain and springs. Here is wonderful evidence of the artistry and providence of God,

3979. Literally, eat (akala), "Cf. vn. 19, n. 1004 and v, (6), n. 776. The same wide meaning of profit, satisfaction, and enjoyment may be attached to the word "eat," in verse 33 above.

3980. Man may till the soil-and sow the seed, but the productive forces of nature were not made by man's hands. They are the handlwork and artistry of God, and are evidence of God's providence for His creatures, See n. 3978 above.

- 36. Glory to God, Who created In pairs all things that was The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge.
- And a Sign for them
   Is the Night: We withdraw and Therefrom the Day, and behold They are plunged in darkness;
- 38. And the Sun
  Runs his course
  For a period determined \*\*
  For him: that is
  The decree of (Him),
  The Exalted in Might,
  The All-Knowing.
- 39. And the Moon,—
  We have measured for her seek
  Mansions (to traverse)
  Till she returns
  Like the old (and withered)
  Lower part of a date-stalk.

ه المنحن الذي خلوا الزوج كلمة المنطقة ومنالا بعكون الذي المنطون ومنالفي المنطقة المنط

3981. The mystery of sex runs through all creation.—in man, in animal life, in vegetable life, and possibly in other things of which we have no knowledge. Then there are pairs of opposite forces in nature, e.g., positive and negative electricity, etc. The atom isself consists of a positively charged nucleus or proton, surrounded by negatively charged electrons. The constitution of matter itself is thus referred to pairs of opposite energies.

1962. "Withdrateing the Day from the Night" is a striking phrase and very apt. The Day or the the Light is the positive thing. The Night or Darkness is merely negative. We cannot withdraw the negative. But if we withdraw the real thing, the positive, which filled the void, nothing is left but the void. The whole of this section deals with Signs or Symbols,—things in the physical world around us, from which we can learn the deepest spiritual truths if we earnestly apply ourselves to them.

3983. Mustaqarr may mean: (1) a limit of time, a period determined, as m vi, 67, or (2) a place of sets or quiescence; or (3) a dwelling place, as in it. 36. I think the first meaning is best applicable here; but some Commentators take the second meaning. In that case the simile would be that of the sun running a race while he is visible to us, and taking a rest during the might to prepare himself to renew his race the following day. His stay with the antipodes appears to us as his period of rest.

3984. The lunar mansions are the 28 divisions of the Zodiac, which are supposed to mark the daily course of the moon in the heavens from the time of the new moon to the time when the moon fades away in her "inter-lunar swoon", an expressive phrase coined by the poet Shelley.

3985 'Urjūn: a raceme of dates or of a date-palm; or the base or lower part of the raceme, When it becomes old, it becomes yellow, dry, and withered, and curves up like a suckle. Hence the comparison with the sickle-like appearance of the new moon. The moon runs through all her phases, increasing and decreasing, until she disappears, and then reappears as a little thin curve,

- 40. It is not permitted
  To the Sun to catch up was
  The Moon, nor can
  The Night outstrip the Day
  Each (just) swims along was
  In (its own) orbit
  (According to Law).
- 41. And a Sign for them
  Is that We bore 3805
  Their race (through the Flood)
  In the loaded Ark:
- 42. And We have created
  For them similar (vessels) \*\*\*\*
  On which they ride.
- 43. If it were Our Will, wo We could drown them: Then would there be No helper (to hear Their cry), nor could They be delivered,

﴿ الْمُنْ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

. 3986. Though the sun and the moon both traverse the belt of the Zodiac, and their motions are different, they never catch up each other. When the sun and the moon are on the same side and on a line with the earth there is a solar eclipse, and when on opposite sides in a line, there is a lunar eclipse, but there is no clash. Their Laws are fixed by God, and form the subject of study in astronomy. Similately Night and Day follow each other, but being opposites cannot coincide, a fit emblem of the opposition of Good and Evil, Truth and Falshood: see also, 3982 above.

3987. Cf. xxi. 33, and n. 2695. How beautifully the rounded courses of the planets and heavenly hodies are described, "swimming" through space, with perfectly smooth motion! As Shakespeare expresses it, aach "In his motion like an angel sings, Still quiring to the young-eyed cherubims!"

3988. Besides the beauty of the Night, with the stars and the planets "swimming" in their rounded courses according to perfect Law, suggesting both symmetry and barmony, there are other Signs touching closely the life of man himself, projected through Time, in the past history of his race and in his own personal experience. The past history of his race takes us to the story of the Flood, which is symbolical of the deliverance of man from the forces of nature. Nosh's Ark is the symbol of that deliverance. But the symbol still remains as a memorial: the Ark was a "Sign to all Peoples": xxix, 13. Man's own personal experience is appealed to in every ship affoat: see next note.

3989. The stately ships sailing through the seas, heavier than air, yet carrying man and his goods safely and smoothly across the waters, are another Sign for man. Ships are not mentioned, but (weesels) like the Ark: they would cover all kinds of sea-craft, but also the modern aircraft, which "awims" through air instead of through water.

. 3990. Were it not that God gives man the intelligence and ingenuity to construct and manage sea-craft and sir-craft, the natural laws of gravity would lead to the destruction of any who attempted to pass through se,or sir. It is the glift (mercy) of God that saves him.

(۳۱) سورة بس

44. Except by way of Mercy From Us, and by way Of (worldly) convenience (To serve them) for a time. appl

45. When they are told,
"Fear ye that which is ""
Before you and that which
Will be after you, in order
That ye may receive Mercy,"
(They turn back).

46. Not a Sign comes to them From among the Signs and Of their Lord, but they Turn away therefrom

47. And when they are told,
"Spend ye of (the bounties)
With which God
Has provided you," the Unbelievers
Say to those who believe:
"Shall we then feed those
Whom, if God had so willed,"
He would have fed, (Himsell)?—

إِلاَ رَحْمَةُ مِنْنَا وَمَسَعُا الْمُحِينِ

 وَاذَا فِيكَ لَمُدُانَفُوْ امَا بَيْرَاً يُدِيكُمُ

 وَمَا عَلَمْ كُلُمُ لَمُسَلِّكُ مُرْجَعُونَ

 وَمَا عَلَمْ كُلُمْ الْمَعْمِينَ مُرْجَعُونَ

 وَمَا فَالْمَعْمَ عَلَيْهِ مِنْ اللّهِ مَنْ اللّهِ مِنْ اللّهُ مِنْ الللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ الللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ الللّهُ مِنْ اللّهُ مِنْ اللللّهُ مِنْ اللللللّهُ مِنْ الللللّهُ الللّهُ مِنْ الللّهُ

1991 Cf. xvi. 8). God has given mao all these winderful things in nature and utilities produced by the skill and intelligence which God this given to man. Had it not been for these cufts, man's life wind have been precautions on sea. I hand of in the air. It is only foulf Mercy that saves man from destruction for man's own folioes, and that saving or the enjoyment of these utilities and conveniences he should not consider as eternal; they are only given for a time, in this life of probation.

392). Man should consider and beware of the consequences of his past and guard against the consequences in his future. The present is only a fleeting moment passed between the past and the future, and gone even while it is being mentioned or thought about. Man should review his whole life and prepare for the Hereafter. If he does so, God is Mercifal: He will forgive, and give strength for a better and higher life in the future. But this kind of teaching does not suit those steeped in this coherental life. They are bored, and turn away from it, to their own loss.

3933. The Signs of God are many in His great world,—in nature, in the heart of man, and in the Revelation sent through His aposites. They turn away from all of them, as a man who has ruined his eyesight turns away from the light.

3994. To selfish men, the good may make an appeal, and say: "Look! God has given you wealth, or influence, or knowledge, or talent. Why not spend some of it in charity, i.e., for the good of your fellow-creatures?" But the selfish only think of themselves and laugh such teaching to scorn.

3993. They are too full of themselves to have a corner in their hearts for others. "If," they say, "God gave them nothing, why should we?" There is arrogance in thinking that they are favoured because of their ments, and blasphemy in taying the blame of other people's metoritines on God. They further try to turn the others on the Believers by perending that the Believers are entirely on a wrong track. They forget that all men are on probation and trial: they hold their gifts on trus; those apparently less favoured, in that they have fewer of this world's goods, may be really more fortunate, because they are learning patience, self-reliance, and the true value of things ephemeral which is apt to be very much exaggerated in men's eyes.

C. 196.1

. 1181

٣٦) سورة يس

Ye are in nothing But manifest error."

- 48. Further, they say, "When Will this promise (come to pass), area If what we say is true?"
- 49. They will not (have To) wait for aught But a single Blast: It will seize them while They are yet disputing Among themselves!
- 50. No (chance) will they then
  Have, by will, to dispose
  (Of their affairs), nor
  To return to their own people!

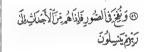
اِنْ أَنْتُدْ اِلَا فِي صَكَارٍ أَيْتِ بَنِ ② وَيَعُولُونَ مَتَىٰ هَلَاا أَلُوعُدُ اِن صَنْتُدُ صَدْفِينَ ② مَا يَنظُرُونَ اِلْآصِيْمَةُ وَاحِدَةً تَأْخُدُ هُمْ وَهُمْ يَغِيْضِمُونَ

فَلاَ يَسْنَطِيعُونَ نَوْصَبَةً وَلا إِلَى أَهْلِهِ
 يَرْجُعُونَ

C. 196.—When the Day comes, men will be taken
(xxxvi. 51-83.) Aback. The judgment-seat will be established.
Blessed will be those who attain Salvation:
Their Joy, Satisfaction, and Peace will be crowned
With nearness to their Lord!
Alas for the Sinful, who deliberately
Followed Evil: their own nature
And actions will speak against them:
They will face the realities of Punishment!
Both Revelation and Nature are eloquent
In instructing man for his own good
In the Hereafter, which will come
As a certainty. Prajes and Glory to God!

## SECTION 4.

51. Me trumpet shall be \*\*\*
Sounded, when behold!
From the sepulchres (men)
Will rush forth
To their Lord!



3996 In addition to the arrogance and blasphemy referred to in the last note, they not only refuse Faith, but they taunt the men of Faith as if the men of Faith were dealing in falsehood: "If there is a Herseffer, tell us when it will be !" The answer is "It will come sooner than you expect; you will yet be disputing about things of Faith and neglecting your opportunities in Life, when the Hour will sound, and you will have no time even to make your dispositions in this life; you will be cut off from everyone whom you thought to be near and dear to you, or able to help you.

3997. Traditionally, the angel who will sound the Trumpet is Israfill, but the name does not occur in the Qur-an. The Trumpet is mentioned in many places: e.g., vi. 73; [xxvii]. 18, etc.

S. XXXVI. 52-55.1

52. They will say: "Ah!
Woe unto us! Who
Hath raised us up
From our beds of repose?"
(A voice will say:)
"This is what (God)
Most Gracious had promised,
And true was the word
Of the apostles!"

- 53. It will be no more Than a single Blast, were When lo! they will all Be brought up before Us!
- 54. Then, on that Day,
  Not a soul will be
  Wronged in the least,\*\*\*
  And ye shall but
  Be repaid the meeds
  Of your past Deeds.
- 55. We errly the Companions 6001 Of the Garden shall That Day have joy In all that they do;

المَّالُ مَعْدَالُ الْمُعْلَدُ اللَّهُ الْمُعْدَالُ اللَّهُ الْمُعْدَالُهُ اللَّهُ الْمُعْدَالُهُ اللَّهُ الْمُعْدَالُهُ اللَّهُ الللَّهُ اللَّهُ اللْمُعْلِي اللْمُعَالِمُ اللْمُعَالِمُ الْمُعِلِي اللْمُعَالِمُ اللْمُعِلِيَّةُ اللْمُعِلِّ اللْمُعِلِي اللْمُعِلِّ اللْمُعِلِي الْمُعْلِي

3998. The dead will rise as in a stupor, and they will be confused in the new conditions! They will gradually regain their memory and their personality. They will be reminded that God in His grace and mercy had already announced the Hereafter in their probationary lives, and the word of God's aposties, which then seemed so strange and remote, was true and was now being fulfilled!

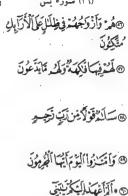
3999. Thus and Space, as we know them here, will be no more. The whole gathering will be as in the twinkling of an eye. Cf. xxxvi. 49 above.

4600. The Judgment will be on the highest standard of Justice and Grace. Not the least merit will go unrewarded, though the reward will be for the righteous far more than their deserts. No penalty will be exacted but that which the doer himself by his part deeds brought on himself. Cf. Zzvili. 84.

3-60. We now have the symbolism for the indescribable Bliss of the Hereafter, in the four verses So. Notice the subtle gradation in the description. First, in this verse, we have the nature of the miss en solve and the nature of the joy therein. It will be a Garden, i.e., everything agreeable to see and hear and feel and taste and smell; our bodily senses will have been transformed, but we can imagine something corresponding to them in our spiritual being: elliphtfully green lawns and meadows, trees and shubs; the murmur of streams and the songs of birds: the delicate texture of flowers and leaves and the shapes of beauty in clouds and mist; the flavours of fruits; and the perfumes of flowers and scents. The joy in the Garden will be an active joy, without fatigue: whatever we do in it, every employment is which we engage there, will be a source of joy without alloy.

1104

- 56. They and their associates on Will be in groves Of (cool) shade, reclining On Thrones (of dignity);
- 57. (Every) fruit (enjoyment) will be there for them; They shall have whatever They call for;
- 58. "Peace!"—a Word 6004
  (Of salutation) from a Lord
  Most Merciful!
- 59. "And O ye in sin! "
  Get ye apart this Day!
- 60. "Did I not enjoin 4006 On you, O ye children



4002. Secondly, the joy or happiness is figured to be, not solitary, but shared;—shared by associates like those we imagine in repiritual Love or Marriage; in whose fair faces "some ray divine reflected shines" (Jamy; whose society is enjoyed in homes of happiness, situated in soothing shade, and furnished with thrones of dignity and peace.

4003. Thirdly, besides any external conditions of Bliss, the Bliss in the Hereafter has an inner quality, expressed by the word fakindsum. The root fakinds means 'to rejoice greatly,' 'to be full of meriment.' The ordinary meaning of 'fruit attached to fakinds is derived from the idea, that the flavour of choice, ripe fruit, delights the heart of man, Just as akala (to eat) is used for 'enjoyment', vo. 69, n. 76 and xiii. 35, n. 1854, so fakinds, 'fruit', stands here for that specially choice enjoyment, which goes with a fastidious and well-cultivated taste. In other words, it suggests that highest kind of joy which depends upon the inner faculty rather than any outward circumstance. This is further emphasised by the second clause, 'they shall have whatever they call for'. Again using the language of this life, the musiciant's have will be full of music: the mathematician's will be full of mathematical symmetry and perfection; the artist's will be full of beauty of form, and so on.

4004. Fourthly, we reach the highest grade of bliss, the mystic salutation "Peace!".from God Most Merciful. Cf. x. 10. That Word sums up the attainment of the final Goal. For it explains the nature of the Most High;—He is not only a Lord and Cherisher, but a Lord Whose supreme glory is Mercy, Peace, and Harmony!

4005. Notice how this finely balanced passage, after reaching the summit of sublimity in describing the state-of the Blessed, in the word Salām, gradually takes us down to contemplate the state of the Sinners in a graduated descent.

In the first pisco, it refers to their negative state, their state-of isolation. From this Day of Judgment, they will no longer have the chance of being with the Biessed and perhaps of profitting spiritually by that proximity. The first feature of the Day of Judgment is that it is a Day of Separation—of sorting out. Each soul now finds its own true level, as the period of probation is over.

4006. Secondly, there is a gentle reproach to the wrong-doers, more in sorrow than in anger. They are addressed as "children of Adam", to emphasise two facts, (1) that they have disgraced their ancestry, for Adam after his-fall repented and was forgiven, and the hish Destiny of mankind has been the prize open to all his descendants, and (2) that, God Most Merciful has throughout the ages continued to warm mankind against the snares laid by Satan, the avowed enemy of man, and that God's Grace was ever on the watch to help all to freedom from those snares,

(۳۹) سورة يسي

Of Adam, that ye Should not worship Satan; For that he was to you An enemy avowed?—

61. "And that ye should ""
Worship Me, (for that) this
Was the Straight Way?

62. "But he did lead astray
A great multitude of you.
Did ye not, then, understand?

63. "This is the Hell took Of which ye were (Repeatedly) warned!

64. "Embrace ye the (Fire) \*\*000 This Day, for that ye (Persistently) rejected (Truth)."

65. Mehat Day shall We set A seal on their mouths. wil But their hands will speak To Us, and their feet Bear witness, to all That they did. ادَّمُرَّانُ لاَنَعَبُدُواْ اَلشَّيُطَنَّ اِنَّهُ نَكَ دُعَدُوْشِينٌ ۞ وَأَنِاعُهُدُونِيَّ هَلَاصِرُطُّ سُسَيَقٍ ۞ وَلَقَدَّ آصَنَلَ بِكُرْجِولَاكَتِينِرُّا أَفَامَ ۞ وَلَقَدَّ آصَنَلَ بِكُرْجِولَاكَتِينِرُّا أَفَامَ ۞ وَلَوْاتَتَعُولُونَ ۞ وَلَوْاتَتَعُولُونَ ۞ وَلَوْاتَتَعُولُونَ

®أصْلَوْهَا ٱلْيَوْمَ بِيَاكُنْتُهُ تَكُفُرُونَ

۞ٵؽۊؘۯڬٞۼؙؽؙٷٙڵٙڷٷٚؠڡۑۮۊؿڞڲڷٵ ؙٙؿڔۑڣڗۯؿؙۜڂؠڎٲۯڿؙڶۿ؞ؽٵػٲٷٛٳڮڂۣٮڋۊڽ

4007. Thirdly, besides the negative warning, a positive Way was shown to them—the Straight Way, the Way of those who receive God's Grace and attain to Bliss, the Rope which would save them from shipwreck, the Shield which would save them from assault, the key to the door of proximity to God.

4008. Fourthly, it is pointed out that they were given Understanding ('aql), so that by their own faculties they could have judged their own best interests, and yet they betrayed or misused those faculties, and dehberately threw away their chances! And not only a few, but so many! They 'went gregariously to ruin: in spite of the individual care which their Lord and Cherisher bestowed on them!

4009. Fifthly, the naked fact is now placed before them,—the Hell,—the state of damnation, which they could so easily have avoided!

4010. As they deliberately and persistently rejected all teaching, guidance, and warnings, they are now told to experience the Fire of Punishment, for it is but the consequence of their own acts.

4011. The ungodly will now be dumbfounded. They will be unable to speak or offer any defence. (The consequences of all acts, which follow according to God's Law, are, in Quranci language, attributed to God). But their silence will not matter. Their own hands and feet will speak against them. "Hands and feet" in this connection are symbolical of all the instruments for action which they were given in this life, including their faculties and opportunities. The same extended meaning is to be understood for "eyes" in the following verse. Ct. also xii. 20.21, where eyes, ears, and skins are all mentioned as bearing witness against such as misused them.

٣٦) سورة يس

66. If it had been Our Will, we we could surely have Blotted out their eyes; Then should they have Run about groping for the Path, But how could they have seen?

67. And if it had been
Our Will, We could
Have transformed them
(To remain) in their places; \*\*\*
Then should they have been
Unable to move about,
Nor could they have returned
(After error).

SECTION 5.

68. If We grant long life
To any, We cause him
To be reversed in nature: NII
Will they not then understand?

69. The have not instructed The (Prophet) in Poetry, and Nor is it meet for him:

This is no less than

ؠڞ۫ۼڵٷڹۜ ۞ۊػٵۼڵۜۺؙڎؙٲڶۺ۫ڠڕٙڲٵؠؙڹؙڹڿڵڋؙؙۄڶۣۿٷٷ؆

- 4012. "If it had been Our Will" : Let, it such had been the Will and Plan of God. If God had not intended, to give man his hinted free will, or power of choice, the case would have been different; there would have been in moral responsibility which could have been enforced. They could have had no sight or intelligence, and they could not have been blamed for not seeing or understanding. But such is not the case.
- 4013. If God's Plan had been to grant no limited freedom of choice or will to min. He could have created them quite different or could have transformed them into stationary creatures, either in physical form es in the case of trees, or in moral or spiritual qualities, where there was no possibility either of progress or determation. Man would then have been unable to reach the heights of grandeur which are now open to buin, or if he goes wrong, to return through the duto of repentance and mercy, and still pursue his path of ascent. But it was God's Plan to give man all these privileges, and man must shoulder all the responsibilities that go with them.
- 4014. This connects on with the last, verse. Everything is possible with God. If you doubt how man can be transformed from this present nature, contemplate the transformations he already undergoes in his present nature at different ages. As a child his powers of mind and body are still undeveloped. As he grows, they grow, and certain moral qualities, such as courage, daring, the will to conquer, unfold themselves. In extreme old age these are again obscured, and a second childhood supervenes. The back of the man who walked proudly straight and erect is now bent. If these transformations take place even in his present nature and constitution, how much caster was it for God to cast him in an immobile mould? But God granted him instead the high possibilities and responsibilities referred to in the last note.
- 4015, Cf. xxv. 224 and n. 3237. Here "Poetry" is used as connoting fairly tales, imaginary descriptions, things futile, false, or obscure, such as decadent l set: is, whereas the Quran is a practical guide, true and clear.

S. xxxvi. 69-74.1

A Message and a Our-an Making things clear:

- 70. That it may give admonition To any (who are) alive. 4016 And that the charge 4017 May be proved against those Who reject (Truth).
- 71. See they not that it is We Who have created For them-among the things Which our hands have fashioned-Cattle, which are under 4018 Their dominion ?-
- 72. And that We have Subjected them to their (use)? Of them some do carry them And some they eat:
- 73. And they have (other) profits 1019 From them (besides), and they Get (milk) to drink. Will they not then Be grateful? 4030
- 74. Yet they take (for worship) Gods other than God.

4016 "Alive", both in English and Arabic, means 30t only "having physical life", but having all the active qualities which we associate with life. In religious language, those who are not responsive to the realities of the spiritual world are no better than those who are dead. The Message of God penetrates the hearts of those who are alive in the spiritual sense.

1186

4017. Cf. xxviii. 63. If people reject Truth and Faith after they have been admonished and warned, the charge against them, of wilful rebellion, is proved. They cannot then plead either ignorance or madvertence.

4018. If they are blind to other Signs of God, they can at least see the simple homely things of life in which they receive so many benefits from God's mercy. How is it that wild animals can be domesticated, and in domestication can be so useful to man? Man can use them for riding or for draught; he can use their flesh for food and drink their milk; he can use their hair or wool. Cf. xvi. 66, 80 and xxiii, 21-22,

4019. Such as skins for leather, furs for warmth, sheeo's wool or camel's hair for blankets or textiles, musk for perfume, and so on.

4020. The whole argument turns on this. 'Our teaching is for your own benefit. We confer all these blessings on you, and yet ye turn away from the Giver of all, and run after your own vain imaginations t

[S. XXXVI. 74-78.

(Hoping) that they might Be helped!

- 75. They have not the power
  To help them: but they
  Will be brought up
  (Before Our Jud;ment-seat)
  As a troop (to be condemned).\*\*
- 76. Let not their speech, then, Phil Grieve thee. Verily We know What they hide as well as What they disclose.
- 77. Doth not man see
  That it is We Who
  Created him from sperm? \*\*\*
  Yet behold! he (stands forth)
  As an open adversary!
- 78. And he makes comparisons \*\*\*
  For Us, and forgets his own
  (Origin and) Creation:
  He says, "Who can give
  Life to (dry) bones
  And decomposed ones (at that)?"

المَّعَلَّمُ مُنْصَرُونَ بِسَ (٢٦) سورة بِسَ الْعَلَّمُ مُنْصَرُونَ فَلَا الْمُعْمُ وَهُمْ الْمُنْدِخِدُ الْمَعْمُ وَهُمْ الْمُنْدِخِدُ الْمَعْمُ وَهُمْ الْمُنْدِونَ فَعْمَدُونَ فَعْمَدُونَ فَالْمَعْمُ وَالْمُنْدُونَ فَالْمَعْمُ وَالْمُنْدُونَ فَالْمَعْمُ وَمَا لِمُنْدِونَ فَالْمَعْمُ وَمَعْمَدُ الْمُنْفِقُ فَلَا اللّهُ وَمُعْمَدُ اللّهُ وَمُعْمَدُ اللّهُ وَمُعْمَدُ اللّهُ وَمُعْمَدُ اللّهُ اللّهُ اللّهُ وَمُعْمَدُ اللّهُ اللللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ اللّه

<sup>4021.</sup> There is some difference of opinion among Commentators as to the exact meaning to be attached to this clause. As I understand it, the meaning seems to be this. Man is apt to forget or turn away from the true God, the source of all the good which he enjoys, and to go after imaginary powers in the shape of gods, heroes, men, or abstract things like Science or Nature or Philosophy, or superstitious things like hagie, or Good-Fortune or Ill-Fortune, or embodiments of his own selfish desires. He thinks that they might help him in this Life or in the Hereafter (if he believes in a Hereafter). But they cannot thelp him: on the contrary all things that are false will be brought up and condemned before God's Judgment-seat, and the worshippers of the Falsehoods will also be treated as a troop favouring the Falsehoods and therefore worthy of condemnation. The Falsehoods when the false has the property of the false has the contrary to their condemnation.

<sup>4022.</sup> If men are 50 foolish as to reject God, let not the men of God greeve over it. They should do their duty, and leave the rest to God. God knows all the open and secret motives that sway the wicked and His Plan must ultimately prevail, however much appearances may be against it at any given time.

<sup>4023</sup> Man's disobedience and folly are all the more surprising, seeing that—apart from God's greaties and mercy—man is himself such a puny creature, created out of something that is less than a drop in the vast ocean of Existence. Yet man has the hardihood to stand out and dispute with his Maker, and institute idde comparisons as in the next verse!

<sup>4024.</sup> That is, man thinks that God is like His creaturea, who at best have very limited powers, or man draws side parallels like that mentioned at the end of this verse. Who can give life to dry bones, and decomposed ones at that? Man certainly cannot, and no power in nature can do that. But why compare the powers and capacities of God's creatures with the powers and capacities of the Creator? The first creation—out of nothing—is far more difficult for \(\text{ to imagine than a second or subsequent process for which there is already a basis. And God mas \(\text{ were over all things}\).

11RR

- 79. Say, "He will give them Life Who created them For the first time!" ""
  For He is well-versed In every kind of creation!
- 80. "The same Who produces
  For you fire out of ""
  The green tree, when behold!
  Ye kindle therewith
  (Your own fires)!
- 81. "Is not He Who created The heavens and the earth Able to create the like \*\*" Thereof?" "-Yea, indeed! For he is the Creator Supreme, Of skill and knowledge (infinite)!
- 82. Verily, when He intends one A thing, His Command is, "Be", and it is!
- 83. So glory to Him
  In Whose hands is
  The dominion of all things:
  And to Him will ye \*\*\*
  Be all brought back.

فَا يُحِيهُ الْوَيْمَ الْوَيْمَ الْمَا أَصَالُمُ الْوَكِمْ الْمَا الْوَيْمَ الْمَا أَوْلَا مُرَوِّهُ وَهُورِ وَهُورِ وَهُورِ وَالْمُورِ وَالْمُؤْمِنُ الْمُعْمِدُ وَالْمُؤْمِنُ الْمُعْمِدُ وَالْمُؤْمِنُ الْمُعْمِدُ وَالْمُؤْمِنُ الْمُعْمِدُ وَالْمُؤْمِنُ الْمُعْمِدُ وَالْمُؤْمِنُ الْمُعْمِدُ وَالْمُؤْمِنُ اللّهِ وَالْمُؤْمِنُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ وَلِلْمُ وَاللّهُ وَالّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّه

4025. God's creative artistry is evident in every phase of nature, and it works every minute or second. The more man understands himself and the things within his reach, the more he realises this. How foolish, then, for any one to set imaginary limits to God's powers? There are more ways of creation than are dream for in man's imagination!

4026. Even older and more primitive than the method of striking fire against steel and finit is the method of using twigs of trees for the purpose. In the E. B. 14th edition, iz. 262, will be found a picture of British Guiana boys making a fire by totating a stick in a round hole in a piece of wood lying on the ground. The Arab method was to use a wooden instrument called the Zinād. It consisted of two pieces to be rubbed together. The upper one was called the Afar or Zand, and the lower the Markh. The markh is a twig from a kind of spreading tree, the Cyanachum visiniale, of which the branches are bare, without leaves or thorns. When they are tangled together, and a wind blows, they get ignited and strike fire (Lane's Arabic Lexicon). In modern Arabic Zand is by analogy applied to the first piece used for striking fire with steel.

4027. Cf. laxis. 27. Which is the more difficult to create,—man, or the heavens and the earth, with all creatures? God created the heavens and the earth, with all creatures, and Ha can create worlds and worlds like these in infinity. To him it is a small matter to raise you up for the Hereafter.

4028. And His creation is not dependent on time, or instruments or means, or any conditions whatsoever. Existence waits on His Will, or Plan, or Intention. The moment He wills a thing, it becomes His Word or Command, and the thing forthwith comes into existence. Cf. vi. 117; xvi. 40, n. 2066; etc.

4029. All things were created by God; are maintained by Him; and will go back to Him. But the point of special interest to man is that man will also be brought back to God and is answerable. To Him, and to Him alone. This Message is the core of Revelation; it explains the meaning of the Hereafter; and it fifty closes a Sûra specially connected with the name (Ya-Sia) of the Holy Prophet.

## INTRODUCTION TO SURA XXXVII (Saffat)

As explained in the Introduction to S. xxxiv, this is the fourth of a series of Sūtas in which the mysteries of the spiritual world are manifested in different ways, tending to the defeat and final extirpation of Evil. The defeat of Evil is throughout connected with Revelation, and here the ranged fight is illustrated by a reference to the angels in heaven and to the earlier Prophets in our earthly history, from Noah to Jonah. In chronology this Sūra belongs to the early middle Meccan period.

Summary.—Through all the mysteries of the heavens and the earth, there is a sorting out of the evil against the good: their final destinations contrasted (xxxvii. 1.74, and C. 197).

Peace and victory came to Noah, Abraham, Moses and Aaron, Ilyas and Lūt, in their conflict with Evil (xxxvii, 75-138, and C. 198).

So was it with Jonah when he glorified God. But men will ascribe to God what is unworthy of Him: God's apostles strive for His glory, and shall be victorious (xxxvii. 139-182, and C. 199).

C. 197.—God is One, the Source and Centre (xxxvii.1.74.) Of all affairs, and we must work In discipline, harmony, and unity To put down Evil. The Hereafter Is sure, when personal responsibility Will be enforced. For the true And sincere servants of God, There will be the highest Bliss, Unmixed and everlasting:

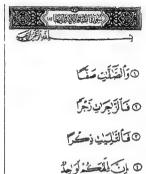
For those who dely God's Law There will'be the deepest enduring Misery. Which will men choose?

Süra XXXVII.

Saffat, or Those Ranged in Ranks.

In the name of God, Most Gracious, Most Merciful,

- P. By too those who range Themselves in ranks. PDT
- 2. And so are strong In repelling (evil), (1892)
- 3. And thus preclaim The Message (of God)!
- Verily, verily, your God Is One!— \*\*\*\*
- Lord of the heavens And of the earth,



4020. At a later stage, we shall study the general meaning of the adjurations in the Quran interfaced by the particle wa. See App. xiv. p. 1786. Here we may note that the last Stra (Y&Sta) practically legan with the adjuration "by the Quran, full of wishoom "fremphasising the fact that Revelation was the evidence by which we could learn the highest wisdom of the spiritual world. Here our attration is called in three verses or clauses, to three definite attitudes which illustrate the triumph of Good and the frustration of Keil. See the noise following.

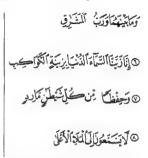
401. Two questions arise: (1) are the doing of the three diffings holded in verses 1-3 the same persons, whise actions or qualities are differently described. For whe'they three distinct sets of persons? (2) in either case, who are they? As to (3) the index authoritative, view is that the three clauses describe the same set of persons in different appects. As to (3) some take them to refet to angels, and others understand by them the good inner, the men of God, who strive and range themselves it God's service. The words are perfectly general, and I interpret them to refet to both classes. The femiliant form is grammatically used in Arbitic vidious for the undefinite plural. In xxxvii. 165 blow, the word \$dd as is, used in the definite plural, and seems to be spoken by these beings, angels or men of God or both, according to how we interpret this verse.

4032. The three acts in verses 1-3 are consecutive, as shown by the particle fa. I understand them to mem that angels and good men (1) are ever ready to range themselves in ranks in the service of Gd and work in perfect discipline and accord at all times; (2) that they check and frustrate evil wherever they find it and they are strengthened in doing so by their discipline and their ranging themselves in ranks; and (3) that this service furthers the Kingdom of God and proclaims Hi Message and His glory to all creation,

4033. That divine Message is summed up in the gospel of Divine Unity, on which the greatest emphasis is kid; "verily, verily your God is One". It is a fact intimately connected with our own life and destay. "Your Lord is one Who cares for you and cherishes you; you are dear to Him And He is One: it is only He that you have to look to, the source of all gondness, love, and power. You are notthe sport of many contending forces or blind channes. There is complete harmony and unity inheaven and you have to put yourselves into unison with it—by discipline in ranks, by unity of plan and purpose in repelling evil, and by concerted action in promoting the Kingdom, of God. Here it he mystery of the manifold variety of creation converging into the absolute Unity of

And all between them, And Lord of every point At the rising of the sun! 4004

- The lower heaven 4035 with beauty (In) the stars,—4006
- (For beauty) and for guard 467
   Against all obstinate
   Rebellious evil spirits,
- 8. (So) they should not strain
  Their ears in the direction
  Of the Exalted Assembly was



4034. That Unity comprehends everything that exists—'the heavens and the earth, and all between them'. For He is their Lord. He is the Lord of the Jushārīq-of-every post at the rising of the sun. As the Commentators tell us, there are in the solar year only two equinocial days, when the sun rises due east: no every other day the sun rises at a shifting point either north or south of due east. In vil. 137 we have mashārīq al arthi tea magārībahā, where the plural of the words for East and West is negligible, as the conjunction of the two embraces all points. The same may be said of Ixx. 40, where God is called "Lord of all points in the East and the West". If we are speaking of longitudes, they may embrace all latitudes. In iv, 17 God is called "Lord of the sus, as the rising of the two wests," referring to the extreme points in either case. A curstyr reader may ask, why is only the East referred to here? The reply is that it is not so much the East as the rising of the sun, on which stress is laid. The Arabic mashing or mashārīq is close enough to the root-word sharaqa, to suggest, not so much the East as the rising of the sun, especially when the plural form is used. The glorious sun rises from different points, as seen by us, but it illuminates the whole heaven and earth. It is an emblem of Unity. We can see things from different points of view, but the centre of all things is God, and He is One.

4035. That is lower than the highest heaven, the Empyrean, the sphere of first (flurred us n\vec{n}), the seat, we may suppose, of the Exalted Assembly (of angels) mentioned in verse Below In the poetic imagery of the Exalted Assembly (of angels) mentioned in verse Below In the seven heavens of the planets of the Vest (in, see Altiton, Paradise Lost, III. 56, 48.3) there are the seven heavens of the planets of the solar system; above them is the sphere of the fixed stars; above them is the systelline sphere balancing other motions; higher still is the premium mobile (that first moved "), the source of heavenly motions; and above all, the Empyrean. The startand planets thus come in the lower heavens. The same imagers will be found in Dante.

4036, 'Stars' may be taken here in the popular sense, as referring to fixed stars planets, comets, shooting stars, etc. On a clear night the beauty of the starry heavens is proverbia. Here they are meant to illustrate two points: (1) their marvellous beauty and their groupings and motions (apparent or real) manifest and typify the Design and Harmony of the One tue Creator: and (2) the power and glory behind them typify that there is a guard against the assults of Evil (see verse? below).

4037. Verses 7-11 seem to refer to shooting stars. Cf. xv. 17-18, and notes 1951-3. The heavens typify not only beauty but power. The Good in God's world is guarded and protected against every assault of Evil. The Evil is not part of the heavenly system: it is a thing in utilaway, merely a self-willed rebellion,—"cast away on every side, repulsed under a perpetual penaly" (verses 8-9).

4038. We can form a mental picture of the Court of the Most High, in the highest heaven, conording to the highest idea we can form of goodness, beauty, purity, and grandev. The Exasted Assembly of angels is given some knowledge of the Plan and Will of God. Dit is altogether foreign to such an atmosphere, but is actuated by feelings of jealousy and curjaity. It tries to approach by stealth and overhear something from the august Assembly. It is repusted and pursued by a flaming fire, of which we can form some idea in our physical world by the serving trait of a shooting star.

(٣٧) سورة الصافات

But be cast away From every side.

- 9. Repulsed, for they are Under a perpetual penalty,
- Except such as snatch away Something by stealth, and they Are pursued by a flaming fore Fire, of piercing brightness.
- 11. Just ask their "" opinion:
  Are they the more difficult
  To create, or the (other) beings
  We have created?
  Them have We created
  Out of a sticky clay? ""
- 12. Truly dost thou marvel, 4042 While they ridicule,
- 13. And, when they are Admonished, pay no heed,-
- And, when they see A Sign, turn it To mockery,
- 15. And say, "This is nothing But evident sorcery!
- 16. "What! when we die, And become dust and bones.

وَيُعْدَدُ فُورُيَّيْنِ كُلِجَكَانِيْ هَ دُمُّوَرُكُّ وَكُلْدُهُ مَكَنَابُ وامِيبُّ هِ إِنَّا مَنْ حَعَلَفَ الْمُقَلَّفَ وَ قَالَبْمَهُ وَشِهَابُ هَ وَالْمَا مُنْ حَلَقَتُ الْمُنْ الْمُنْ الْمُقَلِّدُ مِنْ الْمِيلِّةُ لَا يَرِي هِ وَإِذَا وَكِهُ وَالْمَا يَدُّ مُؤْمِلًا لَهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الل

۵ أه ذَا مِنْ الصَّحْمَالُمُ الْمُ

4039. See lastnote and t f. xv. 18 and notes 1954-54

4000. "There", "they" are the doubters, the evil ones, the denters of God's grace and mercy, who laugh at Re'e'ation and disbelieve in a Hereafter. Are they more important or more difficult to create than the winderful variety of beings in God's enacious Creation? To they forget their own lowly state, as having been created from muddy clay?

9041, 17, vi 1; vii. 12; xxxii 7; etc.

4042. It is inject strange that unregenerate man should forget, on the one hand, his lowly digin, and on the otherhand, his high Destiny, as conferred upon him by the grace and mercy of God. The individuality of the province of the property of the proper

# [ S. XXXVII. 15-22.

Shall we (then) be Raised up (again)?

- 17. "And also our fathers total
- Say thou: "Yea, and ye shall Then be humiliated (On account of your evil)." 691
- 19. Then it will be a single (Compelling) cry; will And behold, they will Begin to see! will
- 20. They will say, "Ah!
  Woe to us! this is
  The Day of Judgment!"
- 21. (A voice will say,)
  "This is the Day or Of Sorting Out, whose Truth ye (once) denied!"

SECTION 2.

22. "Bring ye up",
It shall be said.

(٣٧) سوارة الصافات 1193

أوناً لَمُنعُولُنُونِ

@أَوْءَاكِمَا وَكُا الْأَوْلُونَ

® فُلْغَمَّمَ وَأَنتُدُ وَاخِرُولَ

@ فَإِنَّا هِي زَجْرَةُ وَاحِدَهُ فَإِذَاهُمِ يَنظُرُونَ

© وَقَالُوا كِنُولِكِنَا هَلْنَا يَوْمُ اَلِدِينِ

@هَنْدَا بُومُ الْفَصْلِ الْذِي كُنتُم بِهِ عَكَدَّ بُوكَ

٠ • آختُرُواٱلَّذِينَ

40.1 Although the Hereafter, and the spiritual life of which it is a corollary, are the most solid facts in our intelligent existence, materialists deny them. They cannot believe that they could have any existence beyond the grave—still less their ancestors who died ages and ages ago, how could they ever come to life again?

4014. They are assured that the fourse life is a solid fact, but that it will be in very different conditions from those they know now. All their present arrogance will have been humbled in the dist. There will be another plane, in which souls will have a speriences outre different from those in their probationary life here. In that life the virtues they lacked will court, and the arrogance they hogged will be brought low.

4045, C1, xxxv1, 29, 49, and 53

404b. Their spiritual blindness will then leave them. But they will be surprised at the suddenness of their displayion.

4047. The Day of Judgment is the day of sorting out Cf. xxxvi. 59. Good and evil will finally be separated, unlike the apparently inexpired to conditions in the present probationary life, when they seem to be mixed together.

(٣٧) سورة الصافات

"The wrong-doers
And their wives, ""
And the things they worshipped—

23. "Besides God, And lead them to the Way To the (Fierce) Fire!

24. "But stop them,"
For they must be asked:

25. "' What is the matter With you that ye Help not each other?' " 6450

26. Ayay, but that day they
Shall submit (to Judgment); \*\*\*\*1

 And they will turn to One another, and question One onother.

28. They will say: "It was ye
Who used to come to us
From the right hand
(Of power and authority)!" 4052

4048. That is, if their wives were also wrong-doers. They are separately mentioned, because the Arabic phrase for "wrong-doers" is of the masculine gender. All the associates in wrong-doing will be marshalled together. There will be personal responsibility: neither husband nor wife can lay the blame on the other,

P 4049. The scene here is after judgment. As, in an earthly tribunal, the prisoner or his advocate is asked why sentence should not be pronounced upon him, so here those who are proved to have been guilty of wrong are allowed to consider if anything or any one can help them. Then comes the exposure of the misleaders.

4050. Obviously no one can stand and intercede, for it is a question of personal responsibility for each soul. No one can help another.

4051. All the previous arrogance of this life will be gone, but they will face each other, and those who were given a false lead, as in the story of Pharaoh (Cf, xx, 79), will question their misleaders as in the following verses.

4052. This is the mutual recrimination of the sinners—those who sinned, against those whose installation or evil example led them into sin. The misicaders is the life here below often used Their power and influence to spread eyil. The "right hand is the hand of power and authority. Instead of using it for righteous purposes, they used it for evil, – selfishly for their own advantage, and mischievously for the degradation of others.

(٣٧) سورة الصافات

29. They will reply: "Nay, ye Yourselves had no Faith! 4058

30. "Nor had we any authority Over you. Nay, it was Ye who were a people In obstinate rebellion!

- 31. "So now has been proved true, ""
  Against us, the Word
  Of our Lord that we
  Shall indeed (have to) taste
  (The punishment of our sins).
- 32. "We led you astray: for truly " We were ourselves astray."
- 33. Meruly, that Day, they will (All) share in the Penalty.
- 34. Verily that is how We Shall deal with Sinners.
- 35. For they, when they were Told that there is No god except God, would Puff themselves up with Pride. \*\*\*\*

۞ڗؘؽٵػٙۯؾؘڶؾٵۼڷڮٛڔٙڹٷۘڶڟڗۣٚڗڶٛٛٛڬڹٛ ڡٚۊؙؠٵڟۼۑڔؘ ۞ڡؘؾۧٵؽٵڡٙۯڶۯؠٙؾؙؖڷٳٵڶڷٙٳؠؿؙۯ ۞ڡٙٲۼ۬ڗؿؙؾٵؽؙٳڟڶػڽٵٞۼٚڽۄڹ

@إِنَّاكُمْ لِكَ مَا مُعَمَّدُ مِ الْجَرِمِينَ

۞ٳڹ۫ۿؙؽؙۯػٲڹۊؖٳۮؘڲڣؚڮڵؙڞؙؽ۫ڷٳؖڶڷڎٳ؆ۘٲٮڷۨڎؙ ٮۺؙؽۜڪؙؿۯۅڹ

4033. But the fact that others unslead, or that their avil example is before us, does not justify us in falling from right conduct. Faith should save us from the fall. But if whe have ourselves no Paith—in righteousness, or a future life, or the reality of God's Law, how can we blame others? The misleaders can well say, "You will be judged according to your misdeeds!" The responsability is personal, and cannot be shifted on to others. The others may get a double punishment,—for their own evil, and for misleading their weaker brethren. But the weaker bethren cannot go fee form responsibility for their own deeds, for evil means a personal treblion against God, if we believe in a personal food. Evil has no authority over us, except in so far as we deliberately

4054. God's decree of justice requires that every soul should taste the consequences of its own sins, and that decree must be fulfilled. No excuses can serve to sonly God's mercy that can save.

4055. Further, the misleaders can well urge against those who reproach them for misleading them: "How could you expect anything better from us? You were already warned by God's Message that we were astray."

4056 Selfish arrogance was the seed of sin and rebellion; ii, 34 (of Satan): xxviii, 39 (of Pharach); etc. It is that kind of arrogance which prevents man from mending his life and conduct. When he speaks of ancestral ways, or public opinion, or national honour, he is usually thinking of himself or of a small clique which thrives on injustice. The recognition of the true God, the one God, as the only standard of life and conduct, the only Reality, cuts out Self, and it therefore disagreeable to Sin. If false gods are imagined, who themstyes would have weaknesses that fit in with sin, they give countenance to evils, and it becomes difficult to give them up, unless God's grace comes to our assistance.

(٣٧) سورة الصافات

- 36. And say: "What! Shall we Give up our gods For the sake of A Poet possessed?" 4007
- 37. Nay! he has come With the (very) Truth, And he confirms (the Message Of) the apostles (before him).
- 38. Ye shall indeed taste
  Of the Grievous Penalty:--
- 39. But it will be no more
  Than the retribution one
  Of (the Evil) that ye
  Have wrought:—
- 40. But the sincere (and devoted) Servants of God,—
- 41. For them is a Sustenance 4080 Determined, 4081
- 42. Fruits (Delights); and they (Shall enjoy) honour and dignity,
- 43. In Gardens of Felicity,

۞ وَيَقُولُونَ أَبِينَا لَتَارِحُواْ الْمِدْيَا
 لِشَاعِرَجُهُونِ
 الشَّاعِرَجُهُونِ
 الشَّاعِرَجُهُونِ
 الشَّاعِرَجُهُونِ

@ إِنْكُمْ أَنَّا بِقُوْا الْمُنَا بِٱلْأَلِيدِ @ وَمَا ثُمِّرُونَ إِلَامًا كُنْمُ تَمَّلُولَ

> ۞ٳ؆ٙؽٵڎٲڟٙۄۛڷۿ۬ڵڝٙؽڹۜ ۞ٲؙۅؙڵؾٙؠڮؙڶۿڬڎڔۮ۠ڦٞ مَعَاوُمٌ ۞ٷٙڲڎؖٚۅڰؙڔؙڞڴؘۯۄؙۘۏ

> > @فِجَنَانِياًلَغِيَدِ

4057, Possessed of an evil spirit, or mad. Such was the charge which the Unbelievers sometimes levelled at the holy Prophet in the early stages of his preaching.

4058. The message of Islam, so far from being "mad" or in any way peculiar, is eminently conformable to reason and the true facts of nature as created by God. It is the Truth in the purest sense of the term, and confirms the Message of all true Messengers that ever lived.

4059. Justice demands that those who sow evil should reap the fruit, but the punishment is due to their own conduct and not to anything external to themselves.

4060. "Sustenance": metaphorical sense, correlated with the Fruits mentioned below; see next verse.

4061, "Determined": Ma'lim, the reward of the Blessed will not be a chance or a fleeting thing. It will follow a firm Decree of God, on principles that can be known and understood,

4062. "Fruits": Cf. xxxvi 57, and n 4003. The spiritual Delights are figured forth from parallel experiences in our present life, and follow an ascending order: Food and Fruits: Gardens of Bits, with all their charm, design, greenery, hinck songs, fournains, etc.); the Home of Happiness and Dignity, with congenial company seated on Tarones; Delicious Drinks from crystal Springs, for social pleasure; and the society of Companions of the opposite sex, with hearty and charm but most of the grossness too often middental to such companionship in this life.

- 44. Facing each other On Thrones (of dignity):
- 45. Round will be passed To them a Cup From a clear-flowing fountain.
- 46. Crystal-white, of a taste Delicious to those Who drink (thereof).
- 47. Free from headiness: 4055 Nor will they suffer Intexication therefrom.
- 48. And besides them will be Chaste women: restraining Their glances, with big eyes ess (Of wonder and beauty).
- 49. As if they were \*\*\*\* (Delicate) eggs closely guarded.
- 50. When they will turn to One another and question One another.4006
- 51. One of them will start The talk and say : "I had an intimate Companion (on the earth), 6047

@عَلَىٰ سُرُر مُمَنَعَ لِلرَ @ تَنْفَأَهُ لَكُ لُكُ

<sup>4063.</sup> The passing round of the social cup, as in the case of other pleasures, is without any of the drawbacks and evil accompaniments of the pleasures of this world, which are taken as types, In drink there is no intoxication: in fruit there is no satiety, Cf. Dante: "the bread of Angels upon which One liveth here and grows not sated by it." (Paludiso, Canto II., Longfellow's translation.)

<sup>4064,</sup> In the emblem used here, again, the pure type of chaste womanhood is figured. They are chaste, not bold with their glances; but their eyes are big with wonder and beauty, prefiguring grace, innocence, and a refined capacity of appreciation and admiration.

<sup>4065.</sup> This is usually understood to refer to the delicate complexion of a beautiful woman, which is compared to the transparent shell of eggs in the nest, closely guarded by the mother-bird; the shell is warm and free from stain In lv. 58 the phrase used is "like rubies and coral", referring to the red-or pink of a beautiful complexion.

<sup>4066.</sup> Cf. above, xxxvii. 27, where the same phrase is used in the reverse conditions. In each case there is a going back to the earlier memories or experiences of this life,

<sup>4067,</sup> This companion was a sceptic, who laughed at Religion and a Hereafter. How the tables are now turned! The devout man backed up his Faith with a good life and is now in Bliss: the other was a cynic and made a mess of his life, and is now burning in the Fire of Regrets!

(٣٧) سورة الصافات

52. "Who used to say, 'What! art thou amongst those Who bear witness to The truth (of the Message)? يَعْوَلُأَ نَكَ لَينَ ٱلْصُدِيقِينَ

53. "When we die and become Dust and bones, shall we Indeed receive rewards And punishments?" @ لَوذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظْلُمًا أَءِ نَالَمَدِ بِنُونَ

54. (A voice) said: "Would ye

قَالَ هَلَّانَتُ مُنْظَلِعُونَ

55. He looked down
And saw him
In the midst of the Fire \*\*\*\*

@ فَأَظُلَعَ فَنَرًا مُ فِي سَوَّاهِ ٱلْجَيْدِ

56. He said: "By God!
Thou wast little short
Of bringing me to perdition!

@ قَالَتَا لَسَم إِن كِد نَنَ لَتُرْدِينِ

57, "Had it not been for The Grace of my Lord,"000 I should certainly have been Among those brought (there)! @وَلَوْلَانِصُمَةُ لَئِنَ لَكُنْ يُولِ

58. " Is it (the case) that We shall not die.

أَلَا قُولَيَنِينَ

59. "Except our first death, And that we """ Shall not be punished?"

60. Verily this is The supreme achievement! 4071

4068. He is allowed a peep into the state which he so narrowly escaped by the grace of God,

4069. And he gratefully acknowledges his short-comings: "I should have been a sinner just like the but for the grace of God!" He sees that if he had erred it would have been no excuse to plead the other man's example. He had Faith and was saved, to walk in the path of righteounsess.

4070 After he realises the great danger from which he narrowly escaped, his yoy is so great that he can hardly believe it! Is the danger altogether past now? Are the portals of death closed for ever? Is he sade now from the temptations which will bring him to ruin and punishment?

407]. The answer is: Yes. "Beyond the flight of Time, Beyond the realm of Death. There surely is some blassed clime, Where Life is not a breath!" In the words of Longfellow this was an aspiration on this earth. In the Hereafter it is a realisation!

Some interpret verses 60-52 as a continuation of the speech of the man in heaven. The meaning would in that case be the same.

(٣٧) سورة الصافات

 For the like of this Let all strive, Who wish to strive.

مورون

@لِنْلِمَنْنَا مَلْبَعْسَلِ الْمَسْلِلُونَ

62. We sthat the better entertainment Or the Tree of Zaggam? 1073

الْمَنْ الْمُنْ اللَّهُ الْمُنْعِكُوا الْمَنْعِكُوا الْمَنْعِكُوا الْمَنْعِكُوا الْمُنْعِكُوا الْمُنْعِكُو

63. For We have truly
Made it (as) a trial erro
For the wrong-doers.

@ إِنَّا جَعَلْنَهُا فِيْنَةً لِلظَّلَالِينَ

64. For it is a tree
That springs out
Of the bottom of Hell-fire:

وانها فجأن تغيث فتأضل فجيد

65. The shoots of its fruit-stalks
Are like the heads
Of devils:

@ طَلْعُهَا كَأَنَّهُ رُكُوسُ الشَّبْطِينِ

66. Truly they will eat thereof 1071
And fill their bellies therewith.

٥٥ ميم لاڪلون بينها مايفون بينها اُنظاؤت هُذَازَارُدُن مَازِرَالُونِيَّانِ اَ

67. Then on top of that They will be given A mixture made of Boiling water.

@ثُنَانَ مَزْجِعَهُ وُلَا كَالْجِحَهِ

68. Then shall their return 40% Be to the (Blazing) Fire,

4072. Cf. xvii. 60, n. 2250. This bitter tree of Hell is a symbol of the contrast with the beautiful Garden of heaven with its delicious fruits.

4073. This dreadful bitter Tree of Hell is truly a trial to the wrong-doers. (1) It grows at the bottom of Hell; (2) even its fruit-stalks, which should have been tender, are like the heads of devils: (3) its produce is eaten voraciously; (4) on top of it is a boiling mixture to cut up their entrails (see next note); and (5)-every time they complete this round of orgies they return to the same game. A truly lurid picture, but more lurid in reality are the stages in spiritual Evil. (1) it takes its rise in the lowest depths of corrupted human nature; (2) its (enderest affections are degraded to envy and hate; (3) the appetite for Evil grows with what it feeds on; (4) its "cuters" serve but to aggravate the disease; and (5) the chain of evil is unending; one round is followed by another in interminable succession.

4074, The parable of fruits and drinks in the contrasted fortunes of the Good and the Evil is further elaborated in xivii. 15, where the boiling water given to the evil ones cuts up their entrails.

4075. When they eat of the raqqu's in the lowest depths of hell, they are apparently brought up to drink of the mixture as a further punishment, after which they go back to repeat the round,

S. XXXVII. 69-74.]

F.C. 198.

1200

(٣٧) سورة الصافات

69. Truly they found their fathers On the wrong Path;

70. So they (too) were rushed one Down on their footsteps!

71. And truly before them, Many of the ancients Went astray;—

72. But We sent aforetime, among them, (apostles)
To admonish them;—

73. Then see what was
The End of those who work
Were admonished
(but heeded not).—

Except the sincere (and devoted) \*\*\*
 Servants of God.

النَّهُ مُّ ٱلْفُواْءَ الْمَاءُ هُرِّ صَالِّينَ

٤٠٠ فهدعان الرهر بهرعون

® وَلَقَدْأَ رُسَلْنَا فِيهِمْ مُنْذِدِينَ

انَعْوَرُعْنَ كَانَعْفِتِهُ ٱلنَّذَرِينَ

الْأَعِبَادُ اللَّهِ الْخُلْصِينَ

C. 198.—The Prophets of God formed a series
(zzzvii. 75-136.) That worked in God's service to instruct
Their fellow-men. In case of distress
God helped and delivered them. Men did flout
And persecute them, but they carried out
Their mission with constancy; and God's Purpose
Always won, to the destruction of Evil.
So was it in the story of Noah and the Flood,
Of Abraham the True, of Isma'il
Ready for self-sacrifice, of Isaac

<sup>4076.</sup> A grim reproach. 'You found your fathers doing wrong; and you must rush headlong in their footsteps to perdition!'

<sup>4077.</sup> It is human to err. The error is forgiven if there is repentance and amendment. The posteries that God in His mercy at all times in history sent apostles and teachers to give His Message, and men deliberately rejected that Message.

<sup>4078</sup> It is on the reception or rejection of God's teachings and guidance that judgment will come. In this world itself, see what is the teaching of history. Unrighteousness and wrong doing never prosper in the long run.

<sup>4079.</sup> But there is always a band of sincere and devoted men who serve God, and the highest spiritual life is open to them,

Note that this verse occurs at xxxvii. 40 above, where the argument of the difference between the fates of the righteous and the unrighteous was begun. Here it is rounded off with the same phrase, and now we proceed to take libustrations from the early Prophets.

The righteous, of Moses and Aaron, of Elias And Lot: all men of Faith, who receive The blessings of posterity and Peace And Salutation from God Most Gracious.

#### SECTION 3.

- 75. (Yen the days of old), Noah cried to Us, 1000 And We are the Best To hear prayer.
- 76. And We delivered him And his people from The Great Calamity, 4001
- 77. And made his progeny
  To endure (on this earth); 4083
- 78. And We left (this blessing)
  For him among generations (1988)
  To come in later times:
- 79. "Peace and salutation to Noah Among the nations!" (1984)
- 80. Thus indeed do We reward Those who do right.
- For he was one Of Our believing Servants.

وَالمَدْذَا دَلْنَا لُوحٌ فَالْمِعْ الْجِيبُونَ

 وَلَمَدْنَا دَلْنَا لُوحٌ فَالْمِعْ الْجِيبُونَ

 وَلَمَعْتَلَا دُرِينَكُوهُم الْبَافِينَ

 وَوَجَعَلْنَا دُرِينَكُوهُم الْبَافِينَ

 وَوَجَعَلْنَا دُرِينَكُوهُم الْبَافِينَ

 وَوَجَعَلْنَا دُرِينَكُوهُم الْبَافِينَ

 وَوَحَكَمَا عَلِيمُ فِي الْفِينِينَ

 هِ سَلَدُ عَلَافُح فِي الْفَلْوَينَ

 هِ سَلَدُ عَلَافُح فِي الْفَلْوَينَ

٥ للَّهُ مِنْ عَنَادِ ثَا ٱلْأَيْمِينِينَ

- 4060. Cf. xxi. 76-77. The story of Noah occurs in many places: here the point is that when men gird themselves against evil, God protects them, and Evil cannot triumph against God's Plan.
  - '4081. The Deluge, the Flood of Noah. The main story will be found in xi, 25-48.
  - 4082. Noah's posterity survived the Flood in the Ark, while the rest perished.
- 4083. His name is remembered for ever, commencing a new era in religious history. Note that the words in verses 78-81, with slight modifications, form a sort of refrain to the following paragraphs about Abraham, Moses, and Elias, but not about Lot and Jonah. Lot was a nephew of Abnaham, and may be supposed to belong to the story of Abraham. Jonah's career nearly ended in a tragedy for himself, and his people got a further lease of power "for a time" (xxxvii. 148). And both Lot and Jonah belong to a limited local tradition.
- 4094. The story of the Flood is found in some form or other among all nations, and not only neutral to the follow the Mosaic tradition. In Greek tradition the here of the Flood is neutralion, with his wife Pyrtha in Indian tradition (Shaispatha Brākmara and Makābārata) it is the aage Manū and the Fish. The Chinese tradition of a great Flood is recorded in Shā-King, Among American Indians the tradition was common to imany tribes.

## S. XXXVII. 82-89.]

### 1202

# (٣٧) سورة الصافات

82. Then the rest We overwhelmed In the Flood.

83. We erily among those Who followed his Way Was Abraham.

- 84. Behold, he approached his Lord With a sound heart. 1086
- 85. Behold, he said to his father And to his people, "What Is that which ye worship?
- 86. "Is it a Falsehood— Gods other than God— That ye desire?"
- 87. "Then what is your idea
  About the Lord of the
  Worlds?" \*\*\*
- 88. Then did he cast
  A glance at the Stars,
- 89. And he said, "I am Indeed sick (at heart)!" 4089

۵ - وَإِنَ مِن شِيعَتِهِ عِلْإِزَهِيمَ

@إذْجَآءَ رَبَّهُ بِعَلْمِ سَيْلِمِ

@ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ عِمَا ذَا تَعْبُدُونَ

@أَبِفَكًا ءَالِمَةُ دُونَ آللَّهِ رُبِيدُونَ

® فَاظَنْكُ مُرِيِّياً لَمُنْكِينَ

۵ مَنظَرَ بَطْدَرَةً فِي الْفُورُمِ هِ مَنَا لَا اللَّهِ مِنْهُ الْفُورُمِ

@ نَقَالَ إِنْ مَقِيمٌ

4085. The main story will be found in xxi 51.73; but the episode about his readiness and that of his onto submit to the most extreme form of self-sacrifice under trial (in verses 101-107 below) is told here for the first time, as this Sora deals with the theme. "Not my will, but Thine be done!" In "followed his way", the pronoun "his" refers to Noah, "he", of verse 81 above.

4066. A sound heart: quite salter is heart that is pure, and unaffected by the diseases that affiled others. As the heart in Arabic is taken to be not only the seat of feelings and affections, but also of intelligence and resulting action, it implies the whole character. Cf. Abraham's title of Hani (the True): ii, 135 and n. 134. Cf. also xxvi, 89: "only he will prosper who brings to God a sound heart."

408? False worship—worship of idols or stars or symbols, or Mammon or Self—is due eather to false and degrading conceptions of God, or to a tort of make-believe, where practice is inconsistent with knowledge or ignores the inner promptings of Conscience. Abraham's challenge to his, "ople is: "Are you fools or hypocrities?"

4088. Do you not realise that the real Creator is One-above all the forms and sugthat you associate with Him??

4089. The grief was really preying on his mind and soul, that he should be associated with such falsehoods. His father himself was among the chief supporters of such fair-floods of this people were given up wholly to them. He could not possibly share in their minuteness and the first him in diagnost. Then he made his practical protest in the manner name of the could be supported by the manner name of the could be supported by the manner name of the could be supported by the manner name of the could be supported by the manner name of the could be supported by the supported by th

90. So they turned away From him, and departed.

91. When did he turn
To their gods and said,
"Will ye not eat
(Of the offerings before you)?...

92. "What is the matter
With you that ye
Speak not (intelligently)?"

93. Then did he turn
Upon them, striking (them) 4000
With the right hand. 4001

94. Then came (the worshippers)
With hurried steps,
And faced (him).

95. He said: "Worship ye That which ye have (Yourselves) carved? \*\*\*\*

96. "But God has created you And your handiwork!"

97. They said, "Build him A furnace, and throw him <sup>6008</sup> Into the blazing fire!"

98. (This failing), they then Sought a stratagem against him,\* @فَنُوَّلُوا عَنْهُ مُذْيِرِينَ

 قَرَاغَ إِلَى الْمِينِهِ عِنْقَالَ اللَّا الْحَالُونَ 

الكُمْ النَّفِلُ عُولًا لَنُفِلُ عُولًا اللَّهُ اللَّالِي اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّل

® فَرَاغَ عَلَيْهِ مِنْمَرًا إِلَا لِمِينِ

۞ مَا أَجْهَالُوا لِلَهِ يَزِفُونَ

@ قَالَأَلْقَبُدُونَ مَاتَّغِنُونَ

۞ڗؘٳۺؘؿؘۼڵؾڪ۫ڎۅٙؽٵڡۜٞۼڷۅؙڹٛ ۞ۊڶۅ۠ٳٲڹؿؙۅؙٳڵۄؙۣۺٚؾڬٵٞڵڶؿؙۅؙ؞ڣۣٳؙڴۣٙؾ؞

@فَأَرَادُوابِهِ-كَيْنَا

<sup>4090.</sup> See the reference in the last note.

<sup>4091.</sup> With the right hand: as the right hand is the hand of power, the phrase means that he struck them with might and main and broke them..

<sup>4092.</sup> His action was a challenge, and he drives home the challenge now with argument.

Do you worship your own hadlwork? Surely worship is due to Him Who made you and made possible your handwork?

<sup>4993.</sup> The argument of Abraham was so sound that it could not be met by argument. In such cases Evil resorts to violence, or secret plotting. Here there was both violence and secret plotting. The violence consisted in throwing him into a blazing Furnace. But by the mercy of God the free did not harm him (axi. 69), and so they resorted to plotting. But the plotting, as the next verse (xxxvi), 489, shows, was a bonnerang that recoiled on their own heads.

<sup>4094.</sup> Cf. xxi. 71. Their plot against the righteous Abraham failed. Abraham migrated from the country (Chaldea, Babyion, and Assyria) and preserved in Syria and Palestine. It was his persecutors that suffered humiliation.

(٣٧) سورة الصافات

But We made them the ones Most humiliated!

99. The said: "I will go
To my Lord! He
Will surely guide me!"

100. "O my Lord! grant me A righteous (son)!"

101. Sd We gave him
The good news 6006
Of a boy ready
To suffer and forbear 6007

102. Then, when (the son)
Reached (the age of)
(Serious) work with him,
He said: "O my son!
I see in vision "\*
That I offer thee in sacrifice: "\*
Now see what is
Thy view!" (The son) said:
"O my father! Do
As thou art commanded:

جعلنهم الاسفيات الماني وَقَالَ لِمِنْ وَقَالَ لِمِنْ اللَّهِ عَلَى اللَّهِ اللَّهِ مِنْ السَّفِيدِينَ اللَّهُ مِنْ المَّنْ السَّلِيدِينَ

> ۞ فَلَتَابِلَغَ مَعُهُ ٱلشَّعَى فَالَ بَ ٢- د . نازر كونساة زرد رياديا

> > فَالَ يَنَا لَبِي أَفْعَلْهَا تُؤْمَرُ

4095. This was the Hijrat of Abraham. He left his people and his land, because the Truth was dearer to him than the ancestral falsehoods of his people. He trusted himself to God, and under God's guidance he laid the foundations of great peoples. See n. 2725 to xxi. 69.

4096. This was in the fertile land of Syria and Palestine. The boy thus born was, according to Muslim tradition, (which however is not unanimous on this point), the first-horn son of Abraham, of Ismail. The name itself is from the root Samu, to hear, because God had heard Abraham's age when Ismail was born was 86 (Gen. zvi. 16).

4097. The boy's character was to be Hellm, which I have translated "ready to suffer and forbear". This title is also applied to Abraham (in ix. 114 and xi. 75). It refers to the patient way in which both father and son cheerfully offered to suffer any self-sacrifice in order to obey the Cammand of God. See next verse.

4098. Where did this vision occur? The Muslim view is that it was in or near Mecca. Some would identify it with the valley of Mina, six miles north of Mecca, where a commemoration sacrifice is annually celebrated as a rise of the Haji on the tenth of Zul-Bijis, He 'Id of Sacrifice, in memory of this Sacrifice of Abraham and Isma'il (see n. 217 to ii. 197). Others say that the original place of sacrifice was near the bill of Marwa (the companion hill to \$afa, ii. 138), which is associated with the infancy of Isma'il.

4099. At what stage in Abraham's history did this occur? See n. 2725 to xxi 69. It was obviously after his arrival in the land of Cannan and after Isma't had grown up to years of discretion. Was it before or after the building of the Ka'ba (ii. 127)? There are no data on which this question can be answered. But we may suppose it was betwee this event, and that event may itspif have been commer oractive.

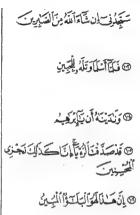
Thou will find me, If God so wills one Practising Patience and Constancy!"

103. So when they had both 4000 Submitted their wills (to God), And he had hid him Prostrate on his forehead (For sacrifice), 400

104. We called out to him, "Abraham!

105. "Thou hast already fulfilled The vision!"—tnus indeed Do Wc reward Those who do right.

106. For this was obviously



4100 Note that the sacrifice was demanded of buth Abraham and Isma'il It was a trial of the will of the falther and the son. By way of trial the father had the command conveyed to him in a vision. To make sure that it was not an ulle dream, and, if it was a real order, to make sure that his son rousemed, he consulted the son. The son readily consented, and offered to stand true to the promose if his self-issertifier was really required. The whole thing is symbolical. God does not require the flesh and blood of animals (xxxi. 37), much less of human brings. But he does require the giving of our whole being to God, the symbol of which is that we should give up something you dear to us, if Duty requires that sacrifice.

410). Our version may be compared with the Jewish-Christian version of the present Old Testament. The Jewish tradition, in order to glorily the younger branch of the family, descended from Isaac, ancestor of the Jews, as against the elder branch descended from Ismail, lancestor of the Arabs, refers this sacrifice to Isaac (Gen. xxii.). 18. Now Isaac was burn when Abraham was 100 years old (Gen. xxii.) while Ismail'i was born to Abraham was born to Abraham was been do Abraham; at no time was born to Abraham was herefore 14 years older than Isaac. During his his-114 years Ismail'i was the oddy son of Abraham; at no time was Isaac the oddy son of Abraham. Yet, in speaking of the sacrifice, the Old Testament says (Gen. xxii. 2): "And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering..." This ship shows at any rate which was the older version, and how it was overland, like the present Jewish records, in the interests of a tribal religion. The "land of Moriah" is not clear: it was three days Journey from Abraham's place (Gen. xxii. 4). There is less warrant for dentifying it with the hill of Moriah on which Jerusalem was afterwards built than with the hill of Marwa which is identified with the Arab tradition about Ismail.

4102. In the Biblical version Isaac's consent is not taken; in fact Isaac asks, 'where is the lamb for sacrince?' and is told that 'God would provide it'. It is a complete human sacrince like those to Moloch. In our version it is as insuch a sacrifice by the will of Isma'il as by that of Abwham. And in any case it is symbolic; "this was obviously a trial"; "thou hast already fulfilled thy vision"; etc.

(٣٧) سورة الصافات

107. And We ransomed him
With a momentous sacrifice: 1109

108. And We left (this blessing) 4104

For him among generations

(To come) in later times:

109. "Peace and salutation To Abraham!"

110. Thus indeed do We reward Those who do right

111. For he was one Of Our believing Servants.

112. And We gave him 4105
The good news
Of Isaac—a prophet,—
One of the Righteous.

113. We blessed him and Isaac:
But of their progeny
Are (some) that do right,
And (some) that obviously
Do wrong, to their own souls.

SECTION 4.

114. Æ gain, (of old,)
We bestowed Our favour

۞ وَهَٰدَيْتُهُ مُنِدُبِّحٍ عَظِيمٍ ۞ وَرَضَحُنَاعَلَيْهِ فِياْ أَلْهُوْرِينَ

> ۞سَكَلْمُ عَلَى لِمُرْفِيمٌ ۞كَذَالِكَ بَغِيمَا لَحُسِينِينَ

١ إِنَّهُ مِنْ عِبَادِ نَاٱلْوُمُينِينَ

®وَيَشْرُنَّهُ إِلِيْمَانَى بَيْنَا مِنَا لَصَلِّحِينَ

۞ وَبَنْرَكَ نَاعَلَيْهِ وَعَلَى إِنْهُوَّ وَمِن نُرْزِيَنِهِومَ الْمُحْسِنُ وَظَالِ الْيُفْسِدِ - مُبِينُ

۵ وَلَعَدُ مَنَكَا

4104, Cf. above, xxxvii. 78-81 and n. 4083.

4105 Isaac was Abraham's second son, born of Sarah, when Abraham was 100 years of age. See n. 4101 above. He was also blessed and became the ancestor of the Jewish people. See next note.

4106, So long as the Children of Israel upheld the righteous banner of God, they enjoyed God s bissing, and their history is a portion of sacred history. When they fell from grace, they did not steps God's Plant: they injured their own souls.

<sup>4103.</sup> The adjective qualifying "sacrifice" here, 'essim, (great, momentous) may be understood both in a literal and a figurative sense. In a literal sense it implies that a fine sheep or ram was substituted symbolically. The figurative sense is even more important. It was indeed a great and momentous occasion, when two men, with concerted will, "ranged themselves in the ranks" of those to whom self-bacerise in the service of God was the supreme thing in life. This was a type of the service which Innam flusain performed, many ages later, in 60 A.H. as I have explained in a separate pumphlet. But note that the ransom, is, the commutation of sacrifice, was made not by the men, but by God. God wants our will and devotion, not necessarily our lives in a physical sense. He will find means, if we offer ourselves, to use us not for our destruction, but for our further advancement. In this sense, said Jesus, "the bat loseth his life for my sake shall find it." (Matt. x. 29)

(٣٧) سورة الصافات

On Moses and Aaron, 4107

115. And We delivered them
And their people from
(Their) Great Calamity;

116. And We helped them, So they overcame (their troubles); 100

117. And We gave them
The Book which helps To make things clear:

118. And We guided them To the Straight Way.

119. And We left (this blessing) in For them among generations (To come) in later times;

120. "Teace and salutation To Moses and Aaron!"

 Thus indeed do We reward Those who do right.

122. For they were two Of Our believing Servants. عَلَىٰمُوسَىٰ وَهَـُرُونَ ® وَنَجَيْنَاهُمَا وَقَوْمَهُمَا مِنَ ٱلكَرْبِأَلْعَظِيهِ

@وَنَصَرْنَاهُمْ فَكَانُواْ هُرُ ٱلْفَالِيدِينَ

@ وَالَّيْنَاهُمَا ٱلْكِتَابُ ٱلْمُنْكِينَ

@ وَهَدَيْنَاهُمُ الْخِيَرُطُ ٱلْسُنَفِيِّيةِ

٤٥ وَرَكَ اللَّهُ اللّ

﴿ سَلَنْمَ عَلَىٰمُوسَىٰ وَهُمُرُونَ

® إِنَّا كَذَٰ لِكَ نَجَيْرِي الْمُحْتِينِينَ

المُهُمَّامِنْ عِيَادِنَا ٱلْمُوْمِنِينَ

4107. The story of Mosses is told in numerous passages of the Que in The passages most inturtative of the present passage will be found on axivil 4 forp ressons of the Istarbies on laggest and xx, 77-79 (the Israelites triumphant over their enemies when the latter were drowned in the Red Seat.

4103. What could have been a greater calamity to them than that they should have been reform slavery by the Egyptians, that their male children should have been killed and then female children should have been saved alive for the Egyptians?

4107. The Israelites were delivered by three steps mentioned in veries 114, 113 and 116 respectively; but the consummation of God's favour on them was (verses 11-7118); the Revelation given to them, which guided them on the Straight Way, so long as they preserved the Revelation interface and followed its precepts. The three given were: (1) the deliverance from bonding; and (3) the deliverance from bonding; and (3) the triumphant crossing of the ided Sea and the destruction of Phasaoh's army.

4110. Mustable has a slightly different force from Muble. I have translated the former by "which have to make things clear", and the latter by "which makes things clear",—apt descriptions as applied to the Taurist and the Qur-in.

- 123. So also was Elias 414. Among those sent (by Us).
- 124. Behold, he said To his people, "'Will ye not fear (God)?
- 125. "Will ye call upon Baal ""
  And forsake the Best
  Of Creators.—
- 126. "God, your Lord and Cherisher And the Lord and Cherisher Of your fathers of old?"
- 127. But they rejected him, 414
  And they will certainly
  Be called up (for punishment),—
- . 128. Except the sincere and devoted Servants of God (among them).
  - 129. And We left (this blessing) 415

    For him among generations

    (To come) in later times:
  - 130. "Peace and salutation To such as Elias!" HISA

وَإِنْ الْمَاسَ لِمَنْ الْمُرْسَلِينَ
 هِ إِذْ فَالَالِفَوْمِهِ مَا لَاسْتَعْوَلَ

 هُ الْمَدْعُونَ بَعْمُلُا وَلَا رَوُنَ

 هُ الْمَدْرَبِّ الْمِنْ الْمَالِمُونِينَ

 هُ الْمَدْرَبِّ الْمِنْ الْمِنْ الْمَالِمُ الْمُحْمَرُ وَلَنْ الْمَالِمُ الْمُحْمَرُ وَلَنْ الْمَالِمُ الْمُحْمَرُ وَلَى اللّهِ الْمَالِمُ الْمُحْمَرُ وَلَى اللّهِ اللّهِ اللّهِ اللّهُ اللللللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ اللللللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ الل

4112. See n. 903 to vi. 85. Elias is the same as Elijah, whose story will be found in the Old Testament in 1 Kinga xvii:xix, and 2 Kinga i-li. Elijah lived in the reign of Ahab (B. 996 874) and Anaziah (B.C. 874-872), kinga oil the (northern), kingdom oil fisated or Samaria. He was a prophet of the desert, like John the Baptist,—vinlike our holy Prophet, who took part in, controlled, and guided lithe affairs of his people. Both Ahab and Azertah were prone to lapse into the worship of Baal, the surfigod worshipped in Syria. That worship also included the worship of nature-powers and procreative powers, as in the Indian worship of the Lingam, and led to many abuses. King Ahab had married a princess of Sidon, Jezebel, a wicked woman who led her husband to forsake God and dopt Baal-worship. Elijah denounced all Ahab sis nas a well as the sins of Ahaziah and had to file for his life. Eventually, according to the Old Testament (2 Kings, ii-11) he was taken up in a whitewing to heaven in a chargiot of fire after he had left his mantle with Elishs the prophet.

- 4113. For Baal-worship see last note.
- 4114. They personned him and he had to flee for his life. Eventually he disappeared mysteriously; see n. 4112,
  - 4115, See above, xxxvii. 78-81, and n. 4083.
- 4115-A. Ilyāsīs may be an alternative form of Ilyās: Cf. Saināa (xxiii. 20) and Sīnān (xcv. 2). Or it may be the plural of Ilyās, meaning "such people as Ilyās"

# I S. XXXVII. 131-13R.

C. 199.1

1200

- 131. Thus indeed do We reward Those who do right.
- 132. For he was one Of Our believing Servants.
- 133. So also was Lût and Among those sent (by Us).
- 134. Behold, We delivered him And his adherents, all
- 135. Except an old woman Who was among those Who lagged behind: 417
- 136. Then We destroyed The rest.
- 137. Verily, ye pass 4188 By their (sites). By day-
- 138. And by night: Will ye not understand?

(٣٧) سورة الصافات

C. 199.-So was it also with Jonah; he had (xxxvii. 139-182.) His trials, but God had mercy on him. And his mission was successful, How Can men ascribe to God qualities And relations derogatory to His nature? High is He above all creatures. The ranks of angels and apostles stand firm In His service. Evil is sure to be overcome. So Praise and Glory to God, the Lord Of Honour and Power, and Peace to His apostles!

<sup>4116.</sup> The best illustration of this passage about LB; will be found in vit. 80-84. He was an apostle sent to Sodom and Gomorrah, Cities of the Plain, by the Dead Sea. The inhabitants were given over to abominable crimes, against which he preached. They insulted him and threatened to expel him. But God in His mercy saved him and his family (with one exception, see the following note), and then destroyed the Cities.

<sup>4117.</sup> Cf. vii. 83, and n. 1051. Lot's wife had no faith: she lagged behind, and perished in the general ruid.

<sup>4118,</sup> Cf xv. 76, and n, 1998 The tract where they lay is situated on the highway to Syria where the Arab caravans travelled regularly, "by day and by night". Could not future generations learn wisdom from the destruction of those who did wrong?

### SECTION 5.

139. So also was Jonah 4119 Among those sent (by Us).

140. When he ran away
(Like a slave from captivity) 4180
To the ship (fully) laden.

141. He (agreed to) cast lots, 121
And he was condemned:

142. Then the big Fish 4124 Did swallow him, And he had done 4129 Acts worthy of blame.

143, Had it not been That he (repented and) . Glorified God, <sup>(18)</sup>

144. He would certainly have Remained inside the Fish 4180 Till the Day of Resurrection. 4119, For illustrative passages, see xxi. 87-88, n. 2744, and Ixviii. 48-50. Jonah's mission was to the city of Nineveh, then steeped in wickedness. He was rejected and he denounced God's wrath on them, but they repented and obtained God's forgiveness. But Jonah "departed in wrath" (xxi. 87), forgetting that God has Mercy as well as forgiveness. See the notes following. Cf. x. 98, n. 1478.

4120. Jonah ran away from Nineveh like a slave from captivity. He should have stuck to his part and merged his own will in God's Will. He was hasty, and went off to take a ship. As if he could escape from God's Plan!

4121. The ship was fully laden and met foul weather. The sailors, according to their superstition, wanted to find out who was responsible for the ill-luck; a fugitive slave would cause such ill-luck. The lot fell on Jonah, and he was cast off.

\$122. The rivers of Mesopotamia have some huge fishes. The word used here is \$fat, which may be a fish or perhaps a crocodile. If it were in an open northern sea, it might be a whale. The locality is not mentioned: in the Old Testament he is said to have taken ship in the port of Jopa (now jaffa) in the Mediterranean (Jonah, i, 3), which would be not less than 600 miles from Nineveh. The Tigris river, mentioned by some of our Commentators, is more likely, and it contains some fishes of extraordinary size.

#### 4123, See n. 4120.

5124. "But he cried through the depths of darkness, 'There is no god but Thee: glory to Thee! I was indeed wrong!" (xxi. 87.)

4125. This is just the iddom. This was to be the burial and the grave of Jonah. If he had not repented, he could not have got out of the body of the creature that had swallowed him, until the Day of Resurrection, when all the dead would be raised up.

[S. XXXVII. 145-151.

(٣٧) سورة الصافات

Say, from their own invention.

4126. Cf. xxxvii 89 above. His strange situation might well have caused him to be ill. He wanted fresh air and solitude. He got both in the open plain, and the abundandly shady Gourd Plant or some fruitful tree like it gave him both slade and sustenance. The Gourd is a creeper that can spread over any roof or ruined structure.

4127. The city of Nineveh was a very large city. The Old Testament says: "Nineveh was an exceeding great city of three days' journey " (Jonah, iii.3); " wherein are more than six score thousand persons" (Jonah, iv. 11). In other words its circuit was about 45 miles, and its population was over a hundred and twenty thousand inhabitants.

4128. They repented and believed, and Nineveh got a new lease of life. For the dates to which Jonah may be referred, and the vicissitudes of the City's history as the seat of the Assyrian Empire, ser notes 1478-79 to x. 98.

The lessons from Jonah's story are: (1) that no man should take upon himself to judge of God's wiath or God's mercy; (2) that nevertheless God forgives true repentance, whether in a righteous man, or in a wicked city; and (3) that God's Plan will always prevail, and can never be defeated.

4129. We begin a new argument here. The Pagan Arabs called angels daughters of God. They themselves were ashamed of having daughters, and preferred to have sons, to add to their power and dignity. See zvi. 57-59, and n 2082. Yet they invented daughters for God !

1211

145. But We cast him forth On the naked shore

In a state of sickness. 4144

146. And We caused to grow. Over him, a spreading plant Of the Gourd kind.

147. And We sent him (On a mission) To a hundred thousand ust (Men) or more.

148. And they believed: So We permitted them To enjoy (their life) eles For a while.

149. Dow ask them their opinion: 4199 Is it that thy Lord Has (only) daughters, and they Have sons?-

150. Or that We created The angels female, and they Are witnesses (thereto)?

151. Is it not that they

(٣٧) سورة الصافات

152. "God has begotten children"?"

But they are liars!

153. Did He (then) choose 4151
Daughters rather than sons?

154. What is the matter
With you? How judge ye?

155. Will ye not then Receive admonition?

156. Or have ye An authority manifest?

157. Then bring ye your Book (Of authority) if ye be Truthful!

158. And they have invented A blood-relationship and Between Him and the Jinns: But the Jinns know (Quite well) that they Have indeed to appear (Before His Judgment-seat)!

159. Glory to God! (He is free)
From the things they ascribe
(To Him)!

160. Not (so do) the Servants
Of God, sincere and devoted. 4188

@ وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَنْ بُونَ

@أَضْطَفَأَلْنَاكِ عَلَالْيَينَ @مَالَكُوْكُونَةَ فَكُمُونَ

@أَفَلَانَدُكُرُونَ

ا امراد سطن ميسين أَوْ أَوْ أُو كِيَاكُمُ إِن كُننُهُ صَادِ فِينَ

﴿ وَجَعَكُواْ يُنْكُرُونَيْنَ لَلِكَ وَنَسَكُمُ الْمُحَدُونَ لَلْكِنَا وَنَسَكُمُ الْمُصَرُونَ وَلَنَاكُمُ الْمُصَرُونَ

السنبتخا للوعمايصفون

@ إِنَّاعِبَادَ ٱللَّهِ ٱلْخُلْصِينَ

For Jinns see n. 929 to vi. 100.

<sup>4130.</sup> Any attribution to God of ideas derogatory to His Oneness and His supreme height above all creatures is likely to degrade our own conception of God's Universal plan, and is condemned in the strongest terms.

<sup>413</sup>t. There is the strongest irony in this passage.

<sup>4132.</sup> The angels are at least pure beings engaged in the service of God. But the Pagan superstitions not only connect them with God as daughters but even connect God by relationship with all kinds of spirits, good or evil! In some mythologies the most evil powers are gods or goddesses as if they belonged to the family of God the Creator and had some semblance of equality with Him! This, too, is requisited in the strongest terms.

<sup>4133.</sup> Those sincere in devotion to God never ascribe such degrading ideas to God.

[ S. xxxvii. 161-169 12	(٣٧) سورة الصافات 13
161. For, verily, neither ye Nor those ye worship—	ا فَإِنْكُمُ وَمَاتَعَبُدُونَ
162. Can lead (any) 4184 Into temptation Concerning God,	﴿مَّا أَنْدُمُ عَلَيْهُ مِيْمِيْنِينَ
163. Except such as are (Themselves) going to The blazing Fire!	﴿لَا مَنْ مُوَصَالِ ٱلْجَحِيدِ
164. (Alhose ranged in ranks say): **** "Not one of us but has A place appointed;	@وَمَامِنَا إِلاَّ الْمُرْمَقَا الرُّمَعَلُومٌ
165. "And we are verily Ranged in ranks (for service);	@مَاِنَّا لَغَنُ ٱلصَّآ أَفُرُكَ
166, "And we are verily those Who declare (God's) glory!"	الله وَإِنَّا لَقِنَّ الْسَيْحُونَ
167. And there were those that Who said,	@وَإِنكَانُوالْيَعَوُلُونَ
168. "If only we had had Before us a Message From those of old,	® تَوَأَنَ عِندَاً وَكُوا يَزَالْأَفَلِينَ

4)34. Evil has no power over faith, truth, and sincerity. Such power as it has is over those who deliberately put themselves in the way of Destruction. It is their own will that leads them astray. If they were fortified against Evil by Faith, Patience, and Constancy, Evil would have no power to hurt them. God would protect them.

169. "We should certainly have Been Servants of God, "151" Sincere (and devoted)!"

<sup>4135.</sup> To round off the argument of the Sūra we go back to the idea with which it began. Those who range themselves in ranks for the united service of God (see above, xxxvi. I and n. 401]—whether angles or men of God—are content to keep their ranks and do whatever service is assigned to them. It is not for them to question God's Plan, because they know that it is good and that it will ultimately triumph. Any seeming delays or defeats do not worry them. Nor do they ever break their ranks

<sup>4136.</sup> There were the sceptics or Unbelievers,—primarily the Pagan Arabs, but in a more extended sense, all who doubt God's providence or revelation.

<sup>4137.</sup> Such men take refuge in ancestral tradition. "If our forefathers had had an inkling of Revelation or miracles, or had worshipped as we are now taught to worship, we should gliddly have accepted. Or if they had had anything of the miracles which other nations of old are said to have received, we could then have accepted." But now stronger and more convincing proofs have come to them in the Our-An in their own longue, and they doubt and relect it.

#### S \*\*\*\*\* 170.1771 ...

1214

(٣٧) سورة الصافات

170. But (now that the Qur-an Has come), they reject it: But soon will they know! \*\*\*\* ® فَكُفَرُوا لِيَّاِ ۚ فَسَوْفَ يَعْلَوُنَ

171. Already has Our Word Been passed before (this) To Our Servants sent (by Us), @ وَلَمَنْدُسَبَقَتْ كَلِنْنَا لِعِبَادِ مَا ٱلْمُرْسَلِينَ

172. That they would certainly Be assisted.

اللهُمْ لَمُنْهُ ٱلْكُنْسُورُونَ

173. And that Our forces,—4189
They surely must conquer.

ٷٳڹؙؙؙٞۼندۜٮؘٛٲۿؙؽؙٲڷڡ۬ٛڲڸؠۅؙڹ

174. So turn thou away 1160
From them for a little while.

ک مون سهد میروین مکت ده شده ایرون

175. And watch them (how 4141 They fare), and they soon Shall see (how thou farest)!

ساتیم مرد در سرم در در مد

176. Do they wish (indeed) 4182
To hurry on our Punishment?

@ فَإِذَا زُلُ بِسَاحَيْهِمْ فَسَاءً مُسَبَاحُ ٱلْمُنَدُونَ

- 177. But when it descends
  Into the open space ""
  Before them, evil will be
  The morning for those who
  Were warned (and heeded not)!
  - 4138. God's Truth will manifest itself against all odds, and the whole world will see.
  - 4139. The victory will be the victory of God's Truth by the forces of God, but every soldier in the army of Truth, who has done his duty, will be entitled to claim a share in the victory.
- 4140. Addressed in the first instance to the holy Prophet, but good for all time. He was not to be discouraged by his initial failures. Soon came victory to him from God. So is it always in the struggles of truth and nghteousness. The righteous can afford to ignore opposition, confident in the strength which comes from the Grace of God.
  - 4141. Watch and wait, for the Right must come to its own.

4142 The last werse enjoined Patience under the attacks of Evil, in the knowledge that evil must be conquered at last Evil may perhaps turn back scoffingly and say, 'If a punishment is, to come, why not bring it on now?' Why indeed? The answer is: when it comes, it will come like a rush by night when the enemy is overpowered, when he least expects it; when the day dawns, it is a sorry plight in which the enemy finds himself. Cf. xxx if A; and n. 2856, and xxxi. 204. n. 1330.

4143 See last note. The parable is that of an enemy camp in a plain, which is surprised and destroyed by a night attack from the hills. Evil is the plight of any survivors in the moraing. Their regets will be all the more poignant if they had had some sort of a warning beforehand and had paid no heed to it.

# S. xxxvii, 178-182.

178. So turn thou away 4144
From them for a little while,

179. And watch (how they fare) And they soon shall see (How thou farest)!

180. Glory to thy Lord, 4th
The Lord of Honour
And Power! (He is free)
From what they ascribe
(To Him)!

181. And Peace on the apostles!

182. And Praise to God, The Lord and Cherisher Of the Worlds. 1215

(٣٧) سورة الصافات ﴿ وَتُوَلِّعَنْهُمُ عَنَّهِمِينٍ

@وَأَهِيرُ فَسَوْفَ يُضِيرُونَ

٩ سُجْعَنَ رَبِّكَ رَبِّا لَعِزَ فِي عَلَيْصِفُونَ

@ وَسَلَادُ عَلَّالْمُرْسَلِينَ @وَأَنْحَسَّدُ يُتَوَرِّينًا لِمُسَلِّيدِ



<sup>414.</sup> This and the following verse repeat verses 174-75 (with a slight verbal alteration). The argument in verses 176-77 brought in a new point. When that is finished, the repetition carries us back to the main argument, and rounds off the whole Stra.

<sup>4143.</sup> This and the following two verses recapitulate: (1) Glory, Honour, and Power belong to God; (2) No one is equal to Him; (3) He sends aposites and revelations, and His aid will overcome all obstacles; for (6) He lowes and cherishes all His Creation.

## INTRODUCTION TO SURA XXXVIII (Sad).

For the place of this Sura in the series of six, dealing with some of the mysteries of the spiritual world; see Introduction to S. xxxiv.

This Sûra, both in chronology and subject-matter, is cognate to S.xxxvii., and carries forward the same argument. But here the emphasis is laid on the working of earthly power when combined with spiritual power, and it is pointed out how much more significant (and real) spiritual power is. For this reason the illustrative stories are mainly those of David and Solomon who were kings as well as prophets, and a parallel is suggested with the unfolding public life of our holy Prophet.

Summary.—Worldly and evil men are surprised at the renewal of Truth and Righteousness; but righteousness has more power than worldly strength, as is seen in the story of kings like Dayid, who had both (xxxyiii, 12-26, and C. 200).

So also Solomon loved the Lord more than worldly power, which may be good but may be misused by evil men; so also Job and other men of power and insight, chose the path of final bliss rather than final misery (xxxviii. 27-64, and C 201).

So also in the case of the final Messenger: his Gospel of Unity must triumph over all Jealousy and Arrogance in God's good time (xxxviii. 65-88, and C. 202).

C. 200.—Self-glory and Separatism, these
(REEVILL 1-26.)

Are among the roots of Evil, also Envy
And Suspicion. Not all the combinations
Of Evil can for a moment reverse
God's Purpose or His Justice. David,
Endowed with worldly Power and the Virtues,
Had yet to purge himself of the thought
Of Self-glory, which he did; and thus
He became one of those nearest to God.

Sura XXXVIII.

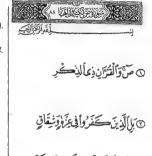
Sad (being one of the Abbreviated Letters).

In the name of God, Most Gracious, Most Merciful,

- 1. Sad: 4146

  By the Our-an,
  Full of Admonition: 4147

  (This is the Truth).
- 2. But the Unbelievers (Are steeped) in Self-glory 4118 And Separatism.
- 3. How many generations
  Before them did We destroy?
  In the end they cried \*\*\*
  (For mercy)—when
  There was no longer time
  For being saved!
- 4. So they wonder
  That a Warner has come



۞وُعَحُنُ أَازِ جَاءَهُ مُنْذِنَّ

4146, \$8d is a letter of the Arabic alphabet. It is used here as an Abbreviated Letter, for which see Appendix I (at the end of \$\text{Str} a \text{ii}\). See also the second para, of n, 898 to vii, I for this particular letter. No dopmatism is permissible in trying to interpret Abbreviated Letters. But it is suggested that it may stand for \$\text{Gisps} ("\text{Stories}")\), in which the dominant concommant is \$p\$. For this \$\text{Star is} concerned mainly with the stories of David and Solomon as illustrative of the relative positions of spiritual and worldly power. Sale's note: "it may stand for \$\text{Solomon}": is a real howler: for in Arabic the letter \$\text{Sd does not occur at all in the name of \$\text{Solomon}\$."

4447. Full of admost/ion: the word sith is far more comprehensive than any single, word or phrase that I can think of in English; it implies (I) remembrance in a spirit of reverence; (2) recital, cleabrating the praises of God; (3) teaching, admonition, warning; (4) Message, Revelation, as in Ab.ius.pikr, "those who possess the Message" (xvi. 43, and n. 2069). In \$90f phraseology it implies mystical enlightenment, both the aspiration and the attanment, for in the highest spiritual atmosphere, the two are one. Devotional exercises are also called size, with reference to meaning (2) above.

448. The great root of Evil and I nbelief is Self-glory or Arrogance, as is pointed out in several places with regard to Satan: cf. below, xxxviii, 74-76. This leads to Envy and Separatism, or a desire to start a peculiar doctrine or-sect of one's own, instead of a desire to find common grounds of belief and life, which lead to the Religion of Unity in God. This teaching of Unity was what the Pagans objected to in the holy Propher (verse 5 below).

4149. Teaching, Warning, Signs have been given by God to all nations and at all times, and yet nations have rebelled and gone wrong and suffered destruction. If only later generations could learn that wrong doing results in self-destruction! For the justice of God merely carries out the result of their own choice and actions. At any time during their probation they could repent and obtain mercy, but their "Self-giory and Separatism" stand in the way. Ultimately they do cry for a way of escape, but it is then too late.

To them from among themselves! 4120 And the Unbelievers say, "This is a sorcerer Telling lies!

- 5. "Has he made the gods ""

  (All) into one God?

  Truly this is '

  A wonderful thing!"
- 6. And the leaders among them Go away (impatiently), (saying), "Ma" " Walk ye away, and remain Constant to your gods! For this is truly A thing designed (against you)!
- 7. "We never heard (the like)
  Of this among the people
  Of these latter days:
  This is nothing but
  A made-up tale!"
- 8. "What! Has the Message Been sent to him-"151

يْنْهُمْ وَقَالَ الْكُلِمُ وَنَهُمْلَاكُ حِرْكَانَاكِ

٥ أَجَعَلَ الْآلِمَ مَلِكًا وَاحِمَّا لِنَّا هَنَالَنَتَيُّ مُجَابُ

۞ۅٙٲٮڟڵۊٙٳڵؾڒؙؿ۫ؠ۫ؠؙ؞ٲڹۣٲۺڹٛۅؙٲۊٲڞؠؚۯۅٲ عَكَٵڸۼؾڴؖڋٳػۘۿڵٲڶؿۜؿ۠ڔٛٳۮؙ

> ۞مَاسَيْمَنَايَهُمَا فِٱلْمِلْوَالْاَيْرَوْلِلْ هَلْآلِكَا الْمَيْلَوَّ

> > ۞أَ يُزِلَ عَلَيْهِ ٱلذِّكُرُ

- 4150. Their wonder is only stimulated. They are full of envy and spite against one of themselves who has been chosen by Godic be His Messenger, and they vent their spite by making all sorts of false accusations. The man who was pre-eminent for truth and conscientions consideration, they call "a sorceter and a list"!
- 4151. And what is the offence of the Apostle of Unity? That he has made all their faniastic gods dispepar; that in place of choos he has brought harmon; that in place of conflict he brings peace! It is a wonderful thing, but not un the sarcastic sense in which the Unbeliever's scoff at it!
- 4132. When the message of Islam was being preached in its infancy, and the Preacher and his followers were being persecuted by the Pagans, one of the devices adopted by the Pagan leaders was to get the Prophet's uncle Abil Talib to denounce or renounce his beloved nephew. A conference was held with Abil Talib for this purpose. On its failure the leaders walked away, and began to discredit the great movement by falsely giving out that it was designed against their personal influence, and to throw power into the hands of the Prophet. Hadhrat 'Umar's conversion occurred in the sixth year of the Mission (seventh year before the Hijirath. The circumstances connected with it (see introduction to S. xx) greatly alarmed the Quransh chiefs, who, greedy of autocracy themselves, confused the issue by accusing the righteous Preacher of plotting against their power.
- 4153. 'Whatever may have been the case in the past', they said, 'our own immediate ancestors worshipped these idols in Mecca, and why should we give them up?' Self-complacency was stronger with them than Truth; and so they call 'Truth' a made-up tale'! Some Commentators interpret millot abhirds to refer to the last religion preached before Islam, viz. Christianity, which had itself departed from Monotheism to Trinity, but the Pagan Arabs had little love for Christianity and could not have used these terms for it.
- 4154. Here comes in envy. "If a Message had to come, why should it come to hun, the orphan son of 'Abdullah, and not to one of our own great men?"

(Of all persons) among us?"... But they are in doubt Concerning My (own) Message! (123) Nay, they have not yet Tasted My Punishment!

- 9. Or have they the Treasures
  Of the Mercy of thy Lord, -4156
  The Exalted in Power,
  The Grantor of Bounties
  Without measure?
- 10. Or have they the dominion
  Of the heavens and the earth
  And all between? If so,
  Let them mount up 4157
  With the ropes and means
  (To reach that end)!
- But there—will be <sup>4189</sup>
  Put to flight even a host
  Of confederates,
- 14, before them (were many Who) rejected apostles,—4100 The People of Noah, And 'Ad, and Pharaoh The Lord of Stakes,4100

مِنْ بَيْنِ ا بَلْ هُرْفِ خَلِ صَن ذَكِي عَبْل لِمَّا لِدُوْقُوْا عَنَابِ ۞ أَمْهِندَهُمْ خَآبِ ُ رَحْفَ فِي وَلِمَا الْمَرَبْمُ الْوَالْمَعْ فِي وَالْأَرْضَ وَمَا بِيْنَهُ مُنَّ الْمُدَّمِي فَلْبَرْتُعُواْ فِي الْأَسْسَانِي وَجُدُنْ مَا هُمَا الْكَ مَهْ زُوْمُ مِنَ الْاَشْرَابِ

4135. They have no clear idea of how God's Message comes! It is not a worldly thing to be given to any one. It is a divine thing requiring spiritual preparation. If they close their eyes to  $\alpha$  now, it will be brought home to them when they take the consequences of their folly:

4136. If they set themselves to judge God, have they anything to show, comparable to God's Mory and Power? He has both in infinite measure. Who are they to question the grant of His Mercy and Revelation to His orn Chosen One?

4157. Weak and puny creatures though they are, they dare to raise their heads against the Omnipotent, as if they had dominion over Creation and not He! If they had any power, let them mount up to heaven and use all the means they have to that end, and see how they can frustrate God's Purpose!

4159. Of course they cannot frustrate God's Purpose. In that world—the spiritual world—they will be ignominiously routed, even if they form the strongest confederacy of the Powers of Evil that ever could combine. Cf. the last clause of verse 13 below.

4159. In their day, Noah's contemporaties, or the 'Ad and the Thamild, so frequently mentioned, or Pharaoh the mighty king of Egypt, or the people to whom Lot was sent tcf, xxxvii. 75-82; vii. 103-137; vii. 80-84; were examples of arrogance and rebellion against God: they rejected the divine Message brought by their apostles, and they all came to an evil end. Will not their posterity learn their lesson?

4160. The title of Pharaoh, "Lord of the Stakes", denotes power and arrogance, in all or any of the following ways: (1) the stake makes a tent firm and stable, and is a symbol of firmness and stability; (2) many stakes mean a large camp, and a numerous army to fight; (3) impairing with stakes was a cruel punishment resorted to by the Pharaoha in arrogant pride of power.

(۳۸) سودة ص. کار دستیم فرانم 1

 And <u>Thamud</u>, and the People Of Lut, and the Companions <sup>468</sup> Of the Wood;—such were The Confederates. <sup>4892</sup>

وَأَحْدُبُ لَقِنَّهُ أَوْلَتِلِنَا ٱلْأَخْرَابُ @إِن كُلُّ إِنْ كَالَّهُ لَا كَذَبَ ٱلرُّسُلَ

14. Not one (of them) but Rejected the apostles, But My Punishment Came justly and inevitably 1988 (On them).

> ٥ وَمَا يَنظُرُ مَوْلاً وَإِنَّا صَيْحَهُ كَيْحَدَّ المَسَامِن فَوَا فِ

## SECTION 2.

٥ وَعَالُواْ رَبِّنَا عِجَلِلْنَا فِطْنَا مَثِلُ فِيُواْلِيُسَابِ

Makese (to-day) only wait
 For a single mighty Blast, 4964
 Which (when it comes)
 Will brook no delay. 4165

16. They say: "Our Lord!

Hasten to us our sentence (Even) before the Day
Of Account!"

17. Have patience at what they
Say, and remember Our Servant
David, the man of strength: 4857
For he ever turned (to God).

۞ٲڞؠۯۼٙڸٙؠٙٳؽڡۯڵۅؙٛٛ ۊٲۮؙؙ۫ۘڝؙڒۼڹۮڬٵٷؽۮۮٵڵٲٚؿؠٳٮ۫ؽؖۯؙؖٷٙٵؼ

4161. Companions of the Wood : see xv. 78, and n. 2000.

4162, Cf. above, verse 11, and n, 4158

4163. Cf. xv. 64, n. 1990; and xxii. 18,

4164, Cf. xxxvi, 29, and n. 3973,

4165. Fawaq: delay, the interval between one milking of a she-camel and another, either to give her a breathing space or to give her young time to suck,—or, perhaps the milker to adjust his angers. Such interval will be quite short. The derived meaning is that when the inevitable just punishment for sin arrives, it will not tarry, but do its work without delay.

4166. Cf. xxvi. 204 and n. 3230. Those who do not believe in the Hereafter say ironically: "Let us have our punishment and sentence now; why delay it?" The last verse and the next verse supply the commentary. As to those who mock, they will find out the truth soon enough, when it is too late for repentance or mercy. As to the men of God, who are mocked, they must wait patiently for God to fulfil His Plan: even men who had worldly strength and power, like David, had to exercise infinite patience when mocked by their contemporaries.

4167 David was a man of exceptional strength, for even as a raw youth, he slew the Philistine glant Goliath. See ii. 249-252, and notes 286-87. Before that fight, he was mocked by his enemies and chidden even by his own elder brother. But he relied upon God, and won through, and afterwards became king.

(۳۸) سورة ص

18. It was We that made The hills declare, 488 In unison with him, Our Praises, at eventide And at break of day.

 And the birds gathered (In assemblies): all with him. Did turn (to God). 6180

 We strengthened his kingdom, And gave him wisdom And sound judgment 4700 In speech and decision.

21. The as the Story of The Disputants reached thee? 4871 Behold, they climbed over The wall of the private chamber;

22. When they entered
The presence of David, and And he was terrified
Of them, they said:
"Fear not: we are two
Disputants, one of whom
Has wronged the other:
Decide now between us
With truth, and treat us not
With unjustice, but guide us
To the even Path.

۞ٳۮۮڂڵۅٵڟۮٵۊڎڡ۬ڞڗۼؖؠؽۿؙڎۊٙٵۅ۠ ؆ڬڡؙؙڂڞٳڹڹؽؠۜۺڡ۠ؿٮٵڟۧڔۺڡ۬ ڡؙٲڂڝؙ؞ڹؽٚڹٮٵؽؚٲػؾٙۅٙڵٳؽؙؿڟ ۅؘٲۿڔؽٵٙٳڵ؈ؖٳٵڶڝٙڒڮ

4168. See n. 2733 to xxi. 79. All nature sings in unison and celebrates the praises of God. David was given the gift of music and psalmody, and therefore the fills and birds are expressed as singing God's praises in unison with him. The special hours when the hills and groves eith on the songs of birds are in the evening and at dawn, when also the birds gather together, for those are respectively their roosting hours and the hours of their concerted flight for the day.

4169. Note the mutual echo between this verse and verse 17 above. The Arabic awass is common to both, and it furnishes the rhyme or rhythm of the greater part of the Strat, thus echoing the main thems: "Turn to God in Prayer and Praise, for that is more than any worldly power or wisdom."

4170, Cf. n. 2732 to xxi. 79, for David's sound judgment in decisions; he could also empress himself aptly, as his Pasims hear witness.

4171. This story or Parable is not found in the Bible, unless the vision here described be considered as equivalent to Nathan's parable in Il Samuel, xi, and xii. Baidhawi would seem to favour that view, but other Commentators reject it. David was a pious man, and he had a well-guarded private chamber (wifayrab) for Prayer and Praise.

4172. David used to retire to his private chamber at stated times for his devotions. One day, suddenly, his privacy was invaded by two men, who had obtained access by climbing over a wall. David was frightened at the apparition. But they said: "We have come to seek thy justice as king; we are brothers, and we have a quarrel, which we wish thee to decide."

- 23. "This man is my brother: "Be has nine and ninety
  Ewes, and I have (but) one:
  Yet he says, 'Commit her
  To my care,' and is (moreover)
  Harsh to me in speech."
- 24. (David) said: "He has Undoubtedly wronged thee 4174 In demanding thy (single) ewe To be added to his (flock Of) ewes: truly many Are the Partners (in business) 4178 Who wrong each other: Not so do those who believe And work deeds of righteousness, And how few are they?" ... And David gathered that we Had tried him: he asked Forgiveness of his Lord." Fell down, bowing (In prostration), and turned (To God in repentance).
- 25. So We forgave him This (lapse): he enjoyed, Indeed, a Near Approach to Us, And a beautiful Place Of (final) Return.

إن َ هَذَا أَخِي الْمِرْسَةُ وَسِنْعُونَ بَعْمَةً
 وَلِيَعْمَةُ وَعِدَّ فَعَالَ أَلْفِلْنِهَا وَعَنَى فِي أَخِطابِ
 قال المتذخلان بسؤال نَعْمَلِ الْمِنْفِي الْمِنْ الْمِنْ الْمُنْفَاءِ لَمْنِي عَصْمُهُمْ عَلَى بَعْضُهُمْ عَلَى الْمَنْفَاءِ لَمْنِي عَصْمُهُمْ عَلَى الْمَنْفَاءِ لَهِ عَلَى الْمُنْفَاءِ لَلْمَاءِ لَمْنُوا وَعَمَالُوا اللّهِ الْمَنْفَاءِ لَلْمَاءُ وَلَمْنَاء اللّهِ اللّهَ الْمُؤْلِق عَلَى اللّهُ اللّهُ اللّهَ اللّهُ الللّهُ اللللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ اللللللّهُ اللّهُ اللللللّه

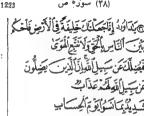
۞ڡٚڡؘٚڡٚڗؘٵڷۮؘڒڶڷؖٷٳؘؘٛٛػڵڮۼڹڎٵڵڒڬۣ ٷڂڛ۫ڒؘؿٵۑؚ

- 4173. The brother who was most aggrieved said: "This my brother has a flock of ninety-nine sheep, and I have but one; yet he wants me to give up my one sheep to his keeping; and moreover he is not even disr-spoken. He talks like one meditating mischief, and he has not even the grace to ask as an equal, or one sharing in a business or an inheritance. What shall I do?"
- 4174. The circumstances were mysterious; the accusation was novel; it was not clear why the unjust brother should also have come with the complainant, risking his life in climbing the wall to evade the guard, and he certainly said nothing. But David was so full of self-complacence and kingly pride that he took them literally, and began to preach about the faisehood and the fraud of men, who should be content with what they have, but who always cover more.
- 4175. Especially, said David, is it wrong for brothers or man in partnership to take advantage of each other; but how faw are the men who are righten...s? He had in his mind his own devotion and justice. But lo and behold! the men disappeared as mysteriously as they had come. It was then that David realised that his vision had been a trial or temptation—a test of his moral or spiritual fabre! Great though he was as a rain, and just though he was as a judge, the moment that he though of these things in cell gride, his merit vanished. In himself he was as other men: it was God's great othat gawe him wisdom and justice, and he should have been humble in the sight of God.
- 4176. Judged by ordinary standards, David had done no wrong; he was a good and just king Judged by the highest standard of those nearest to God (Magarrabin, Ivi. 11), the thought of self pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by God, as the next verte shows,

26. O David! We did indeed Make thee a vicegerent 1977 On earth; so judge thou

Between men in truth

(and justice): Nor follow thou the lusts (Of thy heart), for they will Mislead thee from the Path 1170 Of God: for those who Wander astray from the Path Of God, is a Penalty Grievous. For that they forget The Day of Account.



C. 201.-For just ends was the world created.

(xxxviii. 27-64.) Solomon, in the midst of his worldly power

And glory, never forgot God : nor Job In the midst of afflictions: nor other men

Of Power and Vision, whose patience and constancy Brought them nearer to God. So should

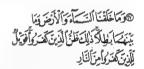
All the righteous strive to win

The final Bliss, for truly prievous

Are the woes of Evil in the Final Account.

### SECTION 3.

27. Dot without purpose did We 4179 Create heaven and earth And all between! That Were the thought of Unbelievers! But woe to the Unbelievers Because of the Fire (of Hell)!



4177. Cf in. 30, and n. 47. David's kingly power, and the gifts of wisdom, justice, psalmody, and apostleship were bestowed on him as a trust. These great gifts were not to be a matter of self-glory.

4178. As stated in n. 4171 above, this vision and its moral are nownere to be found in the Bible, Those who think they see a resemblance to the Parable of the prophet Nathan (2 Samuel, xii. 1-12) have nothing to go upon but the mention of the "one ewe" here and the "one little ewe lamb" in Nathan's Parable. The whole story is here different, and the whole atmosphere is different. The Biblical title given to David, "a man after God's own heart" is refuted by the Bible itself in the scandalous tale of heinous crimes attributed to David in chapters xi and xii of 2 Samuel viz. adultery, fraudulent dealing with one of his own servants, and the contriving of his murder. Further, in chapter xiii, we have the story of rapes, incest, and fratricide in David's own household! The fact is that passages like those are mere chroniques scanduleuses, i.e., narratives of scandalous crimes of the grossest character. The Muslim idea of David is that of a man just and upright, endowed with all the virtues, in whom even the least thought of self-elation has to be washed off by repentance and forgiveness. The spiritual lessons here taught soar into the highest regions of mysticism,

4179, Cf. iii 191. Unbelief is the subjective negation of a belief in Order, Beauty, Purpose, and Eternal Life. Unlimbed is to Latth as Chaos is to Cosmos, as the Fire of Misery is to the Garden of Bi159.

- 28. Shall We treat those
  Who believe and work deeds \*\*180\*
  Of righteousness, the same
  As those who do mischief
  On earth? Shall We treat
  Those who guard against evil,
  The same as those who
  Turn aside from the right?
- 29. (Here is) a Book which
  We have sent down
  Unto thee, full of blessings, 188
  That they may meditate
  On its Signs, and that
  Men of understanding may
  Receive admonition.
- 30. Pao David We gave
  Solomon (for a son),—1883
  How excellent in Our service!
  Ever did he turn (to Us)!
- Behold, there were brought 488
   Before him, at eventide,
   Coursers of the highest breeding, 488
   And swift of foot;

وَوَوَمَنِسُ اللّهُ وَوَهُ سَلَّتُ ثَنِّ مِنْمُ الْمِثِ أَنْهُ
 وَنَمْ وَأَوْمِ اللّهِ مَنْ اللّهُ وَاللّهُ مِنْ مَا اللّهُ الللّهُ اللّهُ اللّه

- 4180. The reference to the Hereafter at the end of verse 26 above is of a piece with the whole tenor of this Sūra, which deals with the superiority of the spiritual kingdom and the Hereafter. If there were no Hereafter, how could you reconcile the inequalities of this world? Would not the Unbelievers be right in acting as if all Creation and all life were futile? But there is a Hereafter and God will not treat the Good and Evil alike. He is just and will fully restore the balance disturbed in this life.
- 4181. Revelation is not a mere chance or haphazard thing. It is a real blessing—among the greatest that God has bestowed on man. By meditation on it in an earnest spirit man may learn of himself, and his relation to nature around him and to God the Author of all. Men of understanding may, by its help, resolve all genuine doubts that there may be in their minds, and learn the true lessons of spiritual life.
- 4182. The greatest in this life have yet need of this spiritual blessing: without it all worldly good is futile. Referring back to the story of David, we are now introduced to Solomon, who was a great king but greater still because he served God and turned to Hun. The Qur-lan, unlike the Old Testament, represents Solomon as a righteous king, not as an idolater, doing "evil in the sight of the Lord" (I Kings, xi. 5).
- 4183. The passages about David and Solomon have been variously interpreted by the Commentators. The versions which I have suggested have good authority behind them, though I have followed my own judgment in filling at the details.
- 4184. Şāfināi: literally, horses that stand, when at ease, on three legs. firmly planted, with the hoof of the fourth leg resting lightly on the ground. This would imply breeding and a steady temper, to match with their quality of swiftness mentioned in the next clause.

32. And he said, "Truly
Do I love the love 1005
Of Good, with a view
To the glory of my Lord,"
Until (the sun) was hidden
In the veil (of Night); 1005

33. "Bring them back to me."
Then began he to pass ""
His hand over (their) legs
And their necks.

34. And We did try "188"
Solomon: We placed
On his throne a body "189"
(Without life): but he did turn
(To Us in true devotion):

35. He said, "O my Lord!
Forgive me, 4000 and grant me 1801

 ضَقَالَ إِنَّ أَخْبَنُ كُنْ
 ضَقَالَ إِنَّ أَخْبَنُ كُنْ
 ضَيْ يَكُنْ كَنَّ أَفَلَوْنَ مِنْ الْمُحْبَالِي الْمُحْبَلِينَ الْمُحْبَلِينَ الْمُحْبَلِينَ الْمُحْبَلِينَ الْمُحْبَلِينَ الْمُحْبَلِينَ الْمُحْبَلِينَ الْمُحْبَلِينَ اللّهُ وَيَوْلُؤُمْنَا قَالَ اللّهُ عَنَاقَ اللّهُ اللّهُ وَيَوْلُؤُمْنَا قَالَ اللّهُ عَنَاقَ اللّهُ اللّهُ وَيَوْلُؤُمْنَا قَالَ اللّهُ عَنَاقَ اللّهُ اللّهُ عَنَاقَ اللّهُ اللّهُ عَنَاقَ اللّهُ اللّهُ عَنَاقَ اللّهُ اللّهُ اللّهُ عَنَاقَ اللّهُ عَنَاقًا قَالَ اللّهُ اللّهُ عَنَاقًا قَالِمُ اللّهُ اللّهُ عَنَاقًا اللّهُ اللّهُ عَنَاقًا اللّهُ اللّهُ عَنَاقًا اللّهُ اللّهُ عَنَاقًا اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ ا

® قالَ رَبِنَاغُ فِرْ لِي وَهَبْ لِي

4185. The story is not found in the Old Testament. I interpret, it to mean that, like his father David, Solomon was also most questiculous in not allowing the least motive of self to be mixed up with his spiritual virtues. He was fond of horses; he had great armies and wealth; but he need them all in God's service. Of, xxvii 19, n 3259; xxvii. 40, n 3276, etc. His battles were not fought for ulse of blood, but as jihads in the cause of righteousness. His love of horses was not like that of a mere race-goer or of a warnor: there was a spiritual element in it. He loved by a kind of love which was spiritual—the love of the highest God.

4186. His review of his fine horses was interrupted by his evening devotions, but he resumed it after his devotions.

4187. Like all lovers of horses, he paited them on their necks and passed his hands over their fore-legs and was proud of having them—not as vanities but as a "lover of Good".

4188. What was the trial of Solomon? All the power, wealth, and glory, which were given to hime were a spiritual trial to him. They might have turned another man's head, but he was staunch and true, and while he enjoyed and used all the power he had—over spirits, men, and the forces of nature, (see below), he kept his mind steady to the service of God. Cf. viii. 28, where "your possessions and your progeny" are declared to be "but a trib.

4189. "The body without life" or his throw has been variously interpreted. The interpretation that appeals to me most is that his earthly power, great as it was, was like a body without a soul, unless it was vivified by God's spirit. But Solomon did turn to God in true devotion, and his real power lay there. He did his best to root out tolositry, and he completed the Trimple in Jerusalem for the worship of the One True God. Cf. his conversion of Bildgs the Queen of Sheba, axvii. 40, n. 3276. See also viii. 148, where the same word Jazad is used in connection with the image of a calf which the Israellites had set up for worship in the absence of Moses. Men may worship wordly Power as they may worship an idol, and there is great temptation in such Power, though Solomon withstood such temptations.

I do not think that a reference to xxxiv. 14 (n. 3808) will fit the context here,

4190. The seeking of worldly Power, even if intended to be used for God's service, has a little of Self in it. It may be quite legitimate and even meritorious in ordinary men, but even the thought of it in a Prophet is to be apologused for. See a similar idea in the case of David explained in n. 4176 to xxxviii. 24 above.

4191. He asked for a Power that he would not misuse, though others might not be able to refrain from misusing it,—such as power over forces of nature or forces of violence (see the next three verses).

(۳۸) سورة ص

A Kingdom which, (It may be), suits not Another after me: For Thou art the Grantor 4193 Of Bounties (without measure).

36. Then We subjected the Wind 1191
To his power, to flow
Gently to his order,
Whithersoever he willed.—

37. As also the evil ones, 4194
(Including) every kind
Of builder and diver.—

38. As also others bound 4991 Together in fetters.

39. "Such are Our Bounties: Whether thou bestow them 47% (On others) or withhold them, No account will be asked."

 And he enjoyed, indeed, A Near Approach to Us, And a beautiful Place Of (final) Return.

SECTION 4.

41. © ommemorate Our Servant

Job. 4108

مُلكًا لَائِنَتِنِي لِأَحَدِينَ بَعَدِينَ اللَّهَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ أَنكَ الْوَهَاكِ

۞ فَتَخَ إَالَهُ ٱلرَبِحَ تَجَرِي إِلَمْرِهِ عَرُخَاءً حَيْنَا صَابَ

@ قَالنَّبَ عِلِينَ كُلِّيَنَاءٍ وَغَوَاصٍ

® وَوَاخْدِ كُمُعَمَّزُ إِنِينَ فِي ٱلْأَصْفَادِ

۞ۿڬڶٵۼڟٵۧٷؙٵؘڡؙٲڡ۬ڷؙۯ۬ٲۊ۬ٲڡ۬ڛڬؠٟۼٙؽڔ حِسابِ

@ وَاِنَ لَوُعِندَ مَا لَزَلْقَ وَحُسْنَ مَابِرِ

@وَاذْكُرْعَنِدُنَّا أَيْوَبَاذْ نَادَىٰ رَبِّهُ

4192. Cf. xxxviii. 9 above.

4193, Cf. xxi. 81, and n. 2736,

4194. Cf. xxi. 82, and n. 2738. Cf. also xxxiv. 12-13 and notes there: in the latter passage the spirits mentioned are called Jinns. The divers were probably those employed in pearl-fisheries.

4195, Cf. xiv. 49, where the same expression "bound together in fetters" is applied to Sinners on the Day of Judgment,

4196. God bestowed such abundant powers and bounties on Solomon that they could not be counted or measured; and he was free to give away anything he liked or keep anything he iked. In this was great temptation for an ordinary man. Solomon as a prophet withtend it and asked to be forgiven for power and such a kingdom as others might not be able to use lawfully. His earthly kingdom went to pieces after his death, Buf his name and fame endure. And what is more, he obtained a place among the Nearest Ones to God. See next verse.

4197 The same words are used of David in xxxviii, 25 above, thus symmetrically closing the argument about the two greatest kings in Israel.

4198. For this passage, verses 41-44, cf. xxii 83-84.

Behold he cried to his Lord:
"The Evil One has afflicted
Me with distress 4199 and suffering!"

- 42. (The command was given:)
  "Strike with thy foot: 4-50
  Here is (water) wherein
  To wash, cool and refreshing,
  And (water) to drink."
- 43. And We gave him (back)
  His people, and doubled
  Their number,—as a Grace \*\*\*
  From Ourselves, and a thing
  For commemoration, for all
  Who have Understanding.
- 44. "And take in thy hand
  A little grass, and strike \*\*\*\*\*
  Therewith: and break not
  (Thy oath)." Truly We found
  Him full of patience and constancy
  How excellent in Our service! \*\*\*\*
  Ever did he turn (to Us)!
- And commemorate Our Servants Abraham, Isaac, and Jacob, Possessors of Power and Vision. 4204

أَيْهُ سَنَعَىٰ الشَّهُ يُطُنُّ بِنُصْبِ وَعَلَابٍ

۞ٱڒڪؙڞ۫ؠڔڿڸڷؖ ڡؙڵڶٲٮؙۼؙۺٮؙڴؠٙٳڔڎؙٷۻؘۯ*ڔ*ؙ

@ وَوَهَبُنَالَةِ آهُلَهُ وَمِنْلَهُ مُعَمَّمُهُ رَحْمَةً مِّنَا وَذِكْمُالِأَوْلِ الْأَلْبُب

> ۞ۅؘڂؙۮٚؠڽڍڬ ڝۣ۫ۼؙٵؙڡ۬ٲڞ۫ڔۣ؈ؾؚڡ ٷڵڬۼٙڹڬؖ۬ٳڹٵۅؘۼۮڹڵڞٳٳڔٵٞڣۣٮ ٵڶڡۺؚڴڐۣڶؚڹٙڰۛۄؙٲڡۧڮ۠

۞ۊؘٲۏ۬ڪؙڗ عِبَدُنَآ إِنْرُهِيمَوَانْعَوٰ وَيَغَوْبَا أَوُلِيَاڵاَيْدِي وَالْأَنْصَارِ

<sup>4199.</sup> The distress was of many kinds, physical, mental, and spiritual. See n. 2739 to xx. 83. He suffered from loathsome sores; he lost his home, his possessions, and his family; and almost his balance of mind. But he did not lose Faith but turned to God (see verse 44 below), and the recuperative process began.

<sup>4200.</sup> The recuperative process having begun, he was commanded to strike the earth or a rock with his foot, and a fountain or fountains gushed forth,—to give him a bath and clean his body; to refresh his spirits; and to give him drink and rest. This is a fresh touch, not mentioned in S. xxl. or in the Book of Job, but adding beautifully to our realisation of the picture.

<sup>4201.</sup> Cf. xxi. 84. and notes 2739-2740.

<sup>4202.</sup> In his worst distress Job was patient and constant in faith, but apparently his wife was not. According to the Book of Job (ii. 9.10), "Then said his wife unto him. Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive wil? In all this did not Job sin with his lips." He must have said in his haste to the woman that he would beat her: he is asked now to correct her with only a wisp of grass, to show that he was gentle and humble as well as patient and constant.

<sup>4203,</sup> Cf. xxxviii. 30 above, where similar words are spoken of Solomon. Patience and constancy as a los a form of service, if our attitude is due to an active faith in God, and not mere passivity. So Milton in his Sonnet: "They also serve who only stand and wait."

<sup>4204</sup> In the last SUra (xxxvii, 83-113) Abraham and Isaac' (and by implication Jacob) were mentioned as resisting Evil and wanning through. Here they are mentioned as men with spiritual power and vision, Israelite patriarchs, who bore witness to the Gospel of the Hereafter, and were therefore a blessing to their people, for they taught the Truth.

(۳۸) سورة ص

- 46. Verily We did choose them
  For a special (purpose)—
  Proclaiming the Message
  Of the Hereafter
- 47. They were, in Our sight, Truly, of the company Of the Elect and the Good.
- 48. And commemorate Isma'il, \*208
  Elisha, and Zul-Kifl:
  Each of them was
  Of the company of the Good.
- 49. A Message
  (Of admonition): and verily,
  For the Righteous, tose
  Is a beautiful place
  Of (final) Return.—
- 50. Gardens of Eternity, Whose doors will (ever) Be open to them; earn
- 51. Therein will they
  Recline (at ease);
  Therein can they
  Call (at pleasure)
  For fruit in abundance, and (delicious) drink:

جَنَّاتِ عَدْنِ مُفَخَّةً لَكُمُ الْأَبُوب

(6) مُقَكِوْبِينَ فِيهَايَدْعُونَ فِيهَا بِفَكِهَ فِي كَنِيْرَةٌ وَشُرَابٍ

4205, Ismā'll, the Patriarch of the Arab race, was also mentioned (xxxvii. 101-107) as a pattern of self-sacrifice; now he is mentioned in the company of the Good, i.e., of those who were a blessing to their people. Here he is bracketed with Elisha (for whom see n. 906 to v. 86), and Zul-Kif (for whom see n. 2743 to xxi. 85). All these three were examples of constancy and patience under suffering.

4206, Some of the pre-eminent examples of the Elect and the Good having been mentioned, we have now a reference to the Rightenous as a body (rank and file as well as leaders) and their future in the Hereafter as won by victory over Evil.

4207. The Final Bliss will not be a hole-and-corner thing, a pale reflection of some Palace or Retreat, where mystery reigns behind closed doors. Its doors will be open, and its immates will be free to go in and out as they will, because their wills will be purified and brought into accord with the Universal Law.

4208. See n. 4003 to xxxvs. 57. The free Gardens are types of satisfaction in external surroundings; the comfortable reclining thrones, the fruit, and the drink are types of the soul's individual satisfaction; and the society of pure-minded companions, of equal ages, is the type of a soul's social satisfaction.

(۳۸) سورة ص

- 52. And beside them will be Chaste women restraining \*\*\*\* Their glances, (companions) Of equal age. \*\*\*IV
- 53. Such is the Promise Made to you For the Day of Account!
- 54. Truly such will be Our Bounty (to you); It will never fail;—
- 55. § ea, such! But— For the wrong-doers Will be an evil place of Of (final) Return!—
- 56. Hell!—they will burn
  Therein,—an evil bed
  (Indeed, to lie-on)!—1918
- 57. Yea, such !—Then
  Shall they taste it,—
  A boiling fluid, and a. fluid ens
  Dark, murky, intensely cold !—
- 58. And other Penalties Of a similar kind, To match them!

مُ وَعَيْدُ مُرْ فَصِرَاتُ الفَلَغِي أَوْاَبُ الفَلْفِي أَوْاَبُ الفَلْفِي أَوْاَبُ الفَلْفِي أَوْاَبُ الفَلْفِي أَوْاَبُ اللهِ الله

4209. C/, xxxvii. 48 and n. 4064, and xxxvi. 56, n. 4002. As we conceive happiness in this life, it is not complete if it is only solitary. How we hanker after some one who can share in our highest joy!, That feeling is also figured here.

4210. To make the metaphor of social happiness complete, we want companionship of equial age. Age and youth cannot be happy together. It is not suggested that in the "I meless state figured here, there will be old age: but if it is possible to conceive of temperamental differences then the company will be so arranged that it will be congenial. Or we can accept the type of youth and freshness as common to all in that happy state.

4211. This is in parallel contrast to the state of the Blessed in xxxviii. 49 above.

4212. Cf. xiv. 29. This continues the parallel contrast to the state of the Blessed already described.

4213, Cf. x. 4, and n. 1390. The conjunction of the boiling fluid with the dark, murky, intensely cold fluid heightens the effect of the Penalty. In place of harmony, there is the discord of extreme opposites. And the discord is not confined to this: it runs through the whole idea of Hell. See the next verse.

- 59. Here is a troop
  Rushing headlong with you! 424
  No welcome for them!
  Truly, they shall burn
  In the Fire!
- 60. (The followers shall cry
  To the misleaders:)
  "Nay, ye (too)! No welcome
  For you! It is ye who
  Have brought this upon us! 4218
  Now evil is (this) place
  To stay in!"
- 61. They will say: "Our Lord!
  Whoever brought this upon us,—
  Add to him a double ""
  Penalty in the Fire!"
- 62. And they will say: "What has happened to us That we see not men Whom we used to number Among the bad ones? """?
- 63. "Did we treat them
  (As such) in ridiculc,
  Or have (our) eyes
  Failed to perceive them?"
- 64. Truly that is just and fitting,—418
  The mutual recriminations
  Of the People of the Fire!

ن من المؤاللة التأوير ق من الوائل التأوير عَدَّ مُنْهُونُ مُؤَمِّدًا مُنْهِمُ الْفَوْرُدُ الْفَائِدُ الْفَائِذُ الْفَائِدُ الْفَا

۞ فَىَالْوُارَبِّكَا مَنَهَذَمَ لَكَاهَٰلَافِرَدْهُ عَلَابَالِينِعْفَالِفِلْلَادِ

۞ وَعَالَوُا مَالَنَالَازَىٰ يِجَالَاكُنَا عَدُ هُرِيْنَ الْأَشْرَادِ

ڰٱڬٞۛۮ۬ۯۿڋۑڂؠڲۘ ٲڔڒؘۼؘۮؙٸڂؙۿؙٵڵٲؚۻڶ ڰٳؘۮؘۮؘڵڴػۼؖۼؙۜۼٙٵڝؙۿؗٳۿڵڵڶٳ

4214. The wonder is that so many people should embrace Evil, and in so much hurry and eageness! Here they may be welcomed by the leaders of Evil, but in the final state it will be the opposite of welcome. They will be followed with reproaches and curse.

4215. It is the nature of Evil to shift the blame on to others. The followers will reproach the leaders, but none can escape personal responsibility for his own acts and deeds !

4216. Cf. vii. 38, and n. 1019. See also xi. 20. The evil ones now vent their spite on others. Here they ask for a double penalty for their misleaders, but they forget their own personal responsibility, in the next verse, they express their surprise that others have escaped the torments, which they themselves have earned!

4217. The bad ones: i.s., the ones whom they (evil ones) ridiculed as fools sure to come to an evil end, because they refused to join in with the evil ones in their plots. The values are now reversed. The good ones are among the Blessed, and are not to be seen in the "Bed of Misery". The ridicule is now against the evil ones.

4218. The mutual recriminations and spite are themselves a part of the Penalty, for such feelings increase their unhappiness.

C. 202 .- The Gospel of Unity is the true Cure (xxxvui. 65-88,) For Evil : for it gives the good news Of God's Power Supreme, and His Mercy And Forgiveness again and again. It warns I's to avoid Evil for Evil grose From selfish Pride and Rebellion. No power Has it over God's servants, sincere And true: while Revelation comes As a gift free to all God's Creation.

## SECTION 5.

- 65. Sav: "Truly am I A Warner: no god Is there but the One God. Supreme and Irresistible.
- 66. " The Lord of the heavens And the earth, and all Between,-Exalted in Might, Able to enforce His Will. 42.0 Forgiving again and again." "
- 67. Say: "That is a Message Supreme (above all) .--
- 68. " From which ve Do turn away ! 122
- 69. " No knowledge have I Of the Chiefs on high. When they discuss (Matters) among themselves: 15

4219, Cf. xu. 39, where Joseph preaches to the men in prison. The one supreme Message of importance to mankind was (and is) the Unity of God; that He is the Creator and Sustainer of all; that His Will is supreme; that He can carry out His Will without question, and no powers of Evil can defeat it; and that He forgives by His grace again and again. This Message the holy Prophet came to deliver, and he delivered it,

4220. In n. 2818 to xxii. 40, I have explained the full import of 'Asiz as a title applied to God. and I have expressed two of the leading ideas involved, in the two lines here. The argument in this Sura turns upon the contrast between earthly Power and the Divine Power; the one is impotent and the other is supreme,

4221. Gaffar is the emphatic intensive form, and I have accordingly translated it as "Forgiving again and again ". Cf. xx. 82.

4222. The Message which is of supreme import to mankind, -- from that they turn away. Instead of profiting by it, they turn away to side issues, or unprofitable speculation; such as: what is the origin of Evil; when will Judgment come? etc.

4223. The hierarchy in Heaven, under God's command, discuss questions of high import in the Universe. Those are not necessarily revealed to men, except in so far as it is good for men to know, as in verses 71.85 below. But the chief thing for man is to know that God is Most Merciful, that He forgives again and again, and that Evil has no nower over those who trust in God.

70. 'Only this has been revealed To me: that I am To give warning Plainly and publicly." 42.6

- 71. Behold, thy Lord said 6255 To the angels: "I am About to create man From clay: 6855
- 72. "When I have fashioned him (In due proportion) and breathed Into him of My spirit; san Fall ye down in obeisance Unto him."
- 73. So the angels prostrated themselves, All of them together:
- 74. Not so Iblis: he
  Was haughty, and became 4838
  One of those who reject Faith.
- 75. (God) said: "O Iblis!" What prevents thee from Prostrating thyself to one Whom I have created With My hands? \*\*\*\* Art thou haughty?

إن يُوسَى الْمَ الْمَ الْمَ الْمَ الْمُ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللللّهِ الللللّهِ الللّهِ الللّهِ الللّهِ اللللّهِ الللللّه

4224. Two things are implied in Mubin: (1) that the warning should be clear and perspicuous; there should be no mincing of matters, no ambiguity, no compromise with evil, vii, 184; (2) that the warning should be delivered publicly, hefore all people, in spite of opposition and persecution, xxvi. 113. Both these ideas I have tried to express in this passage.

4225. Two passages may be compared with this: via.; (1) ii. 30-39, where merely the first stages of the Rebellion against God and its consequences to mankind are mentioned, and (2) xv. 19-40, where the further intrusion of evil in man's life here below is referred to, and an assurance is given that Evil will have no power except over those who yield to it. The latter is the passage most relevant here, as we are now dealing with the spiritual power of Revelation to defeat the machinations of Evil.

4226. This shows that the material world round us was created by God before God (ashioned man and breathed of His soul into him. Geology also shows that man came on the scene at a very late stage in the history of this planet.

- 4227. See p. 1968 to xv. 29, where the spiritual significance of this is explained.
- 4228. Arrogance (self-love) is thus the root of Evil and of Unfaith.

4229. With My hands: i.e., by My power and creative skill. This is the point. Man, as typified by Adam, is in himself nothing but frail clay. But as fashioned by God's creative power, into something with God's spirit breathed into him, his dignity is raised above that of the highest creatures.

۳۸۱) سورة ص

Or art thou one see Of the high (and might ) ones?"

- 76. (Iblis) said: "I am better Than he: Thou createdst Me from fire, and him Thou createdst from clav."
- (God) said: "Then get thee Out from here: for thou Art rejected, accursed.
- 78. "And My Curse shall be On thee till the Day ear Of Judgment."
- 79. (Iblis) said: "O my Lord! Give me then respite expi Till the Day The (dead) are raised."
- 80. (God) said: "Respite then Is granted thee—
- 81. "Till the Day
  Of the Time Appointed." \*238
- 82. (Iblis) said: "Then,
  By Thy Power, \*254 I will
  Put them all in the wrong,—\*235

أَمْ كُننَهُ مِنْ الْمُعَالِينَ ﴿ قَالَ أَنَّا خَمْرُ مِنْ يَنْهُ خَلَفْنَنَى مِنْ أَدِ

وَخَلَقْتُهُ مِن طِينٍ
﴿ هَا لَمَا أَذْكُرُ مِنْ الْمَا أَذَكَ رَحِكُ

® وَإِنْ عَلَيْكُ لَعْنَتِي إِلَى يَوْمِ الَّذِينِ

® قَالَدَيْ فَأَنظِرْ إِنْ إِلَى هَوْمُ يُبْعَثُونَ

@ قالَةَإِنَّكَ مِنَ ٱلْنُظَّرِينَ

﴿ إِلَا بُوْمِ الْوَقْثِ الْعُلُومِ

® قَالَ فِيَعِزَٰ لِلَّ لَأَغُويَ نَهُمُ ٱلْحُكِينَ

4230. If, then, Satan refuses, it is a rebellion against God. It arises from arrogance or haughtiness, an exaggerated idea of Self. Or, it is asked, are you really sufficiently high in rank to dispute with the Amagent's Of course he was not.

4231. See n. 1972 to xv. 35, where it is explained why the respite is to the Day of Judgment. The whole of that passage in S. xv. forms a good commentary on this.

4232. For the significance of the respite see n. 1973 to xv. 36.

4233, It is not an indefinite respite. It is for a period definitely limited, while this our Probation last in this world. It is part of the test as to how we use our limited free will. After that, our whole existence will be on a different plane. The good will have been sorted out, the chain of consequences of the present world will be broken, and "a new Creation" will have taken the place of the present World.

4234. This phrase, this oath of Satan, is a fresh point introduced in this passage, because here we are dealing with Power—the Power of Good contrasted with evil,—the spiritual Power of God as contrasted with the power that we see in our earthly affairs. Satan acknowledges that even his Power, such as it is, has no reality except in so far as it is permitted to operate by God in God's wise and universal Plan, and that it cannot harm the true and sincere worshippers of God.

4235. See n. 1974 to xv. 39.

- 83. "Except Thy Servants
  Amongst them, sincere
  And purified (by Thy grace)."
- 84. (God) said: "Then
  It is just and fitting—428
  And I say what is
  Just and fitting—
- 85. "That I will certainly fill ""
  Hell with thee
  And those that follow thee,—
  Every one."
- 86. Say: "No reward do I ask 12.8 Of you for this (Qur-ān), Nor am I a pretender. 12.19
- This is no less than A Message to (all) 1340 The Worlds.
- 88. "And ye shall certainly Know the truth of it (all) ""
  After a while."

وَلاَعِبَادَكَ مِنْكُمُ الْفَلْصِينَ
 قَالَ فَالْفَقُ وَالْحَقَ أَفُولُ

۞ڵٲؽڵٲۏؙؽۜجۿؾؘ؞ڽٮڬۅٛ؆۫ڹؙۼۣڷؙؽؙۿؗ ٲۼڮڹ؆ ؞٤٣٤٥ و ٢٥٠٠ ن ١٠٠٠

۞ٷڸۧؠۜٵؘٲٮڞؘڷڰؙۯؗۼڷؽؚ؞ڽۯؙڶڿڔۣؿؖؽؖٵٲڵٲڝؘ ٵؿڲێؽڹ ۞ۮؙۮ؞ػۮؽؙڰٵڵڝڐ

@ وَلَعَنَاكُنَّ بَأَوْبِعَنَا عِينِ

4236, Cl. n. 1990 to xv. 64.

- 4237, Cf. vii. 18; vii. 179; and xx. 110, n. 1623. The punishment of defiance, disobedience, and retailion is inevitable and just, and the followers who choose to identify themselves with the disobedience must suffer as well as the leaders. Cf. v. 33
- 4238. Cf. xxv. 57; xxvi. 109; and many other passages. The prophet of God neither seeks nor expects any reward from men. On the contrary he suffers much at those hands. He is unselfish and offers his services under God's inspiration. He is satisfied with the hope "that each one who will may take a straight Path to his Lord". That is his reward. And the reward he hopes for from God is similarly unselfish. He earnestly hopes to win His Good Pleasure—or, to use another metaphor, "to see His Face"
- 4239. Mulabality: a man who protends to things that are not true, or declares as facts things that do not exist, one who takes upon himself tasks to which he is not equal. True prophets are not people of that kind.
- 4240. So far from there being any false or selfish motive in the Message proclaimed in Revelation, it is a healing mercy to all mankind. More, it is in accord with all parts of God's Creation, and makes us kin with all Creation, the handiwork of the One True God.
- 4241. There may be many things which we in out "muddy vesture of decay" may not fully understand or take in. If we only follow the right Path, we shall arrive at the Goal in the Hereafter, and then everything will be clear to us.

### INTRODUCTION TO SURA XXXIX (Zumar).

This is the last of the series of six Sūras beginning with S. xxxiv., which deal with the mysteries of the spiritual world, as leading up to the Ma'ad, or the Hereafter. See Introduction to S. xxxiv.

Its subject-matter is how Creation in its great variety is yet sorted out in Groups or Classes, all governed by one Plan, and created and sustained by One God, Who will separate Good from Evil at the last Day. The word sumar occurs in verses 71 and 73.

Its chronology has no significance. It belongs to the later Meccan period,

Summary.—The variety in Creation yet points to unity of Plan: there is only One God: to Him is due all worship and from Him flow all Justice and Grace (xxxix. 1-21, and C. 203).

There is unity in Revelation, and guidance comes from God alone: turn to Him only, for all else is false (xxxix. 22-52, and C. 204).

God's Mercy is all-embracing: despair not: seek it before it is too late: for Judgment and Justice will come for certain (xxxix. 53-75, and C. 205).

C. 203.—To God is due sincere devotion, and to Him
(xxxix 1 21.) Alone: there is none like unto Him.,
All nature obeys His laws, and our own
Growth and life proclaim Him Lord
And Cherisher. How can we blaspheme?
We must serve Him, the One, the True,
With sincere devotion, and follow His Law
In its highest meaning: or else the loss
Is our own. All nature proclaims
Aloud His Grace and Loving-kindness,

Stira XXXIX.

Zumar, or the Crowds.

In the name of God, Most Gracious,
Most Merciful.

- 1. The revelation
  Of this Book
  Is from God, 4448
  The Exalted in Power,
  Full of Wisdom.
- 2. Verily it is We Who have Revealed the Book to thee In Truth: so serve God, Offering Him sincere devotion.
- 3. Is it not to God 493
  That sincere devotion
  Is due? But those who
  Take for protectors others
  Than God (say): "We only
  Serve them in order that
  They may bring us nearer 494
  To God," Truly God
  Will judge between them
  In that wherein they differ. 493
  But God guides not
  Such as are false
  And ungrateful.



4242. In connection, with Revelation two qualities of God are mentioned: (1) that He is All-Powerful and can carry our His Will in spite of all opposition; and (2) that He is full of knowledge and wisdom. The first answers those who question how God can send Revelation to man; the second explains that true wisdom consists in carrying out God's Will as revealed to us.

4243. In the many Signs in Creation as described below, there yet is a clear indication of the unity of Plan, pointing to the Unity of the Creator. Worship or service is due to none but Him, And He wants exclusive and sincere devotion.

4244. Worshippers of Idols or of deities other than God, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to God, but they are altogether on the wrong track.

4245. This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. God will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to God, and God alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves of from revealed Truth.

- 4. Is ad God wished
  To take to Himself
  A son, He could have
  Chosen whom He pleased
  Out of those whom He
  Doth create: but Glory
  Be to Him! (He is above
  Such things.) He is God,
  The One, the Irresistible.
- 5. He created the heavens
  And the earth
  In true (proportions): Har
  He makes the Night
  Overlap the Day, and the Day
  Overlap the Night:
  He has subjected
  The sun and the moon
  (To His law):
  Each one follows a course
  For a time appointed.
  Is not He the Exalted
  In Power—He Who forgives these
  Again and again?
  - 6. He created you (all)
    From a single Person: \*\*\*\*
    Then created, of like nature,
    His mate; and He
    Sent down for you eight head \*\*\*\*
    Of cattle in pairs:
    He makes you,
    In the wombs

الآوارا والمذار تنفيذ وللألاضطن عنا عض لن المنطق عنا عض لن المنطق 
4246. It is blaspliemy to say that God begot a son. If that were true. He should have had a wife (vi. 101), and His son would have been of the same kind as Himself; whereas God is one, with no one else like unto Him (texi. 4). Begeting is an animal act which goes with sex. How can it be consistent with our conception of One Who is above all Creatures? If such a blasphemous thought were possible, as that God wanted some one else to help Him. He could have chosen the best of His creatures instead of lowering Himself to an animal act. But glory to God! He is above such things! His Unity is the first thing that we have to learn about Him. As He is Omnipotent, He requires no recatures to help Him or bring other creatures to Him.

4247, Cl. vi. 73, and n. 896.

4248. His Power is equalled by His Mercy. Who can there be like unto Him?

4249. Cf. iv. 1. and n. 504.

4250. See vi. 143-4, where four kinds of cattle are mentioned in pairs in connection with certain Arab superstitions which are there condemned. Here the same four kinds are mentioned as representative of domesticated cattle given by God as useful to man. These are sheep, goats, camels, and oxen. In Arab idiom the horse is not included among "cattle".

For the wisdom and goodness of God in granting man dominion over cattle, see xxxvi, 71-73,

Of your mothers, In stages, one after another, east In three veils of darkness. Such is God, your Lord And Cherisher: to Him belongs (All) dominion. There is No god but He: then How are ye turned away esss (From your true Centre)?

- 7. If ye reject (God),
  Truly God hath no need
  Of you; but He liketh not esset
  Ingratitude from His servants:
  If ye are grateful, He
  Is pleased with you.
  No bearer of burdens esset
  Can bear the burden
  Of another. In the End,
  To your Lord is your Return,
  When He will tell you
  The truth of all
  That ye did (in this life).
  For He knoweth well
  All that is in (men's) hearts.
- 8. When some trouble toucheth man, 488

٠ • قَافَا مَسَنَ ٱلْإِنسَانَ مُرَّيَّةُ عَادَتَهُمُ

<sup>4251.</sup> See xxii. 5, where the gradual physical growth of man in several successive stages is mentioned as one of the Signs of God's creative Power and chenshing care.

<sup>4252.</sup> The three veils of darkness which cover the unborn child are; the caill or membrane, the womb, and the hollow in which the womb is enclosed. But we might understand "three" in a compilative rather than a numerical sense.

<sup>4253.</sup> It is clear that you owe your very existence and your maintenance, growth, and preservation, to God. He is the centre of your being: how is it that you are turned away by chance things from Him?

<sup>4234.</sup> God is independent of all wants, and therefore man's ingratitude does not affect God, But God cares for man, and therefore man's gratitude and service earn God's Good Pleasure, and man's ingratitude and rebellion are displessing to God.

<sup>4255.</sup> Cf. vi. 164. The account is between you and God. No one else can take your burdens or carry your sins. Vicanous atonement would be unjust. You have to return to God in the Herafter. You will find that He knows all that you did in this life, and its full significance. He will explain to you even better than you can understand yourself; because all your secret hidden motives, which you sometimes tried to ignore yourself, are fully known to Him.

<sup>4256.</sup> Cf. x. 12. Trouble and adversity often bring a man to his bearings. But if he is not firm and constant, he forgets the lessons which life is meant to teach him. As soon as he gets a little prosperity, he forgets that it is from God, and attributes it to something which may only be a secondary cause, e.g., his own efforts or the Powers of Nature, or something which he has invented and made into a god, e.g., idols or fate. God is the Ultimate Cause of all things. To set up rivials to Him in this way is not only wrong and degrading to the false worshipper himself, but misleads countless ignorant people, who may not be able to make allowances for the figures of speech or the symbolism by which subtlet minds can explain away falseboods.

Turning to Him in repentance:
But when He bestoweth
A favour upon him
As from Himself, (man)
Doth forget what he cried
And prayed for before,
And he doth set up
Rivals unto God,
Thus misleading others
From God's Path.
Say, "Enjoy thy blasphemy \*\*\*
For a little while:
Verily thou art (one)
Of the Companions of the Fire!"

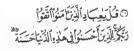
9. Is one who worships devoutly During the hours of the night the Prostrating himself or standing (In adoration), who takes heed Of the Hereafter, and who Places his hope in the Mercy Of his Lord—(like one Who does not)? Say: "Are those equal, those who know And those who do not know? It is those who are Endued with understanding That receive admonition."

SECTION 2.

10 Say: "O ye
My servants who believe!
Fear your Lord."
Good is (the reward)
For those who do good
In this world.

مُيديگالِنَه ثُذَاؤَا تَوَلَّهُ مِنْسَهُ ثَمِنْهُ ثَيْنَى مَاڪَانَ يُدْعُوَّ الِيَنَكُ مِن جَنُلُ وَجَعَا لِيَهِ اَنْدَادًا لِلْضِلَ عَن سَبِيلِةً مَعْلَ لَنَّعَ يُكُوْلِكَ قِلِيلًا إِنْكَ مِنْ الْصَحَالِ الذَّارِ

 أمَّنْ مُوَقَدْكَ الآءَ النّيل سَاجِدًا وَقَابِمًا يَعَذَرُ الْاَحْرَ، وَرَجُوارَحْمَة رَبِيْ فَالْمَلْ سَنْتَوَعُ الذِّينَ يَعْلَمُونَ وَالْذِينَ لَا
 يَعْلَمُونَ إِذْ الْإِلْلَالَالِدَ



4257. Those who practise and those who teach evil and blasphemy may seem to flourish in this world. But their satisfaction will be of very short duration. They are treading all the while the Path that leads to the Fire of Perdition.

4258, Cf. iii. 113-117. It is a great thing when a man gets into the attitude of humble devotion to God. To him the hereafter is a real thing, and he prepares for it with good works. He does not build his hopes on the vanities of this world, but on God's Grace and Mercy. Such a man is "endued with understanding" and receives God's Message with fervour and alterity. He is not to compared with the cynic or the unbeliever, who knows nothing of the real value of the inner life.

4259, Cf. iii, 19,

4260. The "fear of God" (Taqwa) is explained in n. 26 to ii. 2. See also n. 2912 to xxiii, 60. The fear of God is akin to love, for it means that we are afraid to displease Him.

# S. xxxix. 10-15.1

Spacious is God's earth! \*\*\*\*
Those who patiently persevere
Will truly receive
A reward without measure!"

 Say: "Verily, I am commanded To serve God With sincere devotion:

12. "And I am commanded To be the first ""
Of those who bow
To God in Islam."

13. Say: "I would, if I ess Disobeyed my Lord, Indeed have fear Of the Penalty Of a Mighty Day."

14. Say: "It is God I serve, With my sincere (And exclusive) devotion:

15. "Serve ye what ye will effect Besides Him." Say:
"Truly, those in loss Are those who lose
Their own souls
And their People effect On the Day of Judgment:
Ah! that is indeed
The (real and) eyident Loss!

(٣٩) سورة الزمر وَ اللّهُ وَاسْعَةً إِنَّالُهُ وَ اللَّهِ عُنَّالُهُ وَاسْعَةً إِنَّالُهُ وَ أَنْ

ۅٙٲ۫ۯۻؙٲۺٙۅؘۏؠڝڬۜڎٳٚۼۜٲؽؙۅؙڡٛٙ ٲڶڞؘٳؠۯۅڶؘٲ۫ۼۯۿڔٮۼۜؽڕڃ؊ٳٮٟ

۞ قُلْ إِنِّ أَمْهُ أَنَّا عَبُكَا لِلَّهَ مُخْلِطًا لَهُ ٱلِدِينَ

@ وَأَيْرُهُ لِأَنْأَ كُونَأَ وَلَا الْمُسْلِينَ

۞ قُلْ إِنْ أَخَا فُلُ إِنْ عَصَيْتُ كَدِّ عَذَابَ يَوْمِ عَظِيدِ

@فُيلُ للَّهُ أَعْبُدُ تُعْلِصًا لَهُ دِينِ

۞ڡؘٵٚۼؙڋٷٲڡٵۺ۫؞ؙ۠ڮڔؾڹٷؽؙؿ۠ۼؙٛڶٳڹٞ ٵڬٚؾڛۣڗٵڶڎۣڽؘػڝڗٲٲۺؙۺۿڎٷٙڶۿڸۿۣۺۯ ٵڵؾڹۜؿۧٲڒڎؘڵڮۿۅؙڷڬ۫ۺۯڬٲڮؽ

4261. Cf. xxix. 56 and it. 3489. We must always do right. We cannot plead that the circumstances in which we find ourselves force our hands. If our home conditions do not allow us to act according to the Faith that is in us, we must be prepared to suffer ostraction or even exite.

1240

4262. Cf. vi. 14. "The first" need not necessarily be chronological: it may also refer to the first rank in zeal, and in readiness to suffer for the Cause.

4263, Cf. vi. 15. The worst Penalty in a spiritual sense is the Displeasure of God, just as the highest achievement, the fulfilment of all desire, is the attainment of God's Good Pleasure; vi. 16.

4264, This is not a command or permission but a reproach and warning. The address of the unit of God may be paraphrased bus: 'Whatever happeas' I will follow the command of God. He has revealed Himself, and I know that He is One, supreme over all creatures. Him alone will serve. Is there any so ignorant as to seek anyone else? Let him do so and see the result. The loss will be bis own. For he falls from Grace into Evil.

4265. The cult of Evil results in the destruction of all that is best and most valuable in us, as well as poisons all the affections which link us to our families, friends, and people, in the Final Adjustment, which we call the Day of Judgment.

- 16. They shall have Layers the Of Fire above them, And Layers (of Fire) Below them: with this Doth God warn oil the His Servants: "O My Servants! Then fear ye Me!"
- 17. Mhose who eschew Evil, —
  And fall not into ""
  Its worship, —and turn
  To God (in repentance), —
  For them is Good News:
  So announce the Good News
  To My Servants. —
- 18. Those who listen
  To the Word,
  And follow
  The best (meaning) in it: \*\*\*
  Those are the ones
  Whom God has guided, and those
  Are the ones endued
  With understanding.
- 19. Is, then, one against whom The decree of Punishment

4266. The consequences of Sin when Judgment comes are antly figured by Layers upon Layers of Fire, which hem in the sinners above and below. It is also suggested that the Layers, though of Fire, have something dark in them—the scorching quality of Sin.

4267. But God does not leave mankind without warning. Man has been granted a limited clearly explained to him. To those who will listen to Reason are given arguments which can be apprehended by their own intelligence; in those who will listen to Reason are given arguments which can be apprehended by their own intelligence; in those who are swaved by affections and emotion, an appeal is made in the name of the love of God; to those who understand nothing but fear, the warning is conveyed by a portrayal of the dreadful consequences of wrong-doing.

4269. There is always the danger that Evil may seize us even if we approach it out of mere curiosity. If we take an interest in it we may become its worshippers or slaves. The wise man eschews it altogether, and so he enrols among the Servants of God, and gets the good news of His Mercy and Grood Pleasure.

4269. The Commentators construe this clause in two alternative ways. (1) If "word" be taken as any word, the clause would mean that good men listen to all that is said and choose the best offer. (2) If "word" be taken to mean God's Word, it would mean that they should listen reverently to it, and where permissive and alternative courses are allowed for those who are not strong enough to follow the higher course, those "endued with understanding" should prefer to attempt the higher course of conduct. For Example, it is permitted (within limits) to punish those who wrong us, but the nobler course is to repol evil with good (xxii). 361; we should try to follow the nobler course. I prefet the latter construction: it accords better with my interpretation of the last verse; see a. 4266.

I.C. 204.

1242

(٣٩) سورة الزمر

Is justly due (equal • To one who eschews evil)? \*\*\*
Wouldst thou, then, deliver One (who is) in the Fire?

- 20. But it is for those
  Who fear their Lord,
  That lofty mansions, en
  One above another,
  Have been built:
  Beneath them flow
  Rivers (of delight): (such is)
  The Promise of God:
  Never doth God fail in
  (His) promise. (i...)
- 21. Seest thou not that God Sends down rain from The sky, and leads it Through springs in the earth? 161 Then He causes to grow, Therewith, produce of various Colours: then it withers; Thou wilt see it grow yellow; Then He makes it Dry up and crumble away. Truly, in this, is A Message of reincombrance to Men of understanding.

أفأن كنفيذ كمن فيألفار

۞ڷڲڽٲڶٳؘٙؠڹٵڡٞڡٞۏؘٲڗؠؘڣۮۿؙؠٚۼٛٷؿٞڹ ٷٙڡٙؠٵڠؙۻؙۜؠؽؾڐۜۼٙڮؠڹػٚؽؠٵٲڵٲۺؙۯؖ ۯڠٵڶؿؖڒؽؙۼڵۣڣٲڵۮڵڸؚڝٵڎ

۞ٲڷڒؘڗٵؘؖؾؘٲڛٙڎٲڒڶۄڒٳڬؠٙٳ؞ٙؠٙٳ؞ڡۜٲٷڝٙڴػڗؙ ؞ؾٮٚڮؠۼڣٳڶٲۯۻڗؙۼؙۼۼؚڿ؋؞ۯۯۼٵڞ۬ؽڸؽٵٲۅٛڹؙۿ ڰؠٞؠۣۼ۪ۿؘڒؽۿڞڡٞڗٵؿڗ۫ؠۼڞڶۿڔؙڿڟڎٵؖ۠ٳڶڂ ۮڸڶڐڸۘڒػؽٳڶٳٛۏؙؙڶٟٳڷٲڷ۪ؿڽ

C. 204.—What distance separates the man
(xxxix. 22.52.) Whose heart is melted by the Message
Of God and enlightened by His Light,
And him who rejects Revelation! God

<sup>4270.</sup> If a man is already steeped in sin and has rejected God's Grace, how can we expect Reveiation to work in his soul?

<sup>4271.</sup> Cf xxix. 58, and xxxiv. 37. The idea of heaven here is that of a Home of sublimity and beauty, with a picturesque outlook, such as we would describe in this life by the type of a palace by gently-flowing streams. The mansions will also suggest generous space and architectural beauty, tiers upon tiers piled one upon another.

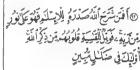
<sup>4272.</sup> Mirād: the time, place, and manner of the fulfilment of a Promise. God's promise will be fulfilled in all particulars better than we can possibly imagine.

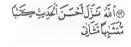
<sup>4273.</sup> The circuit of water, by which the rain falls from the clouds, in absorbed through the earth, and flow sthrough rivers or underground streams to the rea, where it again rises as vapour and forms clouds, was explained in notes 311142 to xxv, 53. Here our attention is drawn to one portion of the process. The rain fructifies the soil and the seeds. Produce of various kinds is raised. The harvest ripens and is gathered in. The plants wither, dry up, and crumble away. Men and animals are fed. And the circuit starts again in another season. Here is a Sign of the Grace and Goodness of God, clear to those who understand.

Teaches men by Parables: straight is His Word and clear. Any doubts in the minds Of men will be resolved after Death: Even now, God's Signs are enough: no other Can guide. Death and his twin-brother, Sleep, are in the hands of God: to Him Is our Goal. He will judge in the End. His Will is all-in-all. No other thing Can be of any account before His Law.

## SECTION 3.

- God has opened to Islam, 1774
  So that he has received
  Enlightenment from God,
  (No better than one hard-hearted)?
  Woe to those whose hearts
  Are hardened against celebrating 1773
  The praises of God! They
  Are manifestly wandering:
  (In error)!
- 23. God has revealed
  (From time to time)
  The most beautiful Message
  In the form of a Book,
  Consistent with itself, 492
  (Yet) repeating (its teaching





<sup>4274.</sup> Those who listen to God's Message find at each stage God's Grace helping them more to expand their spiritual understanding and to receive God's light, so that they travel faither and faither to their God in the Path of Truth and Rightcourness. They are not to be compared to those who shut out God's Light from their hearts. See next note

<sup>4275.</sup> Just as there is spiritual progress for those who seek God, so there is more and mure spiritual retrogression for those who close their hearts to God. Their hearts get hardened, and they allow less and less God's Grace to penetrate within. But it is obvious that they flounder on the Way, and cannot walk with the firm steps of those of assured Paith.

<sup>4276</sup> is MultashBub here to be understood in the same sense as in iii. 7, where I have translated tas "allegoricat"? See n. 347 to iii 7. The better opinion is that there is a slightly different shade of meaning here, as suggested by the context. In the earlier passage, it was opposed to Matham: here it is contrasted or compared to Matham: The root meaning its: 'having something similar: working by analogy or allegory, or parable; having its parts consistent with each other.' The last meaning I adopt here. The Gurán was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or unconsistency anywhere.

In various aspects): 477
The skins of those who
Fear their Lord tremble 478
Thereat; then their skins
And their hearts do soften
To the celebration of
God's praises. Such is
The guidance of God;
He guides therewith
Whom He pleases 4790 but such
As God leaves to stray,
Can have none to guide.

Can have none to guide.

24. Is, then, one who
Has to fear the brunt
Of the Penalty on the Day
Of Judgment (and receive it)
On his face, (800 (like one
Guarded therefrom)? It will

نَصْنَعَوُمِنِهُ جُلُودُ اللَّذِينَ يَعْنَفُونَ رَبَّهُهُ تُرْتَلِينَ جُلُودُهُمْ وَفَلُويُهُمْ الْمِلْذِكِلِيَّةً هُدَى اللَّهِ بَمْدِى بِمِعْمَن لِيَّا أَهْ وَمَن يُمَنْ اللَّهِ لَلهُ فَالَّهُ مِنْهَا إِ

4277, Mathart; Cf. xv. 87, where we have translated "off-repeated"; "the seven oft-repeated ("tyrses)". See n. 2008 to that passage. Here the meaning is similar, but the context gives a different colour in it. as is seen in the translation.

4278. The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation, from God's Message is external. Those who receive Paith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through.

4279, "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv, 4 and n. 1875.

4250. The unrepentant Sinners will receive the full Penalty on the Day of Judgment. They will receive it full in the fare, i.e. their whole being will be affected by it. Their hands (figuratively) will be tied, and they cannot therefore use their hands to ward off the Penalty of the Fire; in any case their hands will not bave the power to ward it off. Are such helpless people to be compared for a moment with people who have received Grace and are therefore guarded from all harm and danger? Certainly not," To the evil the fruit of their deeds, and to the good the grace of their Lord!

Be said to the wrong-doers:
"Taste ye (the fruits
Of) what ye earned!"

181

- 25. Those before them (also)
  Rejected (revelation), and so
  The Punishment came to them
  From directions they did not
  Perceive 4784
- 26. So God gave them,
  A taste of humilation
  In the present life, tast
  But greater is the Punishment
  Of the Hereafter,
  If they only knew!
- 27. The have put forth For men, in this Qur-an Every kind of Parable, 4384 In order that they May receive admonition.
- 28. (It is) a Qur-an
  In Arabic. \*285 without any

رئين المحتود و دو المحتود و المحتود

@قُوْاناً عَرَبِيًّاغَيْرَ ذي

- 4281. That is, of all their misdeeds, all the evil which they did in the world.
- 4282. Cf. xvi. 26. They will be punished from quarters or in ways they do not perceive. From the Unbelief and Rebellion they think they derive great advantages, but they suddenly find out, when 100 late, that that which they exulted in was the cause of their own undoing.
- 4283. Cf. ii. 14. Sin often brings disgrace and humiliation in this life, but the greater and truer punishment is in the Hereafter. But men often do not know the inwardness of this matter, if they flourish here for a time, they think they will escape the real consequences in the Hereafter. Or if they suffer a little harm here, they think that will make up the Penalty, and they will escape the Hereafter. Both debas new wrong.
- 4284. Men can only understand high spiritual truths by parables and similitudes and these are given abundantly in the Quran. The object of not merely to tell stones, but to teach lessons of spiritual wistom.
- 4285 Previous revelations had been in other languages. Now the revelation was given in Arabia in Arabic itself, the language of the country which all could understand. And it is a beautiful language, straight and flexible, and fit to be the vehicle of sublime truths. Cf. C. 12.

Crookedness (therein): 6286 In order that they May guard against Evil.

29. God puts forth a Parable—
A man belonging to many \*\*\*\*
Partners at variance with each other.

And a man belonging entirely
To one master: are those two
Equal in comparison?
Praise be to God! ebs
But most of them
Have no knowledge.

- Truly thou wilt die \*\*\*\*
   (One day), and truly they
   (Too) will die (one day).
- 31. In the End will ye
  (All), on the Day
  23 Of Judgment, settle your disputes 4880
  30 In the presence of your Lord.

۞ڞٙڗڹٲۺؙڞٙڰڗڿڰڒڣۣۅؙۺٚڴٵۜٷػۺٙؽڮٷڹ ڡڝؙڗڹٲۺؙڞٙڰڗڿڰڒڣۣۅؙۺڴٵؖٷؙڡۺؽ

۞ إِنَّكَ مَنِتُ كَالَّهُمُ مِّينَا وُلَ

۞ؿ۫ڗٳ۫ڹڰٛٚڲٷؘۄٙٲڶؚڡؾڮۏۼڹۮڗؽۜڴۭػٚۼٚۼڝۄؙۏ

4286 See xviii. 1 and n. 2326. Cf. also vii. 45, n. 1024; and xix, 36, n. 2488.

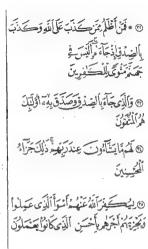
4287. The difference between the creed of Polytheism and the Gospel of Unity is explained by the analogy of two men. One belongs to many masters; the masters disagree among themselves, and the poor man of many masters has to suffer from the quarrels of his many masters; it is an impossible and unnatural position. The other serves only one master; his master is good, and does all he can for his servant; the servant can concentrate his attention on his service; he is happy himself and his service is efficiently performed. Can there be any doubt as to (1) which of them is the happier, and (2) which of them is in a more natural position? No man can serve two, still less numerous, masters.

4288. God is praised that He has put us, not under gods many and lords many, but has, out of His infinite Mercy, allowed us direct approach to Him, the One, the True, the Eternal.

4289. Even the prophets are not exempt from bodily death, much less the righteous, but they live in their beneficent work and the memories they leave behind them. All men have to die, good and bad alike But there is a life after death, and in that life all the unexplained things about which people dispute in this world will be made clear in the presence of God.

#### SECTION 4.

- 32. Me ho, then, doth more wrong Than one who utters A lie concerning God, And rejects the Truth When it comes to him! Is there not in Hell! 451 An abode for blassphemers?
- 33. And he who brings the Truth And he who confirms 4784 (And supports) it—such are The men who do right.
- 34. They shall have all
  That they wish for, exect
  In the presence of their Lord:
  Such is the reward
  Of those who do good:
- 35. So that God will
  Turn off from them
  (Even) the worst in their deeds \*\*\*
  And give them their reward
  According to the best
  Of what they have done.



429]. When the creature deliberately adopts and utters falsehoods against his own Creator, in spite of the Truth being brought, as it were, to his very door by God's Signs, what offence can we imagine more henious than theil? In Christian theology this is the blaspheny "against the Holy Ghost" spoken of in Matt, xii. 31-32: "whosoever speaketh a word against the Son of man", (Christ)," it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, either in this world, neither in the world to come "

- 4292. Biasphemers have really no place to go to. The question form suggests that even Hell is not an abode for them; it is merely a place for punishment or a state of punishment.
- 4293. This is true of the Prophet, and all men of God and all righteous persons. Any one who preaches the Truth and brings home God's Signs to men is performing the duty of a right and noble life. In this he confirms the teaching of all previous men of God. Any one who supports and confirms such a teacher is also doing his duty and on the right way.
- 4294. At that stage their wills will have been purified, and they could wish for nothing that they could not or should not have. And it will be as "in the presence of their Lord". If an earthly king gives a decoration, how much greater is the honour when the investiture takes place by the king himself personally?
- 4295. The conjunction (lām in Arabic, translated "so that") indicates here the results, not the purpose. God's Reward is so bounteous, that if we truly and sincerely put our will into His keeping. He will remove the consequences not only of our minor faults but of the worst of our sins, and judge us according to the very best of our deeds.

- 36. Is not God enough the For His servant? But They try to frighten thee With other (gods) besides Him! For such as God leaves To stray, there can be No guide.
- 37. And such as God doth \*\*\*\*
  Guide there can be
  None to lead astray.
  Is not God Exalted
  In Power, (Able to enforce
  His Will), Lord of Retribution? \*\*\*
- 38. If indeed thou ask them
  Who it is that created ""
  The heavens and the earth,
  They would be sure to say,
  ""God". Say: "See ye then?
  The things that ye invoke
  Besides God,—can they,
  If God wills some Penalty
  For me, remove His Penalty?—
  Or if He wills some Grace
  For me, can they keep back ""

أَلَيْسَ اللَّهُ مِكِ الْهِ عَدَّةً وَتَخَوِّفُونَكَ مِنْ لَكُونِ الْمَثَنِينَ اللَّهُ اللَّهِ مُنْ اللَّهِ اللَّهُ اللللْلِيْ اللَّهُ الللْلِهُ اللللْلُلِيْ الللْلِيْ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللْلِلْمُ اللللْلِيْ الللْلِهُ اللْمُؤْلِقُ اللللْمُ اللَّهُ اللَّهُ اللْمُؤْلِقُلْمُ اللْمُؤْلِقُلُولُولُ اللللْمُؤْلِقُلْمُ الللِّهُ اللْمُؤْلِقُلْمُ اللْمُؤْلِقُلْمُ اللِّهُ اللْمُؤْلِقُلْمُ الللْمُؤْلِقُلْمُ اللْمُؤْلِقُلْمُ اللْمُولِي اللْمُؤْلِمُ اللْمُؤْلِمُ الللْمُؤْلِمُ اللْمُؤْلِمُ الللْمُؤْلِمُ الللْمُؤْلِمُ اللْمُؤْلِمُ اللَّهُ اللْمُؤْلِمُ اللللْمُل

4296. The righteous man will find God enough for all the protection he needs, all the rest and peace he craves for, and all the happeness he can imagine. If the evil ones wish to frighten him with false gods, he knows that that is mere superstition. In the case of idols to whom worship is paid, this is easily intelligible. But there are other false gods which men worship,—wealth, position, power, scence, selfish desire, and so on. The idea may occur to them: "this is the right course, but what will men say?" or "shall I lose my case if I tell the truth?" or "will it tuin my chances if I denounce sin in high places?" All such false gods will only mislead and leave their victims in the lurch. The worship of them will lose them the Grace of God, which wants to guide and comfort all who seek God.

- 4297. On the other hand if any one holds fast to God's Truth, nothing can mislead or betray him.
- 4298. God's Power can protect, and will defeat all plots against His Will, as well as punish Evil when it gets beyond bounds.
- 4299. Cf, xxix. 61; also n. 2927 to xxiii, 85. Most worshippers of false gods are not either atheists operations. They admit the existence of God as an abstract proposition, but it has not come into their hearts and souls: it has not been translated into their lives. They run after false worship on account of ancestral custom or on account of their thoughtlessness or false environment, or on account of their own selfish desires or limited outlook. To them is addressed the argument: Ultimately your false gods can do nothing for you: why not turn to the One True God, on Whom you depend, and Who can give you Grace and Mercy, Justice and Punishment?

His Grace?" Say: "Sufficient Is God for me! In Him trust those Who put their trust." ston

39. Say: "O my people!

Do whatever ye can:
I will do (my part): \*\*\*
But soon will ye know-

40. "Who it is to whom
Comes a Penalty sou
Of ignominy, and on whom
Descends a Penalty that abides."

41. We erily We have revealed
The Book to thee
In Truth, for (instructing)
mankind. 600
He, then, that receives guidance
Benefits his own soul:
But he that strays
Injures his own soul,
Nor art thou set 600
Over them to dispose
Of their affairs.

SECTION 5.

42. It is God that takes
The souls (of men) at death; 400

كَيْدَةُ وَفُلْحَسْنِهَا لَلْمُثْلَّدُ يَنَوَكَ الْأَوْكُونَ هَ فُلْ يَنَوْ وَاعْمَالُمَا فَلَ مَنَا نَيْحَ مُ لِنَ عَمْ لَلْ عَمْ فَلَ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مُنْ اللّهُ مُنْ

4301. Cf. xii. 67 and xiv. 12. God alone is He Who will and can discharge any trust put in Him. All other things will fail. Therefore those who put their trust in anything should put their trust in God.

4302. Cf. xi, 121 and n. 1624-A.

4303. Cf, xi. 93. The two clauses, about those who suffer a Penalty of ignominy and those on whom descends a lasting Penalty, appearently refer to the same persons in two different aspects: (1) they suffer shame, and (2) their puis..ment endures.

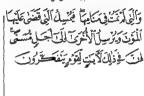
4304. Revelation is sent by God through His messenger, but it is for all. It is given in order that me and women may be taught Righteeusness. It is given in Truth: there is no pretence about it. It is for their own good. If they reject it and follow Evil, the loss is their own.

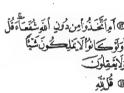
4305. God's apostles do all they can to teach mankind. But they cannot force men's wills. If men reject their teaching, the account of the rejecters is with God. Cf. vi. 107 and n. 935.

4306. The mystery of life and death, sleep and dreams, is a fascinating enigma, of which the follution is perhaps beyond the ken of man. A vast mass of superstition as well as imaginative and psychological literature has grown up about it. But the simplest and truest religious doctine is laid down here in a few words. In death we surrender dur physical life, but our soul does dot die: it goes back to a plane of existence in which it is more conscious of the realities of the apintual world: "God takes the soul".

And those that die not (He takes) during their sleep; 4007 Those on whom He Has passed the decree Of death, He keeps back 4009 (From returning to life), But the rest He sends (To their bodies)
For a term appointed.
Verily in this are Signs 4500 For those who reflect.

- 43. What! Do they take
  For intercessors others sno
  Besides God? Say: "Even if
  They have no power whatever
  And no intelligence?"
- 44. Say: "To God belongs Exclusively (the right





4307. Cf. vi. 60. What is sleep? As far as animal life is concerned, it is the cassation of the working of the nervous system, though other animal functions, such as digestion, growth, and the circulation of the blood, continue, possibly at a different pace. It is the repose of the nervous system, and in this respect it is common to man and animals, and perhaps even to plants, if, as is probable, plants have a nervous system. The mental processes (and certainly volition) are also suspended in sleep, except that in ordinary dreams there is a medley of recollections, which often present vividity to our consciousness things that do not or cannot happen in nature as we know it in our co-ordinated minds. But there is another kind of dream which is rare—one in which the dreamer sees things as they actually happen, backwards or forwards in time, or in which gifted individuals see spiritual truths otherwise imperceptible to them. How can we explain this? It is suggested that our soul or personality,—that something which is above our animal life—is then in a plane of spiritual existence akin to physical death (see last note), when we are nearer to God. In poetic imagery, Sleep is "twin-brother to Death".

4308. Sleep being twin-brother to Death, our souls are for the time being released from the bondage of the fiesh. God takes them for the time being. If, as some do, we are to die peacefully in steep, our soul does not come back to the physical body, and the latter decays and dies. If we have still some period of life to fulfi according to God's decree, our soul comes back to the body, and we resume our functions in this life.

4399. If we contemplate these things, we can see more clearly many spiritual truths: e.g.(1) that our bodily life and death are not the whole story of our existence; (2) that in our bodily life we may be dead to the spiritual world, and in our bodily death, may be our awakening to the spiritual world; (3) that our nightly Sleep, besides performing the function of rest. to our physical life, gives us a foretaste of what we call death, which does not end our personality; and (4) that the Resurrection is not more wonderful than our daily rising from Sleep, "twin-brother to Death"

4310. Let alone worship, men should not rely upon any power or person other than God to help them out or intercede for them. When it is idols, they are poor lifeless things which have obviously neither power nor intelligence. But even prophets or saints or heroes have no power to intercede except as God wills and permits. See next note.

To grant) Intercession: "All To Him belongs the dominion Of the heavens and the earth: In the End, it is to Him the End, it is to Him the End, it is to Him the End of the End o

- 45. When God, the One and Only, Is mentioned, the hearts Of those who believe not In the Hereafter are filled With disgust and horror; <sup>413</sup> But when (gods) other than He Are mentioned, 1:chold, They are filled with joy!
- 46. Say: "O God!
  Creator of the heavens
  And the earth!
  Knower of all that is
  Hidden and open! the
  It is Thou that wilt
  Judge between Thy Servants
  In those matters about which
  They have differed."
- Equen if the wrong-doers
   Had all that there is
   On earth, and as much more, earth
   (In vain) would they offer it

٥ مُلِاللَّهُمُّ فَاطِرَ النَّمْوَ وَوَالْأَرْضِ عَلِيهِ فَنْجُهِ وَالنَّهَا وَالْمَدِينَةُ الْمُنْصِرِّ إِلَّى عِبَادِكَ فِيمَاكَ وَالْهِ وَيَخْلِفُونَ

> ۞ وَلَوَانَ لِلَّذِنَ ظَلُواْمَا فِياْ لَأَرْضِ جَبِيعًا وَمُثْلَمُهُمَّكُمُ

- 4312. At all times, including our present life, all dominion belongs to God. At the End of the present plane of existence, we shall be placed before God for judgment. Cf, x, 4.
- 4313. To evil ones, the mention of the exclusive service of Good is hateful: they only rejoice when other motives are added, e.g., personal indulgence, ancestral custom, and numerous things in life which compete with Gol's Law in this world.
- 4314. The mysteries of life and death, of worship and spiritual growth, are matters of high moment, which it may be difficult for us to apprehend in this present life. It is no use arguing about them and plunging in endiest controversies. The proper attitude is to appeal to God humbly to accept our purified hearts and Faith, in the firm hope that everything which is now vague to us will be cleared up in the Hersettic, and to pray to Him for His guidance and mercy.
- 431). C/. xiii. 18. Those who reject God's Message must realise that the time will come when they had sacrificed everything in the cause of Truth and Righteousness. It will be too late then. Why not examine the matter seriously now and accept God's Grace and Light?

<sup>4311.</sup> For Shoft'at (Intercession, Advocacy) see ii. 255; x, 3; xx. 109, n, 2634; and xxi. 28, n. 2686. It follows that no one can intercede with God, except (1) by God's permission, and (2) for those who have prepared themselves by penitence for God's acceptance. Even in earthly Courts, Advocacy is not permitted to any one: the Advocate must be granted the position of Advocate before he can plead before the judge. Nor can it be supposed that a plea for forgiveness or mercy can be put forward except on grounds recognised by equity and justice.

For ransom from the pain Of the Penalty on the Day Of Judgment: but something Will confront them from God, Which they could never Have counted upon! <sup>408</sup>

- 48. For the evils of their Deeds
  Will confront them,
  And they will be (completely) <sup>337</sup>
  Encircled by that which
  They used to mock at 1
- 50. Thus did the (generations) Before them say | But All that they did Was of no profit to them.
- 51. Nay, the evil results
  Of their deeds overtook them.

  And the wrong-doers
  Of this (generation)—
  The evil results of their deeds
  Will soon overtake them (too),

لأفَنَدُوْا بِهِ مِن سَوَءَ الْعَذَابِ يَوْمَ الْفِيَكِةُ وَبَلَاكُمُومِنَ اللَّهِ مَالَدِيكُونُوْا يَعْشِبُونَ

۞ وَيَهَا لَمُدُسِّيَّا نُهَاكَسَبُواْ وَيَعَافَيهِمِ تَاكَانُواْ بِعِيسَنَهُ زِيُّونَ

۞ مَاذَاسَتُ كَالْإِسَنَ مُنَّدُّةً مَا أَثْرَادَا فَوَلْنَهُ فِيْسَةُ بِنَامَا لَإِنَّا آمُرِيْنَهُ كَالَى عَلَيْمَ لِلْمَصَافِينَةُ وَلَكِنَّا كَذَهُ كِلَا يَعْلَوْنَ

مَدْ مَالْمَا الْدِنَ بِن تَعْلِيدُ مَّا الْغَفَا عَنْهُمْ
 مَا الْأِيكِسِبُونَ
 مَا الْهُمُ مِسْمِينًا كَمَا الْسَيْمُ وَاللَّهِ سِلَمَا اللَّهِ مِسْمِينًا كَمَا الْمُسْمِينًا كَمَا الْمُسْمِينَا كَمَا الْمُسْمِينَا كَمَا الْمُسْمِينَا كَمَا الْمُسْمِينَا عَلَمَا اللَّهِ مَسْمِينًا عَلَمَ اللَّهُ مَسْمِينًا عَلَمَ اللَّهُ مَسْمِينًا عَلَمَ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ عَلَمَ اللَّهُ مَا اللَّهُ عَلَمَ اللَّهُ مَا اللَّهُ عَلَمَ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ عَلَمُ اللَّهُ مَا اللَّهُ عَلَيْ اللَّهُ عَلَيْهِ اللَّهُ مَا اللَّهُ مَا اللَّهُ عَلَيْنَ اللَّهِ مَا اللَّهُ عَلَمُ اللَّهُ مَا اللَّهُ عَلَمَ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ مَا اللَّهِ عَلَمُ عَلَمُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْ

4316. This something will be beyond anything they can conceive of in this life. Just as the righteous will then attain a bliss which no human imagination can conceive of now, so the unrighteous will be in a misery of which they can form no conception now. See next note.

4317. How humiliating it will be for them to realise that the things they used to mock at are realities all around them, and the things they were so eager to pursue are mere falsehoods or vanities;

<sup>4318,</sup> Cf. xxx, 33 and n, 3545.

<sup>4319.</sup> Cf. xxxix, 8 above.

<sup>4320.</sup> Cf. xxviii 78, and n. 3408. Prosperity may be a trial as much as adversity.

<sup>4321.</sup> *Cf*. xvi. 3

<sup>4322.</sup> It is the same story through the ages. People laugh at Truth, persecute Truth, and try to destroy Truth. But God's Plan is never to be frustrated. It will be carried out, and only the enemies of Truth will accomplish their own undoing. So it happened in Arabia: so will it happen always and everywhere.

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(٣٩) سورة الزمر

And they will never be Able to frustrate (Our Plan)!

52. Know they not that
God enlarges the provision on or restricts it, for any
He pleases?, Verily, in this are
Signs for those who believe!



۞ٲۄؘٳٚڛٙڵۯۧٲٲۮؙٲؠڎؠۜؽۻڟٵڕڗۏٙڸۯڝؙٛ ؙؽۼ۫ۮڒ۠ٳؽۜڂؚۮ۬ٳڶۯڰٙؠؾؙڸ<u>ڣۊۄڕؙؙڣؿؗۅٛڽ</u>

C. 205.— But no soul need be in despair because
(xxxix. 53-75). Of its sin: God's Forgiveness and Mercy are
Unbounded Turn to God in repentance
Now, for at Judgment it will be too late.
Unity in worehip and life is commanded
By God. Go not astray. When Judgment
Comes, it will be a new World.
In perfect justice will the followers
Of Evil be sorted out from the Good.
And the righteous will replace, singing
Praises to God with the angels on high.

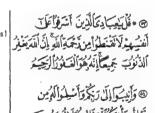
#### SECTION 6.

53. Say: "O my Servants who
Have transgressed against their
souls!

Despair not of the Mercy
Of Cody for God fornings 1884

Of God: for God forgives 4884 All sins: for He is Oft-Forgiving, Most Merciful.

54. "Turn ye to your Lord (In repentance) and bow To His (Will), before the The Penalty comes on you: After that ye shall not Be helped.



4323, Cf. xviii. 82. God's gifts are given to all men—to some in a greater degree than to others. But it is all done according to His wise Plan, for His Will is just and looks to the good of all creatures. No one should therefore be puffed up in prosperity or cast down in adversity. Prosperity does not necessarily mean ment on man's part, nor adversity the reverse. Thinking men bear in mind the large Plan—which is visible in all God's Signs.

<sup>4324.</sup> Forgives all sins: i.s., on sincere repentance and amendment of conduct.

<sup>4325.</sup> The exhortation in brief is: 'Repent and work righteousness, before it becomes too late' No help will come to you when the Judgment is actually established and you stand before the Judgment-Seat.

55. "And follow the Best "M Of (the courses) revealed To you from your Lord, Before the Penalty comes On you—of a sudden, While ye perceive not!—

56. "Lest the soul should (then) Say: 'Ah! woe is me!— ""
In that I neglected
(My Duty) towards God,
And was but among those
Who mocked!'—

57. " Or (lest) it should say: "Me 'If only God had guided Me, I should certainly Have been among the righteous!

58. " Or (lest) it should say \*\*\*\*
When it (actually) sees
The Penalty: ' If only
I had another chance,
I should certainly be
Among those who do good!'

59. "(The reply will be:) 'Nay, 300
But there came to thee

وَاتَّ مَوْا أَحْسَنَهَا أَثُولَ الْكُمْنِدَيْمُمْنَ الْكُمْنِدَيْمُمْنَ الْبُكُمْنِدَيْمُمْنَ الْمَالُمُ الْمَثْمُونَ الْمَلْمُمُونَ الْمَثْمُونَ الْمُنْفَعُمُ الْمَنْفُولَ اللّهُ اللّلْمُلْلِلللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

4326, Cf, xxxix. 18, and n. 4896. God's Command meets the weakness of His weakest servants, and only asks that His servants should surrender their selfsh will to God's Will. In divine compassion, therefore, we are allowed to do just what we can, even though our standard should fall short of the highest standard. But our aim should be to follow the highest standard, and God's Grace will come to our assistance. But we must do so in this life—and at once, as soon as the Word penetrates our mind or understanding. We must not delay a moment, for the Judgment may come at any time, suddenly, before we even perceive where we are.

4327. Many kinds of sighs and regrets will then assail us. In the first place, we shall see our shortcomings: we were negligent when we should have been serious: we mocked when we should have tred to learn and understand. But it will be too late then to retrieve our position.

4328. In the second place, we might be inclined to say, 'I wish I had received warning or guidance'. But this would not be true, because the warning and guidance are being conveyed in the clearest manner in God's Revelation. That is the force of 'lest it should say'. It could have said so, had it not seen that the objection is clearly anticipated in the call to repent and in the warning about the Hereafter.

4329. In the third place, when we stand face to face with the Penalty of our own deeds, we might say, 'I wish I had another chance'. But not one, but many, chances are being given, especially when we are told (verse 53 above): 'Despair not of the Mercy of God: for God forgives all sins: for He is Olf-Forgiving, Most Merciful'. The force of 'lest it should say' here is the same as explained in the last note.

4330. The reply explains how all such pleas have been anticipated and met It was deliberate rejection that will deserve and meet its consequences. It is further explained that the motive of sin, as as with Satan, was haughtiness and Self. There is no room for Self when the only Reality is God. My Signs, and thou didst Reject them: thou wast <sup>4st</sup> Haughty, and became one Of those who reject Faith!"

- 60. On the Day of Judgment Wilt thou see those Who told lies against God;—Their faces will be turned with Black; is there not In Hell an abode will For the Haughty?
- 61. But God will deliver The righteous to their place <sup>838</sup> Of salvation: no evil Shall touch them, Nor shall they grieve.
- 62. God is the Creator Of all things, and He Is the Guardian and Disposer (228) Of all affairs.
- 63. To Him belong the keys
  Of the heavens
  And the earth:
  And those who reject
  The Signs of God,—
  It is they who will 888
  Be in loss.

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4331. Cf. ii. 34. The example of the arch-sinner illustrates what happens in a minor degree in every kind of sinner.

4332. As spotless white is the symbol of purity, honour, and truth, so black is the symbol of evil, diagrace, and falsebood. Perhaps "black" in connection with Hell also refers to the scorching purishment of the Fire.

4333, Cf. above, xxxix, 32, and n. 4292, where the subtle implication of the interrogative form 's explained,

433. Majatat: place or state of safety or salvation, place or state of victory or achievement; accomplishment of wish or desire. This is contrasted against the frustration, failure, and perdition of the children of evil,—what may be called damnation in theological phrase.

4335, God has not only created all the Worlds, but He maintains them and cares for them. He does not sit apart from His world. Everything depends upon Him.

4336. God has nothing to lose by the rebellion or disobedience of His creatures. It is they who lose, because they go counter to their own nature, the beautiful mould in which God created them.

SECTION 7.

- 64. Say: "Is it Some one other than God That ye order me sen To worship, O ye Ignorant ones?"
- 65. But it has already.

  Been revealed to thee,—4508

  As it was to those

  Before thee,—"If thou

  Wert to join (gods

  With God), truly fruitless 4500.

  Will be thy work (in life),

  And thou wilt surely

  Be in the ranks of those

  Who lose (all spiritual good)"
- 66. Nay, but worship God, And be of those who Give thanks. 190
- 67. No just estimate
  Have they made of God, 411
  Such as is due to Him:
  On the Day of Judgment
  The whole of the earth
  Will be but His handful, 441
  And the heavens will be

٥ قَا أَمْنَهُ رَالَهُ تَأْثَرُهُ إِنَّ أَعُنُدُ أَيُهَا الْجَنْطِينَ ٥ وَلَمَنْا أُوحِ إِلَيْكَ وَالِيَّا الْإِنْ رَبِينَ فِيلَا لَهِنَا أَشْرَيْنَ فَيْحَانَ عَلَكَ وَلَتَكُونَنَ مِنَ الْخُمْرِينَ ٥ بَإِلَانَة فَأَعْبُدُ وَكُنْ فِيزَالْفَاكِ مِن

4337, "Order me": there is great irony here. The man of God turns to his critics and says; "Order me": there is great irony here. The man of God turns to his critics and says; "Order me in all ages, viz. (1) that the only Truth is in the Gospel of Unity; and (2) that if you worship other things and turn away from God, your life will be wasted and all your probation will have been of no account.

4338. The Message of Unity, renewed in Islam, has been the Message of God since the world began.

4339 C/, v. 6. False worship means that we run after fruitless things, and the main purpose of our spiritual lives is lost.

4340 To "give thanks" is to show by our conduct that we esteem the gifts of God and will use them in His service.

4341 Cf. vi. 91, and n. 909; and xxii 74. In running after false gods or the powers of nature they have forgotten that all creatures are as nothing before God.

4342. See last note. The whole earth will be no more to God than a thing that a man might enclose in the liuliow of his hand, nor will the heavens with their wast expanse be more than a scroll, which a man might roll up with his right hand, the hand of power and action. This is of course figurative. God is not a creature of flesh and blood, with hands or fingers. Cf. xxi, 104, and txxii.

Rolled up in His right hand: Glory to Him! High is He above The Partners they attribute To Him!

- 68. The Trumpet will (just)
  Be sounded, when all
  That are in the heavens
  And on earth will swoon, au
  Except such as it will
  Please God (to exempt).
  Then will a second one
  Be sounded, when, behold,
  They will be standing
  And looking on!
- 69. And the Earth will shine
  With the glory of its Lord: 1844
  The Record (of Deeds)
  Will be placed (open);
  The prophets and the witnesses
  Will be brought forward;
  And a just decision 1845
  Pronounced between them;
  And they will not
  Be wronged (in the least).
- And to every soul will be Paid in full (the fruit)

مَعْلُونَكُ بِمَينِوَّ مُنْخَلِنَهُ وَمُعَلَّىٰ مَنَالِثُوْرِكُونَ ﴿ وَلَغَ فِي السُورِ فَصُوفَ مِنْ فِي ال وَمَنِ فِي الأَرْضِ إِلاَ مَنْ شَلَا اللهِ

وَأَنْثُرَ قَيْنَا لَأَرْضُ بِنُورِ رَبَّ اوَوُضِحَ
 الْكِتَبُ فَيْغَالِمُ وَعَلَى النَّبِيقِينَ وَالنَّهْ اللَّهِ فَيَا النَّهْ اللَّهِ وَعَلَى اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّلَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّل

® وَوُفِينَ كُلُّهُ فِينَ

4313, Sofiga implied the idea of a swoon, or loss of all consciousness of being; it implies a cessation of the normal functioning of the usual powers of life or feeling. The metaphor is that with the first Trumpet of the Resurrection, the whole world will cease to be in the form and the relations which we see now: there will be a new heaven and a new earth, see xiv. 66, n, 1925; human souls will for the time being be dazed and loss all memory or consciousness of time or place or personality. With the second one, they will stand in a new world ; they will see with clearer vision than ever before; and judgment will proceed.

4344. It will be a new Earth. All traces of injustice or inequality, darkness or evil, will have gone. There will be the one universal Light, the Glory of God, which will now illuminate all, Falsehood, pretence, and illusion will have disappeared. Everything will be seen in its true light.

4345. It is in such a scene of Reality that Judgment will be held. Before the Throne of God (if we may use metaphors again to form some idea out of the things we know) the book of each man's deeds and more will be placed wide open, which all may see; the Prophets and Preachers of Truth, and the martyrs who gave their lives or made their real sacrifices in the cause of Truth, will be in the Court, to give evidence; and the devision pronounced will be absolutely just, for the Judge will not only be just, but He will know every fact and circumstance, and His wisdom will give due weight to everthing, great or small.

They do.

1258

Knoweth best all that 484 SECTION 8.

Of its deeds; and (God)

71. Mahe Unbelievers will be Led to Hell in crowd : 4347 Until, when they arrive there. Its gates will be opened. And its Keepers will say, 4848 " Did not apostles come To you from among yourselves, Rehearsing to you the Signs Of your Lord, and warning you Of the Meeting of this Day Of yours?" The answer Will be: "True; but The Decree of Punishment Has been proved true 4849 Against the Unbelievers!"

72. (To them) will be said: Enter ve the gates of Hell. To dwell therein : And evil is (this) Abode of the arrogant ! " 4360

73. And those who feared Their Lord will be led To the Garden in crowds : 4851 Until behold, they arrive there:

4346. In an earthly court, a decision may possibly go wrong because the judge is deceived; here no deceit or mistake will be possible, for God knows all, and knows it better than any one else

4347. Crowds: this is the word which gives the key-note to the Surg. If the soul does not stand to its own convictions or search out the Truth by itself, it will only be classed with the crowds that go to Perdition I

4348. The Keepers may be supposed to be angels, who know nothing of the conditions of evil on this earth, and are surprised at such crowds coming to the "Evil Abode". 'Their question is more tike that of a remark or comment by the Chorus in a Greek Tragedy.

4349. Cf. x, 33. The answer is perhaps given by other angels: 'yes; apostles were sent to them from among themselves, to warn them and to proclaim to them Mercy through repentance; but the decree of God, which warned them of punishment, has now come true against them, for they rebelled and were haughty; they rejected Truth, Faith, and Mercy to

4350. As elsewhere, the root of Evil is pointed out to be in self-love and arrogance. Cf. ii. 34. etc.

4351. The righteous ones will also go in crowds, and not be alone. There is now a true sorting out. Verses 73-75 are parallel in contrast to verses 71-72 above.

Its gates will be opened;
And its Keepers will say:
"Peace be upon you!
Well have ye done! \*\*
Enter ye here,
To dwell therein."

- 74. They will say: "Praise be "ssa
  To God, Who has
  Truly fulfilled His promise
  To us, and has given us ssay
  (This) land in heritage: "ssay
  We can dwell in the Garden
  As we will: how excellent
  A reward for those
  Who work (righteousness)!"
- 75. And thou wilt see
  The angels surrounding
  The Throne (Divine)
  On all sides, singing Glory
  And Praise to their Lord.
  The Decision between them
  (At Judgment) will be
  In (perfect) justice,
  And the cry (on all sides)
  Will be, "Praise be to God,"
  The Lord of the Worlds!"

وَفِيَ اَلْهُوَ مِنْكُونَا لَكُمُ خُرِّنَهُ كَاسَكُمُ مَنْ خُرِّنَهُ كَاسَكُمُ مَا خَلِينَ مَا خَلِينَ مَا خَلِينَ

@وَعَالُواْ الْمُحَمِّدُ لِيَوالْذِي صَدَقَتِ وَعَدُهُ وَوَاوَرَنَتِ الْأَرْضَ نَبْدَوَّ أَمِنَ الْجَنَّذِ حَيْهُ نَشَأَةً فَيْعَمُ أَجْرًا لَسْلِيلِينَ

﴿ وَزَى الْمُلْيِّكَ تُعَافِينَ مِنْ مَوْلِالْمَعْ فَيُسِيْحُونَ مِحَمْدِ رَبِّهِيَّةً وَقُنِى بَيْنَهُ وَإِنْجَازِهِ فِيلَ الْمُمْدُلِيَّةِ رَبِيْ الْمُلْمِينَ الْمُمْدُلِيَّةِ رَبِيْ الْمُلْمِينَ



<sup>4352.</sup> The angels in heaven are not surprised at the advent of the good and righteous souls. They are glad; they greet them with the salutation of Peace; they congratulate them; and they welcome them in.

<sup>4353.</sup> This is said by the new arrivals in heaven. As is right, they begin with the Praises of God, which shows at once their satisfaction and their gratitude.

<sup>4354.</sup> In hardings: i.e. as our Porition. Cf. iii. 180, and n. 485; vi. 165, and n. 988. There is no question here of their passing on any property to heirs. They are the final possessors of Heaven for elemity, by the grace of God.

<sup>4355.</sup> These are the opening words of the first Süra, and they describe the atmosphere of the final Bliss in Heaven, in the light of the Countenance of their Lord, the Universal Lord of all I

# INTRODUCTION TO SURA XL (Mü-min),

This Sura is called "The Believer" (Mū-min) from the story of the individual Believer among the people of Pharaoh, who declares his faith and looks to the Future (verses 28-45). It is also called Gāfir (He who forgives, see verse 3). In S. xxiii, called The Believers (Mū minūn), the argument was about the collective force of Faith and Virtue. Here it is about the Individual's witness to Faith and Virtue, and his triumph in the End.

We now begin a series of seven Sūras (xl-xlvi) to which are affixed the Abbreviated Letters  $H\bar{a}$ -Mtm. Chronologically they all belong to the same period, the later Meccan Period, and they immediately follow the last Sūra in time. About the Abbreviated Letters generally, see Appendix I at the end of S. II. As to the precise meaning of  $H\bar{a}$ -Mtm no authoritative explanation is available. If Mtm here has a signification similar to Mtm in A. L M, (see n. 25 to ii), it means the End of things, the Last Day, and all these Sūras direct our special attention to that.  $H\bar{a}$ , the emphatic guttural, in contrast with the softer breathing of Altf, may be meant to suggest that the Beginning (see n. 25 to ii. I, last paragraph) is only for the End, the Present for the Future, and to emphasize the eschatological element in Faith. But this is mere conjecture, and should be taken for no more than it is worth.

The general theme of the whole series is the relation of Faith to Unfaith, Revelation to Rejection, Goodness to Evil, Truth to Falsehood. It is shown that the first in each of these pairs is the real friend, helper, and protector of man, while the second is his enemy. The very word Hamim in that sense is used in Suras xl and xli (xl. 18 and xli. 34), while in the other Sūras we have words of equivalent import, s.g. vasil or navir (xlii. 8 and 31); qurin (xliii. 36, 381; maulii (xliv. 41); auliyāta or nāzirīn (xliv. 19, 34); and auliyāta (xliv. 32). Is it permissible to connect the Abbreviated Letters Hā-Bim with these ideas as expressed in the word Hamim?

Another suggestion worthy of consideration is that  $H\bar{a}$  stands for Haiy, and Mim for Qaiyūm. These are two attributes of God, meaning, (1) the Living, and (2) the Self-Subsisting, Eternal. The one points to Life and Revelation, and the other to the Hereafter and Eternity; and both these matters are specially dealt within the seven  $H\bar{a}$ -Nim Sūras. The first letter of Haiy ( $H\bar{a}$ ) is appropriate for life, and the last letter of  $Qaiy\bar{u}m$  is appropriate for the Last Days, the Ma'ad, the Hereafter. Again, this is mere conjecture, and should not be taken for more than it is worth.

Summary.—Faith is ever justified, for God forgives: but evil deeds must have evil fruits, for God knows and is just (xl. 1-20, and C. 206).

In all history Evil came to evil; the protest of Faith, in the midst of Evil, may be ignored; but Faith is protected by God, while Evil perishes (xl. 21-50, and C. 207).

No doubt is there of the Future Judgment; the Power, Goodness, and Justice of God are manifest; will man dispute, or will be accept the Signs before it is too late 1/ks. 51-85, and C. 208).

C. 206.—Believe in God, For He is Perfect
(xt. 1-20.) In Knowledge and Power, forgives Sin
And accepts Kepentance, and justly
Enforces His Law. Those who reject Him
Are but in deceit: His glory is sung
By the highest and purest. Give all devotion
To Him slone. The Day of Requital
Is ever drawing near, when Falschood
Will vanish, and God's Truth and Justice
Will be established for all Eternity.

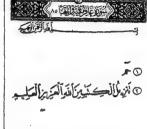
(. ٤) سورة غانر" المؤين \* 1262

Sora XL.

Mu-min, or The Believer.

In the name of God, Most Gracious,
Most Merciful.

- 1. 16 a-Mim. 400
- 2. The revelation
  Of this Book
  Is from God,
  Exalted in Power,
  Full of Knowledge.—
- 3. Who forgiveth Sin,
  Accepteth Repentance,
  Is Strict in Punishment,
  And hath a Long Reach
  (In all things).
  There is no god
  But He: to Him
  Is the Final Goal.
- 4. Mone can dispute
  About the Signs of God see
  But the Unbelievers.
  Let not, then,
  Their strutting about see
  Through the land
  Decive thee!



۞ غَلوِالذَّئُ وَقَالِمِ ٱلشَّوْبِ شَدِيدِ ٱلْمِعَابِ ذِى الطَّوَلِّهِ لَاللَّهُ إِلَّا كُوَّ الْكِو ٱلْمَحِيدُ

۞ مَا يُجَلِّلُ فِ َ النِّيْ اللَّهِ ا كَمَّرُواْ فَلَا بَغُرُلَةَ تَعْلَيُهُمْ فِي الْمِيلَةِ

4356. See paragraphs 2-4 of the Introduction to this Sura.

4337. This verse is the same as xxxix: I, except for the last words describing the attribute of God. In S. xxxix. I, it was "Full of Wisdom", because stress was laid on the windom of God's Plan in ordering His World. In this Stra the stress is laid on God's Knowledge, before which the shallow knowledge of men is vain (x), 33).

4358. God's knowledge is supreme and all-reaching. But there are other attributes of His, which concern us even more intimately; i.g., He forgives sin and accepts our repentance when it is sincere and results in our change of heart and life; but He is also just, and strict in punishment; and so no loophole will be left for Evil except in repeniance. And further, all His attributes reach forward to everything; His Mercy, as well as His Knowledge and Justice; His Bounties as well as His Punishments.

4359. God's knowledge and attributes are perfect, and everything around us proclaims this. We are surrounded by His Signs. It is only want of Faith that will make people dispute about them,

4360, Cf. iii, 196. Their strutting about shows how little they can read the Signs.

5. But (there were people) before them, I Who denied (the Signs).—
The People of Noath,
And the Confederates 
6. Thus was the Decree
Of thy Lord proved true
Against the Unbelievers; 4888
That truly they are
Companions of the Fire!

7. Those who sustain the Throne (of God)
And those around it
Sing Glory and Praise
To their Lord; believe
In Him; and implore Forgiveness
For those who believe:
"Our Lord! Thy Reach ass

نىكذَ بَنَ قَبَلَهُ قَوْمُ نُونُ عَ وَالْخَوَابُ رَأُ مِنْدِهِ وَهَدَ كُلُّ الْمَنَةِ بِرَسُولِيهِ يَا لَمُنَ وَقَ وَجَادُ لَوْ إِلْنَا لِللَّهِ لِللَّهِ الْمَنْفُولُ يَا لَمُنَ الْمَنْفَقِهُ مُنْ فَعَكَيْنَ كَانَ هَالِي ٥ وَكَذَلِكَ حَقَّنْ كَيْدَ اللَّهِ مِنْ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَلِّمُ اللَّهُ الْمُعَلِّمُ اللَّهُ الْمُعَالِمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُعَالِمُ اللَّهُ الْمُؤْمِنِي اللْمُعِلَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ الْمُؤْمِنِي الْمُعَالِمُ اللَّهُ اللَّهُ الْمُؤْمِنِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعَالِمُ اللَّهُ اللْمُعِلَى الْمُعَالِمُ اللْمُعِلَى الْمُعَالِمُ اللْمُعِلَى اللْمُعِلَّالِمُ الْمُعِلِي الْمُعَالِمُ الْمُعَالِمُ الْمُعَلِمِ

© الَّذِينَ يَحْمِيلُونَ الْمُصْرِّقُ وَمَنْ حَوْلَهُ يُسْتِعِنُونَ بِحَسَّدٍ وَيَوْهُ وَيُوْمِينُونَ بِهِءَ وَيَسْتَغْيَرُونَ الِّذِينَ امْنُولُ رَبَّنِا وَبِيغَتْ

4361. Cf. xxxviii. 11-13, and n. 4158. All the hosts of wickedness collected together from history with have no power against God's Truth, or the Messenger of that Truth, or God's holy Plan for all His Creation.

4362. Whenever a great or vital Truth is proclaimed and renewed, there are always shallow minds that are ready to dispute about it! And what petty and wain arguments they advance! They think they can discredit or condemn the Truth in this way, or tender "of none effect." Godd's Plan, But they are mistaken. If they seem to succeed for a time, that is merely their tital. They may try to plan and plot against God's men. But their plots will fail in the long run. They will themselves be caught in their own snares. And then, how terrible will be their Punishment!

4363, Cf. xiii, 32,

4364. Cf. xxxix, 71. The Decree, or Word, of God, by which Evil was to be judged and condemned, was proved true against these men. They are "Companions of the Fire": in other words, they are fit to live only in the environment of Evil?

4485. Cf. xxxix. 25. As the Throne of God is figurative, so is the act of sustaining or carrying it. Nor must we suppose that this is restricted to such ideas as we form of angels. All good men and women who rise to the spiritual dignity of carrying the throne of God, or being in the company of such as carry it, sing the praises and glory of God. They are a part of that environment, just as the evil ones are a part of the environment of the Blazing Fire. Their Faith is perfect, for they have seen the Glory with their own spiritual eyes; and they beg for forgiveness for their weaker brothren, who struggle in Faith and Repentance in God's Path

4366. Cf. verse 3 above.

Is over all things,
In Mercy and Knowledge.
Forgive, then, those who
Turn in Repentance, and follow
Thy Path; and preserve them
From the Penalty
Of the Blazing Fire!

8. "And grant, our Lord! That they enter The Gardens of Eternity, Which Thou hast promised To them, and to the righteous Among their fathers, "Their wives, and their posterity! For Thou art (He), The Exalted in Might, Full of Wisdom.

9. "And preserve them
From (all) ills;
And any whom Thou
Dost preserve from ills \*\*\*
That Day,—on them,
Wilt Thou have bestowed
Mercy indeed; and that
Will be truly (for them)
The highest Achievement \*\*\*

#### SECTION 2.

10. Mehe Unbelievers will be Addressed: "Greater was The aversion of God to you sent Than (is) your aversion

4367. There is nothing saifish in prayer. We pray for all who are true and sincere. But just as Evil is catching, so Goodness is catching in another sense. The associates of the Good and those near and dear to them also share in their goodness and happiness, if only they try to walk in the same Way. And the Grace of God is working for all, all the time.

4368. That is the final Judgment, and any who is saved from the evil consequence of their deeds in this life will truly have been saved by God's Mercy, and for them it is the highest achievement they could have, the attainment of all their wishes, the fulfilment of their destiny and the noblest purpose of their Life, the supreme Salvation and Felicity.

4369, Muslim Salvation, then, is more positive than mere safety from dangers or evils: it is the complete fulfilment of the noble destiny of man in the attainment of the fullest Grace.

4370. The Unbelievers having rejected God's Signs, they now see how they are shut out from Grace, and they feel disgusted with themselves. How much greater was God's displeasure with them, when He showered mercy upon mercy on them and they yet rebelled! How could they now hope for Grace!

To yourselves, seeing that ye Were called to the Faith And ye used to refuse."

- 11. They will say: "Our Lord!
  Twice hast Thou made us an
  Without life, and twice
  Hast Thou given us Life!
  Now have we recognised
  Our sins: is there
  Any way out (of this)?"
- 12. (The answer will be:)

  "This is because, when
  God was invoked as
  The Only (object of worship), 4972
  Ye did reject Faith,
  But when partrers were
  Joined to Him, ye believed!
  The Command is with God, 6782
  Most High, Most Great!"
- 13. The it is Who showeth
  You His Signs, and sendeth
  Down Sustenance for you <sup>676</sup>
  From the sky: but only
  Those receive admonition
  Who turn (to God).
- 14. Call ye, then, upon God With sincere devotion to Him.

4371. Cf. ii. 28: "How can'ye reject the faith in God?—seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return." Non-existence, or existence as clay without life was equiva'ent to death. Then came true Life on this earth; then came physical death or the cessation of our physical life; and now at the Resurrection, is the second life.

4372. Cf. xxxix. 45, and n. 6313. When exclusive devotion is not rendered to God, there is no true understanding, in the mind of a creature, of his own true position, or of the working of the Divine Will and Purpose. How can he then hope to achieve the purpose of his life, or obtain God's Mercy, which is the only way to obtain release from the consequences of Sin?

4373. At the Judgment, the matter will have passed out of the stage at which further chances could have been hoped for. But in any case God is High above all things, Great above all that we can conceive of, both in Mercy and in Justice. The Decision will be with Him, and Him alone.

4374. Lest it should be thought that God's Grace did not meet the Sinner again and again and offer God's Mercy again and again, it is pointed out that God's Signs were freely vouchsafed everywhere and continuously, and that every kind of means was provided for man's "Sustenance" or growth and development, physical, meetal, and spiritual. But only those could take advantage of it who turned their attention to God, who submitted their will to Him.

Even though the Unbelievers and May detest it.

- 15. Raised high above ranks (Or degrees), 4376 (He is) the Lord Of the Throne (of authority): By His Command doth He Send the spirit (of inspiration) To any of His servants 4977 He pleases, that it may Warn (men) of the Day Of Mutual Meeting .-
- 16. The Day whereon They will (all) come forth: Not a single thing Concerning them is hidden From God. Whose will be The Dominion that Day? 4718 That of God, the One, The Irresistible!
- 17. That Day will every soul Be requited for what It earned: no injustice Will there be that Day. For God is Swift 4880 In taking account.

4375. Cf. ix. 33.

4376. He is raised far shove any rank or degree which we can imagine. It is possible also to treat Rais', as equivalent to Rais', meaning that He can raise His creatures to the highest ranks and degrees in His spiritual kingdom, for He is the fountain of all honour,

4377. The choosing of a man to be the recipient of inspiration-to be the standard-bearer of God's Truth-is the highest honour possible in the spiritual Kingdom. And God bestows that honour according to His own most perfect Will and Plan, which no one can ovestion, for He is the fountain of all honour, dignity, and authority,

4378, All men will meet together and meet their Lord at the Resurrection, no matter how far scattered they may have been in life or in death.

4379. The Kingdom of God-of Justice, Truth, and Righteousness-will then be fully established, Evil can then no more come into competition with Good, even in the subjective consciousness of man.

4380. Swift in several senses: (1) the time of the present life or of the interval before Judgment, i.e., before the restoration of true values, is so short as compared to Eternity, that it may be counted as negligible; in the next verse the Day is characterised as "(ever) drawing near"; (2) in spate of the great concourse of souls to be judged, the process of Judgment will be almost instantaneous, "in the twinkling of an eye!" (xvi. ??), because everything is already known to God; and yet not the least injustice will be done.

[ S. XL. 18-20.

18. WW arn them of the Day That is (ever) drawing near, When the Hearts will (Come) right up to the Throats 481 To choke (them): No intimate friend sea Nor intercessor will the wrong-doers

C. 207.1

Have, who could be Listened to

- 19. (God) knows of (the tricks) That deceive with the eyes. 4865 And all that the hearts (Of men) conceal. 4584
- 20. And God will judge With (Justice and) Truth: But those whom (men) Invoke besides Him, will Not (be in a position) To judge at all. Verily it is God (alone) Who hears and sees 4386 (All things).

C. 207.-Travel in space and time, and you (xl. 21-50,) Will see that Evil came to nothing

- 4381. Hearts will come right up to the Throats to choke them: an idiom implying that the whole of their life-functions will be choked up with terror. But a more subtle meaning emerges from further analysis. The heart (or the breast) is the seat of affection, emotion, and every kind of feeling, such as terror, pain, despair, etc. These things will as it were overflow right up to the threat and choke it. The throat is the vehicle for the voice; their voice will be choked, and they will be able to say nothing. The throat is the channel for food, which goes to the stomach and maintains a healthy functioning of life; the choking means that the healthy functioning will stop, and there will be nothing but wee.
- 4382. In that enforcement of personal responsibility, what sympathy or intercession can the wrong-doers get ? Is Hamim in any way connected with the Abbreviated Letters Ha-Mim attached to this Stra? See Introduction.
- 4383, Men may be taken in by tricks that deceive with the eves, but God's perfect knowledge penetrates through all mysteries. "Deceive with the eyes" may mean several things: (1) a sleight of hand (literally or figuratively) may deceive in respect of the eyes of beholders, for the things that they see do not actually happen; (2) it may be the deceiver's own eyes that play false, because, for example, they show love when hatred is meant; or (3) it may be that the eyes of the beholder play him false, in that he sees things that he should not see, and thus sins with his eyes.
- 4384. Here we come into the region of evil motives and thoughts which may be concealed in the heart, breast, or mind, but which are all perfectly known to God.
- 4385. If men build their hopes or their faith in anything except the Divine Grace, they will find themselves deserted. Any pretences that They make will be known to God. On the other hand every single good act, or word, or motive, or aspiration of their will, will reach God's Throne of Mercy.

S. xt. 21-23.1

But evil. Mighty men of old In arrogance plotted against God's Truth. But were brought low. A humble Believer In Pharach's Court stood up for Truth, And counselled his People to obey the Right: In earnest humility did he address them. They heard him not. But he was saved. And they were engulfed in the Wrath of God.

### SECTION 3.

C. 207

- 21. Do they not travel Through the earth and see What was the End Of those before them? 4886 They were even superior To them in strength, And in the traces (they san Have left) in the land: But God did call them To account for their sins. And none had they To defend them against God.
- 22. That was because there came To them their apostles 4888 With Clear (Signs). But they rejected them : So God called them To account: for He is Full of Strength. Strict in Punishment.
- 23. old We sent Moses, 40 With Our Signs And an Authority manifest.

4386. Cf. xxx. 9 and several other similar passages.

4388. But God in His Mercy always sends a Message of warning and good news through his apostles, and He gives His apostles Clear Signs and an authority that can be recognised. Among the Clear Signs are: (1) the pure and unselfish lives of the apostles; (2) the revelation of truth which they bring; (3) their influence on the course of events in their own and succeeding generations; etc. Some of these may be so remarkable that they merit the name of Miracles.

4389. This is not the story of Moses himself, so much as an introduction to the story of the one just man who believed, in the court of Pharach: see verse 28 below. This Sura ("The Believer") is called after him.

<sup>4387.</sup> See n. 3515 to xxx, 9. We can learn from the history of previous nations. Many of them were more powerful, or have left finer and more imposing monuments and made a deeper impression on the world around them than any particular generation addressed, "Traces" in the text may be taken in that extended sense. And yet all this did not save them from the consequences of their sins. They were called to account and punished. None of the power or pomp or skill of which they boasted could for a moment ward off the punishment when it came in God's good time.

٠٤) سورة غافر 1260

24. To Pharaoh, Haman, suo And Qarun; but they Called (him) "a sorcerer Telling lies!"...

25. Now, when he came to them elect In Truth, from Us,
They said, "Slay the sons
Of those who believe the With him, and keep alive
Their females," but the plots
Of Unbelievers (end) in nothing
But errors (and delusions)!...

26. Said Pharaoh: "Leave me
To slay Moses; and let him
Call on his Lord! on
What I fear is lest
He should change your religion, and
Or lest he should cause
Mischief to appear
In the land!"

٥ الدي المعرف و محمد و مرون المنظمة ا

4390. Here are three types of Unfaith, each showing a different phase, and yet all united in opposition to the Truth and Mission of Moses. (1) Pharaoh is the type of arrogance, cruefly, and reliance on brute force; Cf. xxviii. 38-93. (2) Hamān was Pharaoh's minister (n. 331) to xxviii. 58: he was the type of a sycophant who would pander to the vanity of any man in power. (3) Qārān excelled in his wealth, was selfash in its use, and overbearing to the poor (xxviii. 581, and n. 3404). They all came to an evil end eventually.

4301, Verse 24 described the opposition of three types of Unfaith, which opposed Faith, in different ways, as described in the last note QRun, in his overweening insolence, may well have called Moses and Aaron "sorcerars telling lies" in the Sinai desert, as he despised prests and men of God, and might cast the Egyptian reproach in their teeth as a reminiscence. Here, in verse 23, we have an apsiode about the time of the birth of Moses: "them" and "they" refer to Pharach and his Court; the "coming" of Moses here refers to the time of his birth. On that construction, "with him", lower down in their speech would be elliptical, referring to "slay the sons", as if they had said, "Kill all Israelite male children: the unknown Prophet to be born would be amongst them: so kill them all with him". In verse 25 we again skip some years and recall an episode when Moses, having got his mission, stood in Pharach's Court, and some of the Egyptian Commonalty were almost ready to believe in him.

4392. That is, the Israelites, for they were the custodians of God's Faith then. For the slaughter of Israelite children by Pharaoh, see axviii. 4-6, and notes.

4393. This is an episode that occurs when Moses, invested with his mission, confronts Pharaoh in his Court and preaches to him: see xx. 49 and following verses; also xx. 57, 63.

4394. Some of Pharaoh's people did afterwards give up the worship of Pharaoh and of the Egyptian gods and believed "in the Lord of Aaron and Moses" and in fact suffered martyrdom for the Faith of Unity: zxx, 70-21.

27. Moses said: "I have indeed Called upon my Lord And your, Lord \*\*\* (For protection) from every Arrogant one who believes not In the Day of Account!"

#### SECTION 4.

Believer, a man 4006 From among the people Of Pharaoh, who had concealed His faith, said: "Will ve Slav a man because he Says, 'My Lord is God'?-When he has indeed come To you with Clear (Signs) From your Lord? And if He be a liar, on him Is (the sin of) his lie: But, if he is telling town The Truth, then will Fall on you something Of the (calamity) of which He warns you : truly God guides not one was Who transgresses and lies!

29. "O my People! yours
Is the dominion this day:

وقال موسمة المن عندن به وتوسع من من المستحدة المستحد

®يَعَوْمِلَكُهُ ٱلْكُلْثَ ٱلْكِوْرَ

- 4395. The whole point of the Gospel of Unity which Moses preached was that the God of Moses and the God of Pharsoh, of Israel and of Egypt, the Lord of all the Worlds, was One,—the only True God. See xx. 49-50 and notes 2572 and 1573.
- 4396. There is nothing to justify the identification of this man with the man mentioned in xxviii. 20, who warned Mosel long before Moses had received his mission. On the contrary, in this passage, the man is evidently speaking after Moses had received his mission, preached to Pharaoh, and got a certain amount of success, for which Pharaoh and his people were trying to seek his life. Moses had evidently afterady brought his Clear Signs.
- 439. A commonsense view is put before them by an Egyptian who loves his own people and does not wish them to perish in sin. "Will you kill this man for calling on God? Have you not seen his character and behaviour? Do you not see the 'Clear Signs' about him that bespeak his credentials? Suppose for a moment that he is a liar and pretender: he will suffer for his falsehood, but why should you turn against God? But suppose that he is really inspired by God to tell you the truth and warn you against evil, what will be your fate when God's Wrath descends? For it must descend if he is a true Messenger sent by God."
- 4398. This is with reference to the "Clear signs". 'They are Signs of God's guidance, for God would never guide a man who exceeds the bounds of truth and tells you lies! Such a man is bound to be found out!'

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(٤٠) سورة غاقر

Ye have the upper hand esso. In the land: but who Will help us from . The Punishment of God, Should it befall us?" Pharaoh said: "I but Point out to you that Which I see (myself); 1000 Nor do I guide you But to the Path of Right!"

- 30. PRhen said the man Who believed: "O my People! Truly! I do fear For you something like we The Day (of disaster) Of the Confederates (in sin)!—"\*\*\*
- 31. "Something like the fate
  Of the People of Noah,
  The 'Ad, and the Thamûd,
  And those who came
  After them: but God
  Never wishes injustice "1001
  To His Servants.
- 32. "And O my People!

  I fear for you a Day ""

  When there will be

  Mutual calling (and wailing),—

ظَلَوْدِيكَ فِي الأَوْضِ فَن يَضُمُّرُكَ اِينَ بَاسِ اللّهِ إِن جَمَّا ءَنَا قَالَ وَعَوْدُ مَا أُرِيكُمُ الآمَّا أَرَى وَمَا أَهْدِيكُمُ الآسيسل الرَّكَ او هو وَعَالَ الْذِي المَن يَعْقُورِ إِنِّ أَعَالُ عَلَيْكُمْ مِنْ لِلَّوْرِ الْاَحْزَابِ

۞ مِثَلَ تأْمِوفَو *وَخِجُ وَعَا*دٍ وَمَّمُوهَ وَالَّذِينَ مِنْ بَعَـٰدِخْرُومَا اللَّهُ مُرِيدُ ظُلْاً لِيبَادِ

® وَبَهْ تَوْمِدالِّت أَخَافُ عَلَيْكُمُ يَوْدِ النَّنَادِ

<sup>4399. &#</sup>x27;Do not be puffed up with arrogance because the power is in your hands at present! Lo you deserve it? Will it last? If you are sinning and drawing upon yourselves God's Punishment, is there anything that can shield you from it?

<sup>4400.</sup> Pharaoh's egotism and arrogance come out. 'I can see and understand everything. As I see things, so do I direct you. The Path which I see must be right, and you must follow it.'

<sup>4401.</sup> He appeals to past history. 'Have you not heard of people who lived before you?—like the generations of Noah, the 'Ad, the Thamüd, and many more—who held together in sin against God's Preachers, but were wiped out for their sins?'

<sup>4402.</sup> Cf. xxxviii, 11-13, and n. 4158, also xl. 5, and n. 4361.

<sup>4403. &#</sup>x27;All these disasters happened in history, and they will happen again to you if you do not give up evil. Do not for a moment think that God is unjust. It is you who are deliberately preparing the disasters by your conduct.'

<sup>4404.</sup> This Day may refer to the Day of Judgment, of which three features are here referred to.

(1) People may wail and call to each other, but no one can help another; each one will have bis own
judgment to face; (2) the wicked will then be driven to Hell from the Judgment-Srat; and (3) there
will be no one to help, guide, or intercede, because the grace and guidance of God lad alria dy been
rejected. But the words are perfectly general, and are applicable to all stages at which the Wrath of
God is manifest,

- 33, "A Day when ve Shall turn your backs And flée: no defender Shall ve have from God: Any whom God leaves To stray, there is none To guide ...
- 34. " And to you there came Joseph in times gone by. "" With Clear Signs, but Ye ceased not to doubt Of the (mission) for which He had come : at length. When he died, ye said: 'No apostle will God send 4006 After him.' Thus doth God Leave to stray such as Transgress and live in doubt .-
- 35, "(Such) as dispute about The Signs of God, Without any authority That bath reached them. Grievous and odious (Is such conduct) In the sight of God And of the Believers. Thus doth God seal up 4167 Every heart-of arrogant And obstinate transcressors."

1272

4405 So far he has been speaking of general religious tradition. Now, as an Egyptian, addressing Egyptians he refers to the mission of loseph in Egypt, for which see the whole of Sura xii, and Appendix VI following it. Joseph was not born in Egypt, nor was he an Egyptian With what wonderful incidents he came into Egypt! What difficulties did he not surmount among his own brothers first, and in the Egyptian family which afterwards adopted him! How injustice, spale, and forgetfulness on the part of others, yet wove a spell round him and made him a ruler and saviour of Egypt in times of famine! How he preached to prisoners in prison, to Zulaikha in her household, to the Egyptian ladies in their banquet, and to the Court of Pharach generally ! The Egyptians profited by the material gains which came to them through him, but as a nation remained sceptical of his spiritual truths for many generations after him.

4406. See Appendix IV, p. 406, for a discussion of the interval between Joseph and Moses. Perhaps the interval was about one to three centuries, a very short period for the memory of a learned nation like the Egyptians. And yet they as a nation ignored his spiritual work, and afterwards even persecuted Israel in Egypt until Moses delivered them. They actually saw the benefits conferred by Joseph, but did not realise that God's Kingdom works continuously even though men ignore it. See Appendix V, pp. 408-13, for a sketch of Religion in Egypt. For such men how could the Grace and Guidance of God be effective in their hearts?

4407. See the last note. The arrogant transgressors having closed their hearts to the Message of God and to every appeal made to them, it followed by God's Law that their hearts were sealed up to any fresh influences for good. Cf. vii. 100; also ii 7, and n. 31.

- 36. Pharaoh said: "O Hāmān! Build me a lofty palace,"
  That I may attair The ways and means—
- 37. "The ways and means
  Of (reaching) the heavens,
  And that I may mount up
  To the God of Moses:
  But as far as I am concerned,
  I think (Moses) is a liar! "
  Thus was made alluring, 4000
  In Pharaoh's eyes,
  The evil of his deeds,
  And he was hindered
  From the Path; and the plot 4100
  Of Pharaoh led to nothing
  But perdition (for him).

#### SECTION 5.

- 38. The man who believed said Further: "O my People! Follow me: I will lead You to the Path of Right. "III."
- 39. "O my People! This life
  Of the present is nothing
  But (temporary) convenience:
  It is the Hereafter

@ قَقَالُ وْحَدُنُ يُنْكُسُنُ أَنْ إِلَى الْمُصَامِنُ أَنِ لِي مَصَامِنُ أَنِ لِي مَصَامِنُ أَنِ لِي مَصَامِن مَرْمَسَالْمَسَالِ النَّيْكُ الْاَنْسَبَبَ النَّرِي وَالْمَالِيَ لِلْمَلْفَةُ وَحَدَالِهُمْ وَكَذَالِكَ الْمُصَالِحَ الْمَلْكَ الْمَلْكِمُ الْكَالِكَ الْ مُرْمِنُ قَالِيْ لِلْمُلْفَةُ وَحَدَالِهُمْ وَكَذَالِكُ مِنْ الْمَلْكِمُ الْمِلْكِ الْمُلْكِمِ الْمُلْكِمِ الْم

> ۞ وَقَالَالَاِئَىَّ الْمَنْكَوْدِ الْنَهُونِ أَهْدِكُمْ سَكِيدًا الرَّنَادِ ۞ بَعَدْ واِئْمَا هَذِهِ الْنَجَوْةُ الدُّنْبَا مَنْنَاعُ قُلْكَ الْأَجْرَةَ

- 4408, Cf. xxviii, 38, and n. 3371. There are two points to be noted here. (1) Pharaoh, in the arrogance of his materialism, thinks of the Kingdom of Heaven like a kingdom on earth; he thinks of spiritual hings in terms of palaces and ladders; notice that the word ababé (ways and means) is emphasised by repetition. (2) His sarcasm turns Moses and God to ridicule. Really he does not believe in anything spiritual, and he frankly states that "for his part he thinks Moses is a liar", though other men less lofty than he (Pharaoh) may be deceived by the Clear Signs of Moses.
- 4409. Pharaoh's speech shows how his own egotism and haughty arrogance brought him to this pass, that even the evil which he did seemed alluring in his own eyes! His heart was indeed sealed, and his arrogance prevented him from seeing the right path. (With the KOff Qiriat! read sudds in the passive voice).
- 4410. Pharaoh had plotted to slay Moses (x1, 26) and to kill the Children of Israel (x1, 25). The plotter traciled on his own head and on the head of his people who joined in the plot; for they were all drowned in the Red Sea.
- 4411. Note the contrast between the earnest beseeching tone of the Believer here and the bectoring tone of Pharaoh in using similar words in xl. 29 above.

That is the Home

- 40. "He that works evil Will not be requited But by the like thereof: And he that works A righteous deed—whether Man or woman—and is A Believer—such will enter The Garden (of Bliss): therein Will they have abundance ""

  Without measure.
- 41. "And O my People!

  How (strange) it is ""

  For me to call you

  To Salvation while ye

  Call me to the Fire!
- 42. "Ye do call upon me
  To blaspheme against God, 413
  And to join with Him
  Partners of whom I have
  No knowledge; and I
  Call you to the Exalted
  In Power, Who forgives
  Again and again!"
- 43 "Without doubt ye do call
  Me to one who is not
  Fit to be called to, 4616
  Whether in this world,

- 4412. Faith makes him see the contrast between vanities, even though they may glitter temporarily, and the eternal Good that is destined for man.
- 4413. Cf. ii. 212. The spiritual Good will not only last. It will be a most liberal reward, far above any merits of the recipient.
- 4114. It may seem strange according to the laws of this world that he should be seeking their Good while they are seeking his damnation! But that is the merit of Faith. Its mission is to rescue its seemies and God's enemies, as far as their will will consent!
- 4415. The worship of Pharaoh was but typical of Egyptian blasphemy, but it had many sides, including the worship of heroes, animals, powers of good and evil in nature, and idols of all kinds, It is this comprehensive cult which required forgiveness again and again, but God is Exalted in Power, and gives such forgiveness on repentance.
- 4416. Faith is not content with its own inner vision and conviction. It can give ample arguments, Three are-mentioned here: (I) nothing but God is worthy of worship, either in this world of sense or in the spiritual world; (2) our Return will be to God, the only Reality; and (3) the worship of Falsehood must necessarily lead to the Penalty of Falsehood, unless God's Mercy intervenes and forgives on our sincere rependance.

Or in the Hereafter; Our Return will be To God; and the Transgressors Will be Companions Of the Fire!

- 44. "Soon will ye remember
  What I say to you (now). ""
  My (own) affair I commit
  To God: for God (ever)
  Watches over His Servants."
- 45. Bahen God saved him
  From (every) ill that they
  Plotted (against him),
  But the brunt of the Penalty \*\*\*
  Encompassed on all sides
  The People of Pharaoh.
- 46. In front of the Fire
  Will they be brought,
  Morning and evening: ""
  And (the Sentence will be)
  On the Day that
  Judgment will be established:
  "Cast ye the People
  Of Pharaoh into
  The severest Penalty!"
- 47. As chold, they will dispute With each other in the Fire 1 440 The weak ones (who followed) Will say to those who Had been arrogant, "We but Followed you : can ye then

نالا في الآخرة والتستردَّت إلَّهُ اللهُ وَاسَ السَّيْ فِي صَدِّمَ الْمُولِكِ اللهُ ﴿ فَتَنَذِ حَسُونِ اللَّهُ وَلَنَ اللهُ وَالْوَصْلُونِهُ اللهُ سَيْنَا لِهُ اللهُ وَالْسَالَةُ بَصِيْرُ الْمِسَادِ وَمُونَ سَوْمُ الْمُسَالِدِ مَا مَصَرُولًا وَهَا فَيَهُ وَمُونَ سَوْمُ الْمُسَالِدِ مَا مَصَرُولًا وَهَا فَيَهُ

<sup>4417.</sup> The wording suggests as if there was a plot to kill him, but he was saved, as the next verse shows. His thought to the last is with his People. 'No matter what you do to me: you will have cause to remember my admonition, when perhaps it is too late for you to repent. For my part I commit myself to the care of God, and my Faith tells me that all will be right.'

<sup>4418.</sup> The Pharaoh of the time of Moses, and his people, suffered many calamities in this world: vii. 130-136. But those were nothing to the spiritual Penalties mentioned in the next verse.

<sup>4419.</sup> When the Judgment really comes, it is not like an ordinary physical disaster. The Fire of Punishment is ever present—morning and evening—i.s., at all times. The sentence becomes final and there is no mitigation.

<sup>4420.</sup> Just as Unity, Harmony, and Peace are symbols of Truth, Bliss, and Salvation, so Reproaches, Disputes, and Disorders are symbols of Hell.

Take (on yourselves) from us

- 48. Those who had been arrogant Will say: "We are all "es! In this (Fire)! Truly; God has judged Between (His) Servants!"
- 49. Those in the Fire will say
  To the Keepers of Hell: "\*11
  " Pray to your Lord
  To lighten us the Penalty
  For a Day (at least)!"
- 50. They will say: "Did there
  Not come to you
  Your apostles with Clear Signs?"
  They will say, "Yes",
  They will reply, "Then was
  Pray (as ye like)! But
  The Prayer of those
  Without Faith is nothing
  But (futile wandering)
  In (mazes of) error!"

مُعْنُونَ عَنَانَصِبْهُا يَنَ النّادِ

هَ اللّهٰ وَ السّنَصِبْهُا يَنَ النّادِ

هِ وَاللّهٰ وَالسّنَا اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللّهِ اللهُ 
C. 208.—God's grace and help are ever ready
(x1. 51-83)
For His servants who patiently persevere.
Let not arrogance blind the souls
Of men: the Hour of Judgment is bound
To come. The keys of Life and Death
Are in the hands of God. Dispute not
The Signs of God, but learn from History
And the world around you. Science and skill
Avail you not if the soul is dead.

4421. Note the evasion and cynicism of the answer, befitting the character of spiritual misleaders! 'What! are we not suffering with you in the same Fire! Pray to God if you like! He has pronounced His Judgment!' Cf. xiv. 21.22.

4422. Cf. xxxix, 71. The poor misguided ones will turn to the angels who are their Keepers, asking them to pray and intercede for them. But the angels are set there to watch over them, not to intercede for them. In their innocence they ask, 'Did you have no warnings from apostles, mea like yourselves, in your past life?'

4423. The answer being in the affirmative, they will have to tell the dreadful truth: 'This is need to tell the or the place for prayer, for mercy! And in any case, Prayer without Faith is Delusson, and must miss if mark.' Cf. kiii. 14.

#### SECTION 6.

- 51. We will, without doubt, Help Our apostles and those Who believe, (both) In this world's life And on the Day When the Witnesses test Will stand forth,—
- 52. The Day when no profit
  Will it be to Wrong-doers
  To present their excuses, 4ms
  But they will (only) have
  The Curse and the Home
  Of Misery.
- 53. We did aforetime give Moses The (Book of) Guidance, 4608 And We gave the Book In inheritance to the Children Of Israel.—
- 54. A Guide and a Message To men of understanding.
- 55. Patiently, then, persevere: 4687 For the Promise of God Is true: and ask forgiveness 4689 For thy fault, and celebrate

إِنَّا لَنَصْرُ رُسُكَنَا وَالْذِينَ مَنُوا فِي الْكِيَوْةِ
 الدُّنْيَا وَيُؤْمِرَ بَعْوُمُ الْأَنْشَاتُ

فَوْمَ لَاَنْفَعُ الظّنْكِلِينَ مَعْذِرَتُهُمُّ
 وَلَمْ عُالِلَقَتْ أَوْلَمْ مُسْوَعُ النّارِ

﴿ وَلَقَدْ النِّكَ مُوسَى الْمُكَدَّىٰ وَأَوْرَثْنَا بَنِيَّ إِسْرَةٍ بِاللَّهِ كِتَابً

﴿ هَدَىٰ وَذِكَرَىٰ لِا وَلِي الالبَّبِ
﴿ فَاضْمِهُمْ النَّ وَعَدَا لَدَيْتُ وَأَسْفَغْفِرْ لِذَنْ إِلَى وَسَمِيمِ

4424. The Day of Judgment is described as "the Day when Witnesses will stand forth". This description implies two things: (i) that there man will be judged justly; his past actions and his faculties and opportunities with be witnesses as to the use he made of them; (axiv. 29); in fact he will himself (be a witness against himself (vi. 130); and the prophets and just men will bear witness to the fact that they preached and warmed men (xxix. 89; it. 133).

4425. After the testimony mentioned in the last note, there will be no room for excuses, and if any were made, they could serve no purpose, unlike the state of matters in this world, where there is much make-believe, and Falschood often masquerades as Truth and is accepted as such even by those who should know better.

425. Moses was given a Revelation, and it was given in heritage to the Children of Israel, to preserve it, guide their conduct by it, and hold aloft its Message: but they failed in all these particulars.

4427. The Israelites corrupted or lost their Book; they disobeyed God's Law; and failed to proclaim and exemplify God's Message. That is why the new Revelation came to the holy Apostle. If, in the beginning, it was rejected and persecuted, there was no cause for discouragement; on the contrary, there was all the greater need for patience and perseverance.

44.8. Every mortal according to his nature and degree of spiritual enlightenment falls short of the perfect standard of God (xwi. 61), and should therefore ask God for forgiveness. What is merit in an ordinary man may be a human shortcoming in one nearest to God: see xxxvii; 24.25, and notes 4175.76. Prophets have a further responsibility for their People or their Ummat, and they ask in a representative capacity.

The Praises of thy Lord In the evening And in the morning. 4691

- 56. Those who dispute
  About the Signs of God
  Without any authority
  Bestowed on them,—there is 4800
  Nothing in their breasts
  But (the quest of) greatness,
  Which they shall never
  Attain to: seek refuge,
  Then, in God: it is He
  Who hears and sees (all things).
- 57. A ssuredly the creation serior Of the heavens And the earth Is a greater (matter)
  Than the creation of men:
  Yet most men understand not,
- 58. Not equal are the blind
  And those who (clearly) see: 400
  Nor are (equal) those
  Who believe and work
  Deeds of righteousness, and
  Those who do evil.
  Little do ye learn
  By admonition!
- 59. The Hour will certainly come: 488
  Therein is no doubt:
  Yet most men believe not.

إَنَ الْدِينَ يُجَدِيلُونَ فَيَ الْبَتِ

اللّه بِفَ يُرسُلُهُ إِنَ الْجَنْهُ اللّهُ اللّهُ اللّهُ الله وَصُدُودِهِ

اللّه بِفَ يُرْتُمُ اللّهِ اللّهُ الللّهُ اللّهُ اللللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الل

لابتنگون ۞وَمَا يَسْنَدِي ٱلْأَعْمَىٰ وَالْبَحِيْرُ وَالْذِينَ مِّسْوُلُ وَعَلِمُ الصَّلِيمَانِ وَلاالْدِيَّ فَكِيلَا قائدَدْ — خَروُنَ قائدَدْ — خَروُنَ

﴿إِنَّ السَّاعَةَ لَأَيْكِ لَارْبَ فِيهَا وَلَا حِنَ الْحُنْزَ النَّاسِ لَا يُؤْمِنُونَ

<sup>4429.</sup> Cf. in. 41. Evening and morning are the best times for mystic contemplation and spiritual effort. But the phrase "evening and morning" may mean "at all times".

<sup>4430.</sup> The Disputers are actuated by nothing but the desire for self-glory and self-aggrandizement, Their desire is not likely to receive fruition, but others should take warning from it.

<sup>4431.</sup> The heavens and the earth include mankind and all other creatures and millions of stars, Man is himself but a tiny part of creation. Why should he be so ego-centric? The whole is greater than a tiny part of it. And God Who created the whole of the Worlds is able to do much more wonderful things than can enter the imagination of man. Why should man be arrogant and doubt the Resurrection, and take upon himself to doubt the possibility of God's Revelation? It is only because he has made himself blind. See next verse.

<sup>4432.</sup> The man of Faith who backs his faith by righteous conduct is like the man of clear vision, who sees things in their true perspective and walks with firm steps in the Way of God, The man who does evil is like a blind man: the Light of God is all around him, but the man has made himself blind, and he can see nothing. He has rejected Faith and cannot even learn by other people's admonition,

<sup>4433, &</sup>quot;The Hour" is the crown and consummation of man's life on this earth,—the gateway to the Hereafter.

## SECTION 7.

- 62. Such is God, your Lord, The Creator of all things. There is no god but He: Then how ye are deluded \*\*N Away from the Truth!
- 63. Thus are deluded those tun Who are wont to reject The Signs of God.
- 64. Tt is God Who has the Made for you the earth

(٠٠) سورة غافر ﴿ وَقَالَ رَبَّكُمُ الْمُعُونِ السَّيِّمِ الْسَكِّمُ الْمُعَلَّمُ الْمُعُونِ السَّيِّمِ الْمَكُمُّ الْمُعَلَمِ اللَّهِ الْمُعَلَّمُ اللَّهِ اللَّهُ اللَّ

لِتَنْ حُوْا فِي عَالَمُهَا رَمُنِهِكُمُّا لِمَالَةُ الْمُحْسِكُمُّا لِمَالَةُ الْتَاسِ لَا لِلَّهِ الْمُحْدَّا الْتَاسِ لَا اللَّهِ الْمُحَدِّرُ الْتَاسِ لَا اللَّهُ مُوْاتِكُمُ اللَّهُ مُحَدِّرًا اللَّهُ مُوْاتِكُمُ اللَّهِ مُحْدَّا اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْمُنْ الْمُنْ الْمُنْفِي اللْمُلْمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْ

4434. As this life is not the end of all things, and we are to have its fulfilment in the Hereafter: we have only to pray to the Lord of the Present and the Hereafter, and He will hear us, forgive us, guide us, and make our Path smooth. But Pride will have its fall,--and its humiliating Punishment: Cf. xxxviii. 18

4435. The succession of Day and Night in our physical life is frequently appealed to, as a symbol to draw our attention to the Mercy and Bounty of God. If we viewed these things arght, we should serve God and seek Light from Him and Rest from Him, and celebrate His praises with gratitude.

4436. If we worship false gods, i.e., go after vanifies, what is it that deludes us and leads us astray? What could it be but our rank ingratitude and failure to use the understanding which God has given us?

4437. See the last two notes. If men are deluded by Falsemoods, it is because they reject Revelation and refuse to learn from the Signs of God all around them.

4438. The argument in the last two verses was from man's personal experiences of his physical life. In this and the next verse a parallel argument is addressed to man on a much higher plane; look at the spacial position you way above other animals that you know, in shape and form, and moral and spiritual capacities; consider your the state of the property of the p

As a resting place, 459
And the sky as a canopy,
And has given you shape—444
And made your shapes
Beautiful,—and has provided
For you Sustenance, 464
Of things pure and good;—
Such is God your Lord.
So Glory to God,
The Lord of the Worlds!

- 65. He is the Living (One): 468
  There is no god but He:
  Call upon Him, giving Him
  Sincere devotion. Praise be
  To God. Lord of the Worlds!
- 66. Say: "I have been forbidden ""
  To invoke those whom ye
  Invoke besides God,—seeing that
  The Clear Signs have come
  To me from my Lord;
  And I have been commanded
  To bow (in Islām)
  To the Lord of the Worlds,"
- 67. It is He Who has 4446 Created you from dust,

4439. A resting place: I understand this to imply a temporary place of rest or sojourn, a period of probation, to be followed by the eternal Home.

4440. Cf. vii. 11 and n. 996 The shape and form refer to the physical form as well as to the inborn moral and spiritual capacities of man. As regards physical form, Cf. Milton's description of Adam and Eve. "Two of far noble shape, erect and fall "(Paradiss Lost, iv. 288). As regards moral and spiritual capacities, they are typified by the breathing of God's spirit into man: xv. 29.

4441. "Sustanance": all that is necessary for growth and development, physical, moral, and spiritual. Cf. n. 2105 to xvi. 73.

4442. The real, self-subsisting Life is only in Him; Cf. ii. 255, and a. 296. All other forms of life are but shadows compared to His perfect Light.

443. If God, when we truly apprehend Him, is the only Reality, we must take our standard and inspiration from Him. All other objects of worship are mere delusions. To any one who sees this clearly, through God's Solf revelations, the only possible course is to give up everything else, which his own inner experience as well as outer Revelation tell him is false or of a temporary nature, and to bring his own will and actions into complete unison with the only Reality; for that is the meaning of Islâm, bowing to the Will of God, When we bow to the Real and Everlasting, we are automatically saved from falling victims to the False and Evanescent.

4444. Cf. this passage with xxii. 5 and notes 2773 and 2774. The various stages of man's physical life are: (1) first, simple matter (dust); (2) the sperm-drop in the father; (3) the fertilised ovum in the mother's womb; (4) out into the light, as a human child; (5) youth and full maturity; (6) deay; and (7) death. In some cases the later stages are curtailed or cut off; but in any case, a Term appointed is reached, so that the higher purpose of God's Will and Plan may be fulfilled in each given case, that man "may hearn wisdom".

Then from a sperm-drop,
Then from a leech-like clot;
Then does He get you
Out (into the light)
As a child; then lets you
(Grow and) reach your age
Of full strength; then
Lets you become old,—.
Though of you there are
Some who die before;—
And lets you reach
A Term appointed;
In order that ye
May learn wisdom.

68. It is He Who gives Life "48" And Death; and when He Decides upon an affair, He says to it, "Be", And it is.

#### SECTION 8.

- 69. Seest thou not those That dispute concerning. The Signs of God? How are they turned away "\*" (From Reality)?—
- 70. Those who reject the Book 4187 And the (revelations) with which We sent Our apostles; But soon shall they know,—

مُمْ مِن أَظْفَةُ أَدْ مِن طَفَةُ لَا يُخْرِجُ كُمُ طِفْلاً لَنَّذَ لِنَهَ لَعَنَا أَشْفَةَ صَدْنَةً لِتَكُونُوا الشَّهُوعُ أَوْمِينَكُمْ مِنْ مِيْوَفَى مِن فَتَا لَّذِينَا فَهَا أَجَلا مُسَمَّى وَلَمَا لَكُمُ مَعْقِلُونَ هُ هُوَ الذِّي مُنْجُي وَلَيْكُ فَإِنَا فَضَى آخَرًا فَلِمَا يَقُولُ الْمُركِنُ فَيْكُونُ وَلَيْمَا يَقُولُ الْمُركِنُ فَيْكُونُ

@الَّذِينَ كَذَبُوا إِلْكِتَبِ وَمِيَّا أَرْسَلْنَا وِمِعُرُسُلِناً مُسَوِّفَةَ مُلُورَ

4445. The keys or use and death are in God's hands. But He is not dependent on time or place or instruments or materials. All that He has to do is o say "Be", and it comes into existence. C/, xvi. 40, and n. 266; xxxv., 82, and r. 4039 Conversey; His Will or Command is sufficient to annihilate Existence into Non-Existence. (Life into Death) or determine the limits or conditions of Existence or Non-Existence.

4446. Those who dispute about the Signs of God which are clear to all who care to see, are merely in the mists of Unreality: Cf. z. 32.

<sup>4447. &</sup>quot;The Book " may refer to the Holy Qur-lin or to the fundamental Revelation, the "Mother of the Book" (xili. 39), while the Books revealed to the aposities are the definite Revelations that came down to men from time to time.

- 71. When the yokes (shall be) 418 Round their necks, And the chains; They shall be dragged along—
- 72. In the boiling fetid fluid; and Then in the Fire Shall they be burned.
- 73. Then shall it be said To them: "Where are The (deities) to which Ye gave part-worship—
- 74. "In derogation of God?"

  They will reply: "They have ""
  Left us in the lurch:
  Nay, we invoked not,
  Of old, anything (that had
  Real existence)." Thus
  Does God leave
  The Unbelievers to stray.
- 75. "That was because "151
  Ye were wont to rejoice
  On the earth in things
  Other than the Truth,
  And that ye were wont
  To be insolent.
- 76. "Enter ye the gates Of Hell, to dwell therein:
  And evil is (this) abode
  Of the arrogant!"

مِنْدَ فِي ٱلنَّارِيْهِ

4452, Cf. xxxix. 72,

<sup>4448.</sup> The rejection of God's Message, however brought, carries its own penalty. The yoke of spiritual slavery to Sin and Evil is fastened more and more firmly round the rejecter's neck, because there is no one to safeguard his freedom, and the chains of superstitions and the ugly consequences of evil restrict his freedom and the limited faculty of choice which was given by God to man. This process receives its climax at the Hour of Judgment,

<sup>4449.</sup> The sinner gets dragged further and further in the disgusting consequences of his evil actions, until the fire of destruction closes in upon him.

<sup>4450.</sup> All falsehoods will vanish: Cf. vii. 36 The only Reality will be fully manifest even to those-to whom Evil was made to seem alluring in the lower life. They will feel in their immost souls that they had been pursuing mere shadows, things of no real existence. This was the result of their rejecting 186 Light and the Grace of God: they got entangled in the mazes of error.

<sup>4451.</sup> God does not withdraw His grace from any unless (1) they artively and deliberately take a deliberately that are vain or false, and (2) they insolently reject the things that are true,—in other words, unless men are deliberately false to their own lights, as illuminated by the Light of God.

77. So persevere in patience; For the Promise of God Is true: and whether was We show thee (in this life) Some part of what We Promise them,—or We Take thy soul (to Our Mercy) (Before that),—(in any case) It is to Us that They shall (all) return.

78. We did aforetime send Apostles before thee : of them \*104. There are some whose story We have related to thee, And some whose story We have not related To thee. It was not (Possible) for any apostle To bring a Sign except By the leave of God: But when the Command 1833 Of God issued. The matter was decided In truth and justice. And there perished, There and then, those Who stood on Falsehoods.

SECTION 9.

79. Æt is God who made 486 Cattle for you, that ye ۞ فَأَصْبِرْ إِلَّ وَعَدَا لِلْدَعِنَّ فَإِلَى نُوتِيَّاكَ بَعْضَ الْدَى فَعِلْهُمْ أَوْ نَتَوَقِّيَّنَكَ فَإِلَيْنَا يُرْجَعُونَ

وَلَقَدْ أَنْسَلْنَا أَرْسُكَ وَمِنْ فَيَلِكَ مِنْهُ.
 مَنْ فَصَصْنَا عَلِيْكَ وَيَنْهُ مَنْ أَنْ فَصْصْ
 عَلَيْكَ قَمَا كَالْكَ وَيَنْهُ مَنْ أَنْ يَكَالِيَةٌ وَمَا كَالَ اللّهِ عَلَيْهِ وَلَيْنَ مِنْ اللّهِ وَلَيْنَ مَا لِنَهِ اللّهِ وَلَيْنَ مَا لِنَهْ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللللللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ الللللللّهُ الللللللللّهُ الللللللللّ

الله الذي مَسَالِكُ مُالْأَلْمَامُ

4453. Cf. x. 46, and n. 1438. As the eventual justice and readjustment of values must take place, when every soul returns to the Judgment-seat of God, it makes no difference if good and evil meet their deserts in this very life or not. Cf. also xiii. 40.

4454. Cf. iv. 164. God sant Messengers of His Truth to every people. There are some whose names are known to us through the holy Qin-ān, but there are a large number whose names are not made known to us through that medium. We must recognise the Truth wherever we find it.

4455. The Signs of God are everywhere, and can be seen by the discerning eye at all times. But if we transitionary Signs are demanded by cynics or Unbeltevers, they will not be granted merely because they are demanded. It is God's Will that issues them, not merely the desire of human beings, even if he be a Messenger of God. But when an extraordinary Sign does issue by the Command of God, it means that the cup of the imquitious is full; that their case is decided, and their time of respite is past; and that lightice takes the place of Mercy, and evil is biotected out.

4455. Cf. avi. 5-8. The fact that beasts, which in their wild state are so noxious, are, when domesticated, so useful to man, is itself one of the great and standing Signs of God's care for man. The great usefulness of cattle is very instructive. They serve for riding, and many of them for food; further, they are used for the plough, and they produce milk, or wonk, or hair; and from their careases man derives bones and horns for many industrial uses; but passing on to higher aspects of ille, they further social, moral, and spiritual uses as draught-animals, in that transport serves one of the fundamental purposes of civilisation, being in this respect like ships for international commerce: XXX 64, and n. 3565. It is by means of human intercourse through transport that we can carry out the highest needs of our culture, "any need there may be in our bears", i.e., in our inner beling.

May use some for riding And some for food:

- 80. And there are (other) advantages In them for you (besides); That ye may through them Attain to any need (There may be) in your hearts; And on them and on ships Ye are curried.
- 81, And He shows you (always) ""
  His Signs: then which
  Of the Signs of God
  Will ye deny?
- 82. Do they not travel through
  The earth and see what
  Was the End of those
  Before them? They were
  More numerous than these
  And superior in strength 4498
  And in the traces
  (They have left) in the land:
  Yet all that they accomplished
  Was of no profit to them.
- 83. For when their apostles
  Came to them
  With Clear Signs, they exulted \*\*\*
  In such knowledge (and skill)

<sup>4457.</sup> The Signs of God's goodness and mercy are so numerous that it is impossible to enumerate them. Which of them can any mortal deny? This is the theme of that highly postical Sura, Rahmān (S. Iv.),

<sup>4459.</sup> Cf. ix. 69. For any generation to take inordinate pride in its own single achievements in science or skill becomes ridiculous if we consider the broad stream of history. In the first place, men will find that a great deal of what they attibute to their own merits only became possible owing to the earlier work of their predecessors. Secondly, many of their predecessors were more numerous and mightier in power than they, although the perspective of time may have reduced the apparent depth of their influence, and the monuments which they have left behind may have suffered from the destroying hand of Time. Thirdly, and most important of all, when they forgot God and His inexorable Law, nothing of their own handlwork profited them: they perished in the common ruin as all vanities must, perish. Cf. also x1, 21 above, and n. 4387. See how the recapilulation rounds of the argument.

<sup>4459.</sup> Arrogance and an exaggerated idea of Self were at the bottom of the Evil to which they succumbed.

As they had; but That very (Wrath) at which 4600 They were wont to scoff Hemmed them in.

- 84. But when they saw
  Our Punishment, they said:
  "We believe in God,—
  The One God and we
  Reject the partners we used
  To join with Him."
- 85. But their professing the Faith 4861
  When they (actually)-saw
  Our Punishment was not going
  To profit them.
  (Such has been) God's way
  Of dealing with His servants
  (From the most ancient times)
  And even thus did
  The rejecters of God
  Perish (utteriv)!

حات بهم متاكانوا بيد يستنوزون

@ فَلَتَا رَأُوْا بَأْتَا فَالْتُواْ عَامَنًا بِالْقَوْقِدَةُ, وَكُذِيّا بِمَا كُنّا بِدِهُ مُشْرِكِينِ

فَكَمْ بَكُ بَنفَهُمُ اللّهِ اللّهُ لَكَ
 رَأَوْا بَالْسَكَ السّنَا اللّهِ اللّهِ قَذَ هَاتَ
 في عب اوه عوضي تركمنا للك
 المحقيرون



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4460. Cf. xvi. 34. Nothing could stop the Justice of God punishing Evil. What they had ridiculed came as an inexorable fact. None of their grandeur or art or science or skill was of any use when they lost their souls!

4461. Again and again were they given chances, and again and again did they reject them, When it was too late, and in fact when it had no meaning, they offered to profess Faith. That was of no use. God does not accept unmeaning things of that kind. He wants to train and purify our will. For their disobedience and rebellion they perished utterly.

### INTRODUCTION TO SURA XLI (Ha-Mim).

This is the second of the series of seven Sūras bearing the Abbreviated Letters  $H\bar{a}$ -Mim, as explained in the Introduction to S. xi. To prevent confusion with other Sūras of the  $H\bar{a}$ -Mim series, the word Sirjda is sometimes added to the title, making it  $H\bar{a}$ -Mim as-Sajda, the double title being necessary as there is another Sūra called Sajda (S. xxxii). To avoid the double title, it is sometimes called Fajda (S. xxxii). To avoid the double title, it is sometimes called Fajda (from the occurrence of the word in verse 3.

The meaning of  $H\bar{a}.Mim$  has been explained in the Introduction to S. xl, where will also be found a note on the chronology and general theme of the seven  $H\bar{a}.Mim$  Sorres.

For this particular Sûra the theme is that the basis of Faith and Revelation is God's Power and Goodness, and the fruit of both is man's righteousness and healing.

Summary.—What is Revelation and Faith, and what is man's attitude to both, and what are its consequences? (xli. 1-32, and C. 209),

. The fruits of Faith and Unfaith, Truth and Falsehood (xli. 33-54, and C. 210).

C. 209.—Revelation explains, and makes things clear;

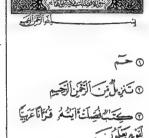
(xii. 1-32) It gives the message of hope and mercy,
And it warns men against the snares
Of Evil. Deny not God, the Lord
Of the Worlds, Whose glory and power
Are shown in Creation, and His Mercy
In Revelation. Learn from the fate
Of the Peoples of old! Learn from the warnings
Of your own nature: your very limbs
And faculties, if misused, bear witness
Against you. Repent ere it be too late,

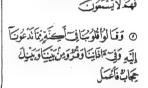
Stra XLI.

Ha-Mim (Abbreviated Letters),
Or Ha-Mim Sajda, or Fussilat
(See Introduction)

In the name of God, Most Gracious,
Most Merciful.

- 1. Tol a-Mim: 100
- 2. A revelation from (God), \*163
  Most Gracious, Most Merciful:--
- 3. A Book, whereof the verses
  Are explained in detail;—
  A Qur-an in Arabic,
  For people who understand;—
- 4. Giving Good News
  And Admonition: yet most 1464
  Of them turn away,
  And so they hear not.
- 5. MRhey say: "Our hearts are ""
  Under veils, (concealed)
  From that to which thou
  Dost invite us, and
  In our ears is a deafness,
  And between us and thee
  Is a screen: so do ""
  Thou (what thou wilt):





<sup>4462.</sup> Abbreviated Letters: see Introduction to S. xl. See also n. 4382 to xl. 18, and n. 4505 to xl. 34.

<sup>443.</sup> In the last Stra (x1, 23) the revelation was described with reference to some of the qualities of God, from Whom it came. Here it is described mainly with reference to its subject-matter. (1) it brings the Message of Grace and Mercy; (2) it is not merely a book of Dark.Sayings, but everything is explained clearly and from various points of view; (3) it is in Arabic, the language of the people among whom it was first promulgated, and therefore easily intelligible to them if they take the trouble to understand; and (4) it opens the way to Forgiveness-through Repentance and gives warning of all spiritual Dangers.

<sup>4464.</sup> With all the qualities mentioned in the last note, if men do not profit by its blessings, the fault lies in their will; they turn away, and thus fail to hear the voice that calls to them.

<sup>4465.</sup> The consequence of their wilful rejection is that a distance is created between Revelation and those for whom it is meant; their ears become deaf, so that the voice falls fainter and fainteron their ears: they feel a bar between themselves and the Messenger who comes to teach them, Cl. vii. 25.

<sup>• 4466.</sup> This is either a superiority complex adopting the sarcastic tone of an interiority complex, or it expresses calculated indifference to spiritual teaching. In effect it says: "Our hearts and minds are not intelligent enough to understand your noble ideas, nor our ears sufficiently acute to hear their exposition: you and we are quite different; there is a gulf between us. Why worry about us? You go your way, and we shall go ours!"

For us, we shall do 'What we will!)"

- 6. Say thou: "I am
  But a man like you: 4167
  It is revealed to me
  By inspiration, that your God
  Is One God: so stand
  True to Him, and ask
  For His forgiveness." 4408
  And woe to those who
  Join gods with God,—
- Those who practise not Regular Charity, and who Even deny the Hereafter.
- 8. For those who believe 4699
  And work deeds of righteousness
  Is a reward that will
  Never fail.

### SECTION 2.

9. Say: Is it that ye
Deny Him Who created
The earth in two Days? \*\*\*
And do ye join equals
With Him? He is
The Lord of (all)
The Worlds.

ون عيدون ٥ قُل إِنْ آتَا الْمَتَ وَيَالُمُ الْمَنْ وَعَلَى الْمَتَ الْمَتِي وَعَلَى الْمَتَ وَعَلَى الْمَتَ الْمَتَ الْمَتَ الْمَتَ الْمَتِي وَعَلَى الْمُتَلِقِي وَعَلَى الْمَتَ الْمُتَلِقِي وَعَلَى الْمُتَلِقِي وَعَلَى الْمُتَلِقِي وَعَلَى الْمُتَلِقِي وَعَلَى الْمُتَلِقِي وَعَلَى الْمُتَلِقِي وَعَلَى الْمُتَلِقِ وَعَلِي وَالْمِنْ وَالْمِعْلِي وَالْمِنْ وَالْمُتَلِقِ وَعَلِي وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمُعْلِقِ الْمُتَلِقِ وَالْمُنْ وَالْمُنْ الْمُتَلِقِ وَالْمِنْ وَالْمُنْ وَالْمِنْ وَالْمُنْ وَالْمُنْ الْمُنْ الْ

4467. The reply is in effect: that the bringer of the Message is not an angel not a god, and so there can and ought to be no barrier between him and his hearers; but he has been chosen to bring a Message of Truth and Hope to them; they should accept the Gospel of Unity, and by Repentance obtain God's Grace and Forgiveness.

4468. There is nothing but pity for those who reject Truth, run after false worship, have no sympathy or charity for their fellow-men, and even deny that there is any future Life.

4469. But blessed are those who have Faith. They will have a Future and a Bliss that will never fait.

4470. This is a difficult passage, describing the primal creation of our physical earth and the physical heavens around us. If we count the two Days mentioned in this verse, the four Days mentioned in verse 10, and the two Days mentioned in verse 110, we get a total of eight Days, while in many passages the creation is stated to have taken place in six Days; see vii. 54, in 1031; and xxxii. 4, in .3632. The Commentators understand the "four Days" in verse 10 to include the two Days in verse 9, so that the total for the universe comes to six Days. This is reasonable, because the processes described in verse 9 and 10 form really one series. In the one case it is the creation of the formies matter of, the earth; in the other case it is the gradual evolution of the oring its mountains and seas, and its animal and vegetable life, with the "nourishment in due proportion", proper to each, Cf also xv. 19-20.

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(٤١) سورة قص

10. He set on the (earth). Mountains standing firm. 471 High above if. And bestowed blessings on The earth, and measured therein All things to give them Nourishment in due proportion, In four Days, 4172 in accordance With (the needs of) Those who seek (sustenance).4173

11. Moreover He comprehended 4474 In His design the sky, 4473 And it had been (as) smoke: He said to it And to the earth: "Come ye-together,4711 Willingly or unwillingly," They said: "We do come

(Together), in willing obedience," 12. So he completed them As seven firmaments

4471. Cf. xiii. 3 and xvi. 15, n. 2038. High above it: the highest mountains are 29,000 feet above sea-level, and the lowest depths of the bottom of the ocean are 31,600 feet below sea-level, so that the vertical difference between the highest and lowest points on the solid crust of the earth is about 114 miles. The highland areas are the main sources of the water-supply in all the regions of the earth, and vegetable and animal life depends on water-supply,

4472, See n. 4470 above.

4473 Sa-ilin may mean either (1) those who seek, or (2) those who ask or enquire. If the former meaning is adopted, the clause means that everything is apportioned to the needs and appetites of God's creatures. If the latter, it means that the needs of enquirers are sufficiently met by what is stated here.

4474. For istawā see n. 1386 to x. 3. Ci. also ii. 29.

4475. From laxix, 30 it would appear as if the earth was spread out after the sky was made. In the present passage the creation of the earth and the evolution of life on our globe are mentioned first; and the making of the sky into the seven firmaments is mentioned last. The two statements are not inconsistent. It is stated here that when the sky was made into seven firmaments, it had existed previously as smoke, or vapour, or steam. The idea I derive from a collation of the relevant Quranic passages is that God first created primeval matter, which was as yet without order, shape, or symmetry. This state is called Chaos as opposed to Cosmos in Greek Cosmogony. The next stage would be the condensation of this primeval matter, into gases, liquids, or solids: on this subject no precise information is given us; it belongs to the realm of Physics. About the earth we are told of four stages or Days, and about the heavens, of two stages or Days. For Days seen n. 4477 below. If these stages proceeded or proceed together in time, it is obvious that each stage as we know it on earth is half as long as each stage in the heavens. But these are questions of Physics, Astronomy, or Geology, not questions of Religion.

4476. I take this to mean that God's design in creation was not to keep heaven and earth separate, but together, as we indeed are, being part of the solar system, and travellers through space. crossing the path of several comets. And all matter created by God willingly obeys the laws laid down for it.

In two Days, "" and He
Assigned to each heaven
Its duty and command.
And We adorned
The lower heaven
With lights, and (provided it) ""
With guard. Such
Is the Decree of (Him)
The Exalted in Might,
Full of knowledge.

- 13. But if they turn away, Say thou: "I have warned You of a stunning Punishment (As of thunder and lightning) "" Like that which (overtook) The 'Ad and the Thamüd!"
- 14. Behold, the apostles came
  To them, from before them
  And behind them, (preaching):
  "Serve none but God."
  They said, "If our Lord
  Had so pleased, He would

فِي كُونْ يَنْ وَأَوْتَى فِي كُلِّ مَكَا وَأَمْتِهِمُّا ذَنِكَ السَّكَاءَ الدُّنْ اِعْصَيْدِ مَ وَحِفْظُا ذَلِكَ تَعْدِيرُ الْعَرْشِ الْعَلِيدِ ﴿ فَإِنْ أَعْرَضُوا فَقُلُ أَنْ ذَنْ الصَّحَةُ صَلْعِقَةً يَنْلُ صَلْعِقَا فِي عَادٍ وَغُمُودَ ﴿ وَذَهِ مَنَا فَهُ مُوالرُّسُ لُمِنْ بَنِي أَمْدِيهِمَ

4477. For " Days", which may include thousands of years, see vii 54, and n. 1031. They refer to stages in the evolution of physical nature. In the Biblical cosmogony, (Gen. i, and ii, 1-7), whichreflects old Babylonian cosmogony, the scheme is apparently to be taken literally as to days and is as follows. The first day God created light; the second, the firmament; the third, the earth and vegetation; the fourth, the stars and planets; the fifth, fish and fow) from the sea; and the sixth, cattle. creeping things, beasts on land, and man; on the seventh day He ended His work and rested, Our scheme is wholly different. (1) God did not rest, and never rests. "His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them"; (2) God's work has not ended; His activity still goes on: xxxii. 5; vii. 54; (3) man in our scheme does not come in with land animals; his advent is much later; (4) our stages are not sharply divided from each other, as in the above scheme, where the stars and planets having been created on the fourth day, it is not intelligible how the first three days were counted, nor how vegetation grew on the third day, Our stages for earth and heaven are not in sequence of time for the heavens and the earth. Our six stages are broadly speaking, (1) the throwing off of our planet from cosmic matter; (2) its cooling and condensing; (3) and (4) the growth of vegetable and animal life; (5) and (6) the parallel growth of the starry realm and our solar system.

4478. Cf. xv. 17, and n. 1951; also xxxvii. 6-9. The transition from the third person ("He completed," etc.) may be noted. The act of creation is an impersonal act: the act of adormment and guarding is a personal favour to God's creatures,

4479. See verse 17 below.

4480, "From before them and bekind them": i.e., from every side. They were warned from every point of view.

Certainly have sent down angels (To preach): now we reject Your mission (altogether)."

- 15. Now the 'Ad behaved
  Arrogantly through the land,
  Against (all) truth and reason, '182
  And said: "Who is superior
  To us in strength?" What!
  Did they not see that
  God, Who created them,
  Was superior to them
  In strength? But they
  Continued to reject Our Signs!
- 16. So We sent against them
  A furious Wind through days 485
  Of disaster, that We might
  Give them a taste
  Of a Penalty of humiliation
  In this Life; but the Penalty
  Of a Hereafter will be
  More humiliating still:
  And they will find
  No help.
- 17. As to the Thamud. (481)
  We gave them guidance,
  But they preferred blindness
  (Of heart) to Guidance:
  So the stunning Punishment (4825)
  Of humiliation seized them,
  Because of what they had earned.

<sup>4481.</sup> Cf. xv. 7, n. 1941; vi. 8-9, n. 841-42. The 'Ad had more power and material civilisation than the Pagan Arabs contemporary with the holy Prophet. But the greater the material civilisation, the greater the arrogance as the besetting sin

<sup>4492.</sup> A gainst (all) truth and reason: Cf. vii. 33. Their estimate of their own strength was greater than was justified by facts, but if they had all the strength which they arrogated to themselves, yet how could they stand before God?

<sup>4483.</sup> The detailed story of the 'Ad and their besetting sin, and the preaching of their spostle HO to them will be found in xxvi. 123-140; also vii. 65-72, and n. 1040. For the furious Wind, Cf. liv. 19.

<sup>4484.</sup> The story of the Thambd usually goes with that of the 'Ad, Cf. xxvi. 140-59; also vii. 73-79, and n. 1043.

<sup>4485, &</sup>quot;The simming Punishment"; i.s. deafening noises like those of thunder and lightning; or the rumbling of a terrible earthquake. In vii, 78, an earthquake is suggested; see n. 1047 to that verse. Cf. also hove, xii, 13.

18. But We delivered those
Who believed and practised
righteousness.

#### SECTION 3.

- 19. On the Day that
  The enemies of God
  Will be gathered together
  To the Fire, they will
  Be marched in ranks.\*\*
- 20. At length, when they reach
  The (Fire), their hearing,
  Their sight, and their skins \*\*\*
  Will bear witness against them,
  As to (all) their deeds.
- 21. They will say to their skins: "Why bear ye witness
  Against us?" They will say:
  "God hath given us speech,—
  (He) Who giveth speech
  To everything: He created
  You for the first time,
  And unto Him were ye
  To return.
- 22. "Ye did not seek ""
  To hide vourselves, lest

® وَجَٰئِنَا الَّذِينَ ٱلْمَنُواوَكَافُلُّ بَنَعْوَٰنَ

٥ وَيُومُ مُشَمِّرُ أَعَلَاهُ اللّهِ لِلْ الْسَالِ وَهُمُّهُ يُورَعُونَ ٥ سَخَ لَهُ لِمَا مَا مَا عَلَى وَمَا خَسِهُ مَمَا لَيْهِ وَمَا خَسِهِ مَمَا لَيْهِ وَمِ

۞ تحقى اذا مَاجَا نُوهَ اللهِ مَعْلَمُهُ وَاللهِ مَعْلَمُهُ وَالْمَالِكُوْ وَصِلُودُهُ مِنَاكُمَا مُعَلَّمُ وَالْمُؤْكُمُ مِنَاكُمُ اللهُ اللهُ مَعْلَمُونُ مُعَلِّمُ اللهُ اللهُ اللهُ مَاللَّهُمُ عَلَيْتًا مَعْلَمُ اللهُ اللهُ عَلَيْتًا اللهُ اللهُ عَلَمْ اللهُ عَلَيْهُمُ عَلَيْتًا اللهُ اللهُ عَلَيْهُمُ اللهُ عَلَمْ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ عَلَيْهُمُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ عَلَيْهُمُ اللهُ اللهُ اللهُ عَلَيْهُمُ اللهُ اللهُ عَلَيْهُمُ اللهُ ال

@وَمَّاكُنتُرُ تَسَنَيْرُونَ أَن يَثْهَدَ عَلَيْكُ

4486. "Marched in ranks": to show their further humiliation; for they will be like prisoners going to Punishment.

- 4487. All the members of their bodies and the faculties of their minds, which they misused, with bear witness against them. Similarly, in xxxvi. 65, their hands and their feet bear witness against them. The "skin" not only includes the sense of touch (which is so often misused in sext), but also the sense of taste and the sense of smell, which are specialised forms of the organ of touch, All their intellectual and emotional counterparts advance us by their use and pull us down by their misuse. They become tell-tale witnesses against us if abused.
- 4488 A new phase of their existence will now dawn on them. They used to think that if they concealed their evil deeds from the rest of the world, nothing would happen to them! But God can give "tongues to trees", and can make every fact in life, known and unknown to the world, contribute to the elucifation of truth and justice. "Speech" on behalf of their senses and faculties should of course be understood figuratively. When we succumb to evil, our limbs and faculties themselves betray us.
- 4489. The limbs and faculties will say: "You did not seek to hide your evil from us: in fact you used us for your evil, because we were in your power. That you not know that God know everything, and that our knowledge would be evidence against  $y = x^n$ ."

Your hearing, your sight, And your skins should bear Witness against you! But Ye did think that God Knew not many of the the things That we used to do!

- 23, "But this thought of yours "se Which ye did entertain Concerning your Lord, hath Brought you to destruction, And (now) have ye become Of those utterly lost!"
- 24. If, then, they have patience, the Fire will be
  A Home for them!
  And if they beg
  To be received into favour,
  Into favour will they not
  (Then) be received.
- 25. And We have destined
  For them initimate companions 4500
  (Of like nature), who made
  Alluring to them what was
  Before them and behind them; 4600
  And the sentence among
  The previous generations of Jinns 4600
  And men, who have passed away,

مَهْ عُصُمْ وَلَا أَضَارُكُ مُولَا جُورُكُمْ وَ وَلَكُونَ اللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ ا

وَوَقَيْفَ الْمُدُونَ الْمُونَ الْمُونَ الْمُونَ الْمُدَارِينَ الْمُدَالِدِينَ الْمُدِينَ الْمُدَونَ الله الله المُؤلِنَةِ المُدونَةِ المُدونَةِ المُدونَةِ المُدونَةِ المُدونَةِ المُدونَةِ المُدونَةِ الله المُدونَةِ المُدونَةُ المُونَاءُ المُدونَةُ المُدُونَةُ المُدونَةُ المُدُونَةُ المُونَاءُ

4490. "You now see the situation! We were given for your use and service. You misused us, to your own utter and irretnevable destruction!"

4491. If they have patience: there is sarcasm in the meaning. "Let them not be impatient; they will soon find a home in the Fire of Hell! If they ask for grace and forgiveness then, it will be too late."

4492. Just as the idea of happiness in heaven is expressed, not only by individual satisfaction, but by congenial society, so the idea of Punishment in hell is deepened by the fact that Evil will be made to meet will those who made sin fair-seeming in this life will be there to state in the regrets and mutual recriminations which will make life a burden. In fact, in these #A-MFW verses, the idea of fit companionship for the Good and uncongenial company for the Evil, runs like a thread throughout. See Introduction to S. xll.

4493. They painted in glowing colours the pleasures of sin in the past and the pleasures of sin in the future, thus practising a double deception, which will now be found out.

4494. Jinus, see n. 929 to vi. 100. All apirits of wickedness and all men who submitted to them, in the past, were under one common sentence; and fulture generations who embrace evil will also join them. Cf. vi. 128.

Is proved against them; For they are utterly lost. \*\*\*\*

#### SECTION 4.

- 26. The Unbelievers say:
  "Listen not to this Qur-an, 400
  But talk at random
  In the midst
  Of its (reading), that ye
  May gain the upper hand!"
- 27. But We will certainly
  Give the Unbelievers a taste
  Of a severe Penalty,
  And We will requite them
  For the worst of their deeds.
- 28. Such is the requital
  Of the enemies of God,—
  The Fire: therein will be
  For them the Eternal Home:
  A (ft) requital, for
  That they were wont
  To reject Our Signs,
- 29. And the Unbelievers will say:
  "Our Lord! Show us those, "down Among Jinns and men,
  Who misled us: we shall
  Grush them beneath our feet,
  So that they become
  The vilest (before all)."
- 30. In the case of those Who say, "Our Lord

4495. The echo here of verse 23 above completes the argument from another point of view.

4496. A favourite trick of those who wish to dishonour Revelation is, not only not to listen to it themselves, but to talk loudly and insolently when it is being read, so that even the true listeners may not be able to perform their devotions. They think that they are drowning the voice of God: in fact they are piling up misery for themselves in the future. For God's voice can never be silenced.

4497. Nothing that they can do, however outrageous, will escape its fit punishment. And to reject God's Signs is to shut the very door to His Grace and Mercy.

4498, It is one of the qualities of sin and all evil, that it wishes to drag down others in its own camp, and rejoices to see them bumiliated and disgraced, just as, in the opposite case, the good rejoice to help and honour others and make them happy wherever they can. Cf. vi. 12-113.

1295

Is God", and, further, \*\*\*
Stand straight and steadfast,
The angels descend on them
(From time to time):
"Fear ye not!" (they suggest),
"Nor grieve! But receive
The Glad Tidings
Of the Garden (of Bliss),
The which ye were promised!

- 31. "We are your protectors \*\*\*\*
  In this life and
  In the Hereafter:
  Therein shall ye have
  All that your souls \*\*\*
  Shall desire; therein
  Shall ye have all
  That ye ask for !—
- 32, "A hospitable gift from One 6001 Oft-Forgiving, Most Merciful!"

الذَّهُ مَّا اسْتَعْنُوا نَعَانُوا عَلَيْهِمُ الْمُنْتَعِلَّا وَالْمَعْنُولُوا الْمُنْتُولُوا الْمُنْتُولُوا الْمُنْتُولُوا الْمُنْتُولُونُ اللّهِ اللّهُ اللّ

ۉڡۣٳڵٳۼٛڗٞۊۏڷڪ؞۫ڣؠڲٵ؆ۺڹڣؾ ٲڡ۬ۺؙڬۓ؞۫ۅؘڷڪؙ؞۫ڣؠػ ۞ٮؙٛڗؙڰؘۣ؞ڹۯۼٙٮٶؙڔڮڝۄ

C. 210.—The best of men is the man of Faith, (xli. 33-54.) Who calls all men to share his Faith.

Whose life is pure, and whose law of life Is the Will of God. Eschew all evil, And adore God, and Him alone. His Signs are everywhere, and His Message Is the same through all the ages, a guide And a healing to those who believe. Dispute not, but live righteousness. Knowledge belongs to God, but Falsehood Deprives man of hope, humility, And clear sight, and drives him to Hypocrisy. So turn to Truth, and live.

<sup>4499.</sup> The people who succeed in eternal Life are those who recognise and understand the one and only Reality, that is God, and further shape their probationary Life firmly and steadfastly on the principles of that Truth and Reality. They will have their friends and protectors in the good angels, in contrast to the evil ones, who will have no friendship or protection, but only the recroaches of the Evil Ones.

<sup>4500. &</sup>quot;Protectors": a key-thought for the Hā-Milm Silvas, Cf. n. 4492 to xli, 25 above, and n. 4505 to xli, 34 below.

<sup>4501.</sup> Their desires will by then be so purified that desire, the expression of that desire, and the assistation of that desire will be practically synonymous for them: for they will be in complete accord with the true and only Reality.

<sup>, 4502,</sup> Cf. iii, 198. Through God's infinite Mercy and Forgiveness, they will now be in the position of guests to Host, and will receive unnumbered gifts out of all proportion to their own merits.

#### SECTION 5

- 33. When he is better in speech was Than one who calls (men) To God, works righteousness, And says, "I am of those Who how in Islam"?
- 34. Nor can Goodness and Evil \*\*\*
  Be equal. Repel (Evil)
  With what is better:
  Then will he between whom
  And thee was hatred
  Become as it were
  Thy friend and intimate! \*\*\*
  \*\*
  \*\*The triangle of the state of the stat
- 35. And no one will be 600
  Granted such goodness
  Except those who exercise
  Patience and self-restrain,—
  None but persons of
  The greatest good fortune.

﴿ وَيُنْ أَنْصَنُ قَوْلَا بَنَنَ دَعَا إِلَىٰ اللهِ
وَعَيْلُ صَلِيمًا وَقَالَ الْغَيْرِنَ
الْسُلُونَ
الْسُلُونَ الْسَنَاءُ وَلَا النَّغَيْرَةُ
الْفُورِيَّةُ الْفُنَ الْمُسَنَّةُ وَلَا السَّيِّنَةُ الْمُفَعَ
الْمُؤْمِنَ الْمُسَانُ فَإِذَا الْمُنْ يَبْنَكُ وَيَعْنِكُمُ
عَدَّوَا اللَّهِ مِنْ الْمُؤْمِنَةُ اللَّهِ مَنْ اللَّهِ مِنْ اللَّهِ مَنْ اللَّهِ مِنْ اللَّهِ مَنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مَنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِنْ اللْمُنْ الْمُنْ اللَّهُ مِنْ اللْمُنْ الْمُنْ أَلِمْ الْمُنْ ُ الْمُنْ ال

@وَمَا لِلْفَنْهِمَا لِإِنَّا الدِّينِ صَبَرُوا وَمَا اللَّهِ اللَّهِ عَلَيْهِ مِنْ مَسَبَرُوا وَمَا اللَّهِ ا يَلَقَنْهَا إِلَّا دُوْحَظِ عَظِيهِ

4503. Better in speech: i.e., speaks better counsel; or is more worthy of being listened to. That his word reaches the highest mark of human speech is evidenced by three facis: (1) that he calls all to the Truth of God, showing that his thoughts are not centred on himself; (2) every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct; and (3) he completely associates binnelf with the Will of God, showing that he is the full embodiment of Islam. What a fine description of the holy Prophet!

4504. You do not return good for evil, for there is no equality or comparison between the two. You repet or destroy evil with something which is far better, just as an antidote is better than poison. You foil harted with how. You repet ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of God! Such is the alchemy of the Word of God! Cy. xxiii 95; xxyiii. 54.

4505. Hamim: the key-word of the Ha-Mim Suras. See n. 4500 above, and Introduction to S. xi,

4506. The moral standard referred to in the last verse can only be reached by the exercise of the highest patience and self-rebraint. All sorts of human weaknesses and counsels of pseudo-wisdom and "self-respect" will keep breaking is, but resist them as suggestions of Evil (see next verse). If you can reach anywhere near that high standard, you will be indeed most fortunate in a sufritual sense, for God's Revelation will have made you great and free.

1297

(١)) سورة قصلت

- 36. And if (at any time)
  An incitement to discord \*\*
  Is made to thee
  By the Fvil One,
  Seek refuge in God.
  He is the One
  Who hears and knows
  All things.
- 37. Among His Signe are see The Night and the Day, And the Sun and the Moon. Adore not the sun And the moon, but adore God, Who created them, If it is Him ye wish To serve.
- 38. But if the (Unbelievers)
  Are arrogant, (no matter): """
  For in the presence
  Of thy Lord are those
  Who celebrate His praises
  By night and by day.
  And they never flag
  (Nor feel themselves
  Above it).

كَافَا يَا رَخْنَكَ مِنَ الشَّيْطَانِ

 كَانْ مُنْ فَالْسُكِيدُ اللَّهِ الْكُولُ النَّكِيمُ وَالْسَكِيمُ الْمُلِيدُ وَالْسَكِيمُ الْمُلِيدُ وَالْسَكِيمُ الْمُلْكِيدُ وَالْسَكِيمُ وَالْسَكِيمُ الْمُلْكِيدُ وَالْسَكِيمُ وَالْمَلْكُونُ وَالْسَكِيمُ وَالْمُلْكِيمُ وَالْمُلِكِيمُ وَالْمُلْكِيمُ وَالْمُلِمِيمُ وَالْمُلْكِيمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلِكُمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَلِمُلْكُمُ وَالْمُلْكِمُ وَالْمُلْكُمُ وَالْمُلْكُمُ وَالْمُلْكِمُ وَالْمُلْكُمُ وَالْمُلْكِمُ وَالْمُلِكُمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ ولِلْكُمُ وَالْمُلْكُمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلِلْكُمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِمُ وَالْمُلْكِم

فإنائش تحضر كالألذي عنه
 ويك أبينون آمريالين والنهادوفر
 المستنون •

4507. Nazaga has in it the idea of discord, slander, disharmony, as well as incitements to such disturbances in the soul. They can only proceed from evil, and should be resisted with the help of God. See also last note.

4508. Night and Day are opposites, and yet, by the alchemy of God, they can both subserve the purpose of human good, because the Night can give rest while the Day can promote activity. The Sun and the Moon are similarly complementary. So, in moral and spiritual affairs, scenning opposites may by God's alchemy be made to subserve the purpose of Good. They are but instruments: God is the Cause. Adore God, and not the things which He has created. Use the things which He has created, but do not adore them.

4509. It does not in any way affect God if men rebel against Him. It is men's own loss. God's glory is being celebrated night and day by angels and men who receive the privilege of approaching His presence. To them it is a delight and an honour to be in the sunshine of Truth and Happiness.

39. And among His Signs
In this: thou seest
The earth barren and desolate;
But when We send down
Rain to it, it is stirred
To life and yields increase.
Truly, He Who gives life 6611
To the (dead) earth
Can surely give life
To (men) who are dead.
For He has power
Over all things.

@ وَمِنْ اَيْنِدِ اَلْنَكَ تَدَى ٱلْأَرْضَ خُلِيْعَةُ فَإِنَّا أَرْتَكَ عَلَيْهَ الْكَآءَ اَهَٰذَنَٰ رَبَتْ الْمِنَ الَّذِي آخِياهَ الْمُنْقِ لَـُنْ وَنَتْ اَنْدُكُوْلُكُولِ مَنْ وَكَدِيرُ

40. Minose who pervert was
The Truth in Our Signs
Are not hidden from Us.
Which is better?—he that
Is cast into the Fire,
Or he that comes safe through,
On the Day of Judgment?
Do what ye will:
Verily He seeth (clearly)
All that ye do.

﴿ إِنَّ الْذِنَ عَلَيْهِ أُونَ فِي النِّذِنَ الْمُؤْمِنَ الْفِينَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِينَ اللَّهِ الْمُؤْمِنِينَ اللَّهِ الْمُؤْمِنِينَ اللَّهِ الْمِنْ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّلْمِي اللَّهِ اللَّهِي

41. Those who reject the Message 6518
When it comes to them

4510. Evil makes of the souls of men what drought makes of land: it kills life, beauty, and fruitfulness. God's Word in the spiritual world has the same wonderful effect as rain has on barren land: it gives life, beauty, and fruitfulness. And the effect of God's Word is also seen through the lives of men who repel evil with what is better. They also convert dead souls (which harbour spite and hatred) into living souls, which come into the main current of spiritual life, and help in carrying out God's heneficent Purpose.

4511. Why should we wonder then at the potency of God's Word, whether in our probationary lives here, or in the sternal life of the Hereafter.

<sup>4512.</sup> Pervert the Truth in Our Signs: either by corrupting the scriptures or turning them to false and selfish uses; or by neglecting the Signs of God in nature around them, or silencing His voice in their own conscience. Everything is known to God. Why not work for true salvation at the final ludgment?

<sup>4513.</sup> Mere rejection by men will not silence the Signs of God, which will work unintermittently and with the fullest potency.

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(١)) سورة قصلت

(Are not hidden from Us). And indeed it is a Book Of exalted power. المُنْ وَلَكِنَا عُرُالًا

42. No falsehood can approach it From before or behind it • 6318
It is sent down
By One Full of Wisdom,
Worthy of all Praise.

۞ڵٳ۬ٲ۫ؾؠۅٲڶؾڟڶؙؽۯؠؽ۫ڹؽؘۮؽۮۅؘڵٳؽ۬ ؖڿڵۏڽ؞ۦٛػڹڔ۩ٞؿؙۯ۫ػؘۘڪؚڽڿٟٷٙۑڸۅ

43. Nothing is said to thee
That was not said
To the apostles before thee; 4655
That thy Lord has
At His command (all) Forgiveness
As well as a most
Grievous Penalty.

@مَّالِمَقَالُ لِكَ لَاَمَاذَذَ فِيلَالِمُسُلِمِينَ مَثَلِكَ إِنَّ رَبَّكَ لَذَكُومَغُ فِرَمِّ وَذُرْعِقَالِ لِلْيُو

44. Had We sent this as
A Qur-ān (in a language) one
Other than Arabic, they would
Have said: "Why are not
Its verses explained in detail?
What I (a Book) not in Arabic
And (a Messenger) an Arab?"
Say: "It is a gride

۞ۘ وَلَوْجَسُكُنُهُ ثُمُّ كَانِكُ أَنْجِيكَا لَمَتِنَا لَوَا لَوْلا مُفْسِلَتَ الِيَنَثُّةُ وَالْحَجَدِيُّ وَعَرَيْتُهُ فَلَهُوَ

4514. God's Truth is fully guarded on all sides. No one can get the better of it by attacking it from before or behind it, openly or secretly, or in any way whatever.

4515. The gist of God's Message, now, before, and for ever, is the same : Mercy to the erring and fepentant; just punishment to those who wilfully rebel against God.

4516. Cf. xvi. 103-105; xii. 2; etc. It was most natural and reasonable that the Messenger being Arab, the Message should be in his own tongue, that he might explain it in every detail, with the greatest power and eloquence. Even though it was to be for the whole word, its nittial exposition was thus to be in Arabic. But if people had no faith and were spiritually deaf or blind, it wou not matter in what language it came.

And a healing to those
Who believe; and for those
Who believe not, there is
A deafness in their ears, 4017
And it is blindness in their (eyes):
They are (as it were)
Being called from a place
Far distant 1 11

SECTION 6.

45. We e certainly gave Moses
The Book aforetime: but disputes
Arose therein. Had it not
Been for a Word out
That went forth before
From thy Lord, (their differences)
Would have been settled
Between them: but they
Remained in suspicious
Disquieting doubt thereon.

46. Whoever works righteousness
Benefits his own soul;
Whoever works evil, it is
Against his own soul:
Nor is thy Lord ever
24 Unjust (in the least)
30 To His servants.

لِلَّذِينَ المَّنُولُ هُدَّى وَشِفَ اللَّهِ وَالْذِينَ لَكُورُوهُ وَعَلَيْهِ فَالْذِينَ لَا يُؤْمِنُونَ وَقَرِينَ وَقُرُوهُ وَعَلَيْهِ فَالْمُؤْمِنَ وَقُرُوهُ وَعَلَيْهِ فَاللَّهِ فَاللَّهُ فَاللَّ

﴿ وَلَمَّتُ الْمَيْنَا مُوسَى الْحِسَنَبَ فَأَخْتُ لِفَ فِي إِلَّهِ وَلَوْلَا كَلِيكَةٌ سَبَقَنْ مِن ثَيْلِكَ لَفَيْنَى بَيْنَهُمُّ وَإِنَّهُ كُرْ لَـنِي شَكِلْ فِنْهُ مُسْرِيبٍ

® تَنْ عَيَولَ صَلِحًا فَكِلْفَلْسِدِ مُوَمَّنَ أَسَآءَ فَصَائِهَا وَمَا رَبُّكَ بِظَلْمِ لِلْمِبِدِ

<sup>4517.</sup> Cf. xil. 5, and vi. 25. They pretended that it was too deep for them, when they meant that they were superor to it! The fact was that by puting themselves in an artificially false position, they rendered themselves impervious to the Message. The voice of Revelation or the voice of conscience sounded to them as if it came from a far-off place! They themselves made themselves strangers to it.

<sup>4518.</sup> Callousness and self-sufficiency in religion are often illustrated by sects like the Pharisees and Sadducees among the Jews. Where there are honest differences of opinion, they can, in God's Plan, lead to greater enquiry and enulation. Where the differences are fractious, there is often even then time left for repentance. In any case the Word or Decree of God is for the best good of all, and should not disturb Faith. Cf. x. 19. A good life, of faith and trath, is in our own interests, and the opposite against our own interests. God is never unjust.

47. To Him is referred to The Knowledge of the Hour (Of Judgment: He knows all): No date-fruit comes out Of its sheath, nor does A female conceive (within Her womb) nor bring forth (Young), but by His Knowledge. The Day that (God) will propound To them the (question), the Where are the Partners (Ye attributed) to Me?" They will say, "We do Assure Thee not one Of us can bear witness!"

48. The (deities) they used to invoke Aforetime will leave them In the lurch, and they Will perceive that they Have no way of escape.

Man does not weary <sup>621</sup>
Of asking for good (things),
But if ill touches him,
He gives up all hope
(And) is lost in despair.

50. When We give him a taste 4528
Of some mercy from Ourselves.

إليه ويُردُ عِلْمُ السّاعَةُ وَمَا تَحْهُمُ مِن تُمَرَيْ
 مِناً حَسَامِهَا وَمَا تَحْيِلُ مِنْ أَنْنَى وَلا تَضْعُ
 الإبعيلية و يَوْمُ مُنادِد مِنْ أَنْنَ شُرِحَتَلِينَ
 يَاوَا عَادَ نَاكَ مَا مِنَا مِن شَهِيلِو

@وَصَلَّعَنْهُمهُ مِّاكَانُوا لِمُدَّعُونَ مِن قَتْلُ وَظَنُواْ مَالْمُدُمِّنِ يَخْيَعِسِ

لَايَنَتَمُ الْدِنسَانُ مِن دُعَآهِ الْخَيْرِقان
 مَنسَهُ الشَّرُقِ وُسُ فَوْظٌ

۞ وَلَهِزاً ذَنْكُ دُخَلَةً مَنْكُ

4519. There are profound mysteries which the knowledge of man cannot fathom but which are all open knowledge to God, because He plans, guides and controls all things. The precise time of the Hour of Judgment is one of these. We are not to dispute about matters like these, which are matters of speculation as far as human intelligence is concerned. Such speculations ruined the Ummat of Moses, and set them on the arid path of doubts and controversies. Our task is to do our duty and love God and man (see the last two verses). Cf. also xxi. 4.

4520. When the final restoration of true values comes, all falsehood will be exposed openly and publicly. The false gods will vanish, and their falsehood will be acknowledged by those who had lapsed from true worship. But it will be too late then for repentance.

452. Not only is man prone to doubts and speculations in matters beyond his ken, thus disturbing the even tenor of his spiritual life; he is apt to run into opposite extremes in his daily experiences in this life. He is always hankering after the good things of this life. They are not all good for him. If he receives a little check, even though it may be to bring him to his bearings and turn his thoughts to bigher things, he is apt to fall into despair,

4522. When men entertain false ideas of values in life, there are two or three possible attitudes they may adopt in reaction to their experiences. In the first place, their desire may be inordinate for the good things of this life, and any little check brings them into a mood of despair. See last note. In the second place, if their desire is granted, they are puffed up, and think that everything is due to their own clevenness or merit, and they forget God. Not only that, but they go a step further, and begin to doubt a Hereafter at all 1 f by chance they have a faint glimmering of the Hereafter, which they cannot help recognising, they think themselves "favoured of Heaven", because of some small favours given to them in this life by way of trial. Thus they turn all things, good or evil, away from their real purpose, because they are devoted to faisehood.

After some adversity has
Touched him, He is sure
To say, "This is due
To my (merit): I think not
That the Hour (of Judgment)
Will (ever) be established;
But if I am brought back
To my Lord, I have
(Much) good (stored) in His sight!"
But We will show
The Unbelievers the truth
Of all that they did,
And We shall give them
The taste of a severe
Penalty.

- 51. Me hen We bestow favours was On man, he turns away, And gets himself remote On his side (instead of was Coming to Us); and when Evil seizes him, (he comes) Full of prolonged prayer!
- 52. Say: "See ye if seal."
  The (Revelation) is (really)
  From God, and yet do ye
  Reject it? Who is more
  Astray than one who
  Is in a schism seal."
  Far (from any purpose)?"
- Soon will We show them Our Signs in the (furthest)

ين بحد يضراة مستنه ليقول عندال وَمَا اللهُ وَمِنْ اللهُ وَالْمُنْ اللهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ الللّهُ وَاللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ الللّهُ وَمِنْ اللّهُ وَاللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ ول

4523. The last verse and note dealt with men's distortion of the values of life. Here we come to men's ingratitude and hypocrisy. If they receive good, fifey-go farther away from God, instead of coming nearer to him. If they suffer ill, they call on God and offer prolonged prayers, but it is not sincere devotion and therefore worthless.

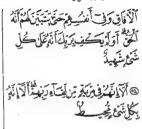
4524. Cf. xvii, 83.

4524-A. An argument is now addressed, of a most searching nature. Examine your own souls, See if you do not really find something unusual in God's Revelation! If you do, and yet you reject it, what a terrible responsibility fastens itself on you? Could anything be more foolish or more misguided than to reject a Message which is transforming the whole world?

4524-B. 'If you resist the convictions of the whole world, you are only forming a Cave or a narrow obscure sect or schism, which serves no purpose, and is unfit to live in the broad light of Universal Religion.' C. Ji. 176, n. 176.

Regions (of the earth), and \*\*\*LE\*\*
In their own souls, until
It becomes manifest to them
That this is the Truth.
Is it not enough that
Thy Lord doth witness
All things?

54. Ah indeed! are they
In doubt concerning
The Meeting with their Lord? \*\*\*
Ah indeed! it is He
That doth encompass
All things!





<sup>4524-</sup>C. God's Truth always speeds, in its own good time, across to the uttermost ends of the earth, as it did in the case of Islam. But its intensive spread in the hearts and souls of people is even more remarkable than its extensive spread over large areas. Men like the four Companions of the Propheti—and many more—became leaders of men and arbiters of the world's late. Medina, from being a focus of jarring tribes and factions that hated each other, became the seat of heroic actions and plans and the nursery of great and noble heroic deeds that resounded throughout the world. It makes no difference what men may say or do. God's Truth must prevail, and He knows who obstruct and who help.

<sup>4525.</sup> Short-sighted people may like to think that there may be no Judgment. But Judgment is inevitable and cannot be escaped, for God "doth encompass all things"

#### INTRODUCTION TO STRA XLII (Shiira).

This is the third Sūra of the Hā-Mām series of seven Sūras, for which see the Introduction to S. xl.

The theme is how evil and blasphemy can be cured by the Mercy and Guidance of God, which come through His Revelation. Men are asked to settle their differences in patience by mutual Consultation (xlii. 38); which explains the title of the Sara.

Summary.—The Contrast of biasphemy and disputation against Revelation, Unity, and Faith, as relying on the Signs and the Mercy of God (xiii. 1-29, and C. 211).

Evil comes through men's own deeds, of which they cannot avoid the consequences, but Guidance comes through God's Mercy and Revelation (xiii. 30-53, and C. 212).

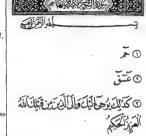
C. 211,—Inspiration is part of the Glory and Goodness (xiii. 1-29) Of God. His Unity is shown In His Creation; yet man will turn To false gods, and dispute about Religion. Faith has been one at all times, But sects and divisions rose through selfish Contumacy. Let all contention cease, And conduct weighed by the just balance Of God's Word. The just and the unjust Will all be brought before God, Whose Mercy And Bounty are writ large in the Signs In His marvellous Creation,—one, yet diverse!

Sūra XLII.

Shura, or Consultation.

In the name of God, Most Gracious, Most Mercuful.

- 1. In a-Mim; ""
- 2. Ain, Sin, Kaf. wan
- Thus doth (He) send
   Inspiration to thee
   As (He did) to those before thee,—<sup>400</sup>
   God, Exalted in Power,
   Full of Wisdom.
- 4. To Him belongs all
  That is in the heavens
  And on earth: and He
  Is Most High, Most Great. 6202
- 5. The heavens are almost,
  Rent asunder from above them """
  (By His Glory):
  And the angels celebrate
  The Praises of their Lord,
  And pray for forgiveness
  For (all) beings on earth: ""
  Behold | Verily God-is He,



۞ لَهُمَافِئَ النَّمَوَانِ وَمَافِئَالَارْضِ ۗ وُهُوَالْمَانِيُّ الْعَظِيمُ

تَكَادُالسَّمُونُ يَنفظَنَ مِن قَوقِهِنَّ
 وَلَلْكَلَيْكَ أَيْسَمُونَ بِمِنْدِرَةِهِ
 وَيَسْنَغْيرُونَ لِنَهِ أَلَا تُصِلُّ أَلَّا إِنَّالَهَ هُو

4526. See Introduction to S. xf. paragraphs 2-4.

4527. This Sūra has a double set of Abbreviated Letters, one in the first verse, and one in this second verse. No authoritative explanation of this second set is available, and I refrain from speculation. See Appendix I.

4528. Inspiration is full of Power and Wisdom, and both these qualities are derived from the Power and Wisdom of God. Unlike human power, this Power is nacessarily good and merciful; unlike human wisdom, this Wisdom is necessarily complete and indeputable.

4520. We cannot conceive the distance which separates the Most High from the highest of His creatures. God Most Great from the greatest of the beings that we can imagine. The highest heavens are mentioned in the next verse, as well as the noblest creatures that we can imagine, the angels.

4530. How can we conceive of sublimity and greatness in a higher degree than this, that the highest heavens are almost ready to burst asunder by His Glory, which is higher than all?

4531. The angels are the noblest and purest beings of whom we can conceive. They reflect on the one side God's Glory and Praise, and on the other, two other attributes of God, that look towards His arring creatures, war. Forgiveness and Mercy. The two sets of attributes are complementary. Believers and unbelievers alike are included in their solicitude and prayer. They thus proclaim in their own being and in their prayers the Greatness and unbounded Gnodness of God.

1306

(٢٤) سورة الشوري

The Oft-Forgiving, Most Merciful,

6. And those who take
As protectors others besides
Him,—628
God doth watch over them;

And thou art not

The disposer of their affairs.

- 7. Thus have We sent
  By inspiration to thee
  An Arabic Qur-An: 618
  That thou mayest warn
  The Mother of Cities 618
  And all around her,—
  And warn (them) of
  The Day of Assembly,
  Of which there is no doubt:
  (When) some will be 618
  In the Garden, and some
  In the Blazing Fire.
- 8. If God had so willed, swe
  He could have made them
  A single people; but He
  Admits whom He will
  To His Mercy;
  And the wrong-doers
  Will have no protector
  Nor heloer.
- What! Have they taken (For worship) protectors

العلول الرضيم و قالَّذِينَ أَنْحَادُ وُلِينَ دُونِهِ عِمَّا وَلِيَّةَ اللَّهُ عَنْظُ عَلَيْهِ وَمِّمَّا أَنْ عَلَيْهِ وَيَحِيكِ و وَكَذَلِكَ أَوْحَانَ مَنْ حَلْمَا وَتُنذِ وَ فَوْرَقَ عِنْ الْمُنْعِ لَا رَسِّبَ فِي فَرْ فَيْ لِي الْمُنْفِقِةِ وَفِي قَ عِنْ السَّعِيرِ وَلَكُن يُهُ خِلْ مِن رَبِي اللَّهُ الْمُنْفَقِيقُ عَلَيْهُ أَمَاهُ وَحِينَ اللَّهِ عَلَيْهِ وَالنَّهِ وَالنَّهُ وَالْمُ اللَّهُ وَالْمُنْ اللَّهُ وَالْمُنْ اللَّهُ وَالْمُنْ اللَّهُ وَالْمُنْ اللَّهُ وَالْمُنْ الْمُنْ الْمُنْ وَالْمُنْ الْمُلُولُولُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ وَالْمُؤْمِلُ الْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ 
 <sup>4532.</sup> We now come to the contrast, the folly and ingratitude of man. But that cannot escape
its final doom in the Universal Plan of God. Only Judgment rests with God. A Prophet is not
responsible for the conduct of men, in a system which permits some limited free-will and personal
responsibility.

<sup>4533.</sup> The point of the Qur-an being in Arabic is that it is plain and intelligible to the people through whom and among whom it was promulgated; see next clause.

<sup>4534.</sup> The City of Mecca. See n, 913 to vi. 92, This is undoubtedly a Meccan verse. Even apart from the Qibla, Mecca is the centre of Islam, and "all around her" is the whole world.

<sup>4535.</sup> The contrast is again emphasised, as explained in the Summary.

<sup>4536,</sup> Cf. v. 51, and n. 761. It is one of the Signs of God that He has made us different, that we may be tried in the exercise of our will, and that we may reach, through righteousness and Faith, our highest development, and enjoy flus gifts of Mercy and Grace. But we must not become contentious, and fall into evil; we must understand our own limitations. Otherwise we shall lose His grace and protection.

Besides Him? But it is God,—He is the Protector, \*\*\*
And it is He Who
Gives life to the dead:
It is He Who has power
Over all things.

# SECTION 2.

- 10. We hatever it be wherein Ye differ, the decision Thereof is with God: "" Such is God my Lord: In Him I trust, And to Him I trun.
- 11. (He is) the Creator
  Of the heavens and
  The earth: He has made
  For you pairs
  From among yourselves, "san
  And pairs among cattle:
  By this means does He
  Multiply you: there is nothing
  Whatever like unto Him,
  And He is the One
  That hears and sees (all things).
- 12. To Him belong the keys
  Of the heavens and the earth:

٥ مَا طَاكُمْ اللّهُ مِنْ مَا لَا لَصْرَاجِهَا لَكُمْ مِنْ أَمْشِيكُمْ الْوَجَا وَمِنَ الْأَفْسُمُ الْوَجَا يَذَرُونُ كُمُومِهُ لِنَسْرِيُشْلِهِ مِنْ فَيْ وَمُوَ السَّحِيمُ الْمِمِيمُ

﴿ لَهُ مَعَالِيدُ ٱلنَّمَوْنِ وَٱلْأَرْضِ

4537. There can be no greater ingratitude or blasphemy than to worship false gods, or to seek protection from things that have no power, when God—Who has power over all things—is always seeking to protect and cherish His creatures, and placing in their way all the means for attaining the best in them.

4338. In the highest issues of life men may see things differently. If their differences arise merely from selfsh motives, or narrowness of vision, they are sinning against their own souls. If their differences arise from sincere but mistaken notions, their proper course is not to form differences arise from sincere but mistaken notions, their proper course is not to form differences are to the content of th

4339. The mystery of sex has not only its physical aspects, but its moral and spiritual aspects, and therefore mankind is in this respect differentiated from the lower animals, and among mankind the grades and qualities are suggested by the phrase "from emerg yourselves". As regards cattle, they are specially mentioned among the animals, as having special relations with man and specially subserving his needs, not only in the physical sphere, but also in the matter of transport, which is the key to all civilization and culture: C/, xxxi. 71-73; also xxii. 21-22, where they are compared to ships, the symbol of international intercourse.

He enlarges and restricts. 45.00 The Sustenance to whom He will: for He knows Full well all things.

- 13. The same religion has He Established for you as that Which He enjoined on Noah-4811 The which We have sent By inspiration to thee-And that which We enjoined On Abraham, Moses, and Jesus: Namely, that ye should remain Steadfast in Religion, and make No divisions therein: 4548 To those who worship Other things than God, Hard is the (way) To which thou callest them. 4643 God chooses to Himself Those whom He pleases. And guides to Himself Those who turn (to Him).
- 14. And they became divided <sup>1944</sup> Only after knowledge Reached them,—through selfish Envy as between themselves. Had it not been For a Word that

بَشُطُ الْرَنْقَ لِنَ يَشَآءُ وَيَفْدِنَّانَهُ بِكُلِ شَيْمَ عَلِيمُ ﴿ شَيْحَ لَكُمِينَ الْلِينِ مَا وَصَىٰ يِدِء نُوحًا وَالْمِينَ أُوحَيْنَا النِّكَ وَمَا وَصَيْنَا لِدَيْنَ وَلاَنْفَنَرَوْلُ وَمُوسَى وَعِيسَى أَنْ أَفِيهُ اللّهِ يَنَ وَلاَنْفَنَرَوْلُ فِيغَنَّكُمُ عَلَى الشَّرِكِينَ مَا لَذَعُوهُمُ النَّيْوَاللهُ فَعَنَّيْمَ النَّهُ مِن يَشَآهُ وَمَهُ لِي مَالْمَنْ عُوهُمُ النَّيْدِينَ

 وَمَا نَفَرَةُ وَأَلِهُ مِنْ مَنْ مِنْ مَلْمَ مَا مَبَاءُ هُوَ الْمِيلُمْ بَعْيًا مَيْنَهُ مِنْ وَلُولَا كَمِلَكُمُ مُنْ

- 4540. "Sustenance", here as elsewhere, stands for all things that support every phase of life, physical, social, intellectual, or spiritual, Cf. x. 59, n. 1447. The source of all gits is God; His bounty is mexhaustible, and He gives to all; but He does not give to all in the same measure, because, out of the fullness of His knowledge and wisdom, He can judge best what is best for any of His creatures.
- 4541. God's Religion is the same in essence, whether given, for example, to Noah, Abraham, Moses, or Jesus, or to our holy Prophet. The source of unity is the revelation from God. In Islam it is "established" as an institution, and does not remain merely a vague suggestion.
- 4542. Faith, Duty, or Religion, is not a matter to dispute about. The formation of sects is against the very principle of Religion and Unity. What we should strive for is steadfastness in duty and faith, and unity among mankind.
- 4543. Unity, unselfishness, love for God and man,—these things are inconsistent with selfish aggrandizement, unjust suppression of our fellow-creatures, false worship, and false conduct to our brethren. Hence the Gospel of Unity, though it is in complete accord with the pure pattern after which God made us, is wet hard to those who love self and falsehood. But Grace is free to all, and in his wise Plan, He will specially select Teachers to show the Way to humanity, and no me who turns to Him will lack guidance.
- 4544. Cf. is, 215. If you reject Truth after it has reached you, it can only be through selfish contumacy or envy,

Went forth before <sup>648</sup>
From thy Lord,
(Tending) to a Term appointed,
The matter would have
Been settled between them:
But truly those who have
Inherited the Book after them
Are in suspicious (disquieting) <sup>638</sup>
Doubt concerning it.

15. Dow then, for that (reason), 1617 Call (them to the Faith). And stand steadfast As thou art commanded. Nor follow thou their vain Desires: but sav: "I believe In the Book which God has sent down: And I am commanded To judge justly between you. God is our Lord 4510 And your Lord: For us (Is the responsibility for) Our deeds, and for you For your deeds. There is No contention between us And you. God will Bring us together. And to Him is

(Our) final goal.

سَبَقَتْ مِن َ يَلِمُوالَّتَ اَجَلِيُّ سَنَّى أَفْضِى بِنَّهُ مُذَّوَاذًا لِذِيزَا وُرِفُوا التَكْتَبَ مِنْ بَعَدِهِمْ لِنَى ثَلْنِ مِنْنُهُ مُرِيعٍ

فلِدَالْنَ فَأَدْغُ وَاسْنَفِيمْ كَمَا أَيْنَةً
 وَلَانَقِغَ أَهْرَاءُ هُمْ وَقُلْ السَنَةِ عَالَى إِنَّا أَنِيلًا لَمَا وَلَكُمْ اللَّهُ مِنْكُمْ اللَّهُ اللَّهُ وَرَبُّ كُمْ أَنْكَا أَلْهُ اللَّهُ عَلَيْكُمْ المَّكِمَةً
 وَرَبُ كُمْ أَنْنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ اللَّهِ عَلَيْكُمْ أَنْفُ عَلَيْكُمْ اللَّهِ عَلَيْكُمْ اللَّهِ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْمُ عُرِينًا وَإِلَيْهِ اللَّهِ عَلَيْمَ عُرِينًا وَإِلَيْهِ اللَّهُ عَلَيْمَ عُرِينًا وَإِلْهِ وَاللَّهُ عَلَيْمَ عُرِينًا وَإِلَيْهِ اللَّهُ عَلَيْمَ عُرِينًا وَاللَّهُ عَلَيْمَ عُرِينًا وَاللَّهُ عَلَيْمَ عُلِينًا وَلِيهِ وَاللَّهُ عَلَيْمَ عُلِينًا وَاللَّهُ عَلَيْمَ عُلِينًا وَلِيهِ اللَّهُ عَلَيْمَ عُلِينًا وَاللَّهُ عَلَيْمَ عُلِيمَ عُلِينًا وَاللَّهُ عَلَيْمِ عَلَيْمَ عَلَيْكُمْ اللَّهُ عَلَيْمَ عَلَيْمِ عَلَيْمِ عَلَيْكُمْ اللَّهُ عَلَيْقِيمُ عَلَيْكُمْ اللَّهُ عَلَيْمَ عَلَيْمَ عَلَيْكُمْ اللَّهُ عَلَيْمَ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ الْمُعْتَمِعُ عُلِيمًا عُلِيمًا عُلِيمًا عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ الْعُلِيمُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللْعُلِيمُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَهُ عَلَيْكُمْ اللْعُلِيمُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ الْمُعْتَمِ عُلِيمُ عَلَيْكُمْ اللْعُلِيمُ عَلَيْكُمْ الْمُعْمِعُ عَلَيْكُمْ الْعُلِيمُ عَلَيْكُمْ الْعُلِمُ عُلِيمُ عَلَيْكُمْ الْعُلِمُ عَلَيْكُمْ الْعُلِمُ عَلَيْكُمْ الْعُلِمُ عُلِمِ عُلِيمُ عَلَيْكُمْ الْعُلِمُ عَلَيْكُمُ الْعُلِمُ عَلَيْكُوعُ الْعُلِمُ عَلَيْكُمْ الْعُلِمِ عَلَيْكُمُ الْعُلِمُ عَلِيمُ ع

4545. Cf. x 19, and n. 1407. God's decree has allowed a certain Term during which a sinner has the chance of repentance and forgiveness. Were it not so, sin would be punished at once, and the matter would be decided straightway. So also, when people reject Truth from selfish or contumatious motives, they get rope: perchance they may repent.

4546. Cf. xi., 9 and n. 1894, "Those who have inherited the Book" are the People of the Book, of the ages since the Book or Revelation come to them. Referring to the Jews and Christians contemporary with our Prophet, how true it is that they were broken up into hostile sects which hated and persecuted each other! Islam came to unite them. and it did. For the present phases of Christianity and Judaism are of later growth.

4547. How beautifully the mission of Islam is commended in this verse! (1) The more sectarianism and division there is in the world, the more need is there for the Gospel of Unity. (2) It must steadfastly pursue its way. (3) It must not be deflected by 'worldly or political motives. (6) Its faith must be directly in God'and in God's Revelation. (5) It must judge justly between warring factions, as the Religion of Peace and Unity.

4548. The mission of Islam is further described. (6) The God whom it preaches is not an exclusive God; the is the Lord of the Worlds: to any given person, of whatever faith, 'He is your God, as well as mine.' (7) Our Faith is not a question of words; it is deeds which decide; each one of us has personal responsibility for his own conduct. (8) There is no cause of contention whatever, when we preach Unity, Truth, and the Hereafter, (9) If you have doubts, the final arbiter is God, and His Throne is our Goal.

- 16. But those who dispute
  Concerning God after He
  Has been accepted,—<sup>698</sup>
  Futile is their dispute
  In the sight of
  Their Lord: on them
  Is Wrath, and for them
  Will be a Penalty
  Terrible.
- 17. It is God Who has
  Sent down the Book in truth,
  And the Balance \*500
  (By which to weigh conduct).
  And what will make thee
  Realise that perhaps the Hour
  Is close at hand?
- 18. Only those wish to ess Hasten it who believe not In it: those who believe Hold it in awe, And know that it is The Truth. Behold, verily Those that dispute concerning The Hour are far astray.
- 19. Gracious is God 4551 To His servants: 4553

٥ وَالَّذِينَ عَمَا الْحَرَّ فِي الْعَدِينُ عَلَيْهِ مِنَا الْسَجْيَ الْمُحَمَّةُ مُعْدَدًا لِحَسَدُ عَيْدَ دَيَّ وَعَلَيْهِ مِعَضَدُ وَلَمُنْ عَلَا الْمُسَدِيدُ ٥ اللّهُ الَّذِينَ أَزَلَ الكَيْمَا وَالْحَقِيلُ الْحَقِيلُ وَالْمِيزَانُّ وَمَا لَذُولِيكَ لَعَلَمُ اللّهِ مَنْ الْمُعَلِّمِ اللّهِ مَنْ اللّهِ اللّهِ مَنْ اللّهُ وَلَيْدَ اللّهِ اللّهِ مَنْ اللّهُ وَلَيْدَ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللللّهُ اللللللّهُ الللللّهُ الللّهُ اللّهُ الللللّهُ اللللّهُ الللّهُ الللللللللللللّهُ اللللللللللللل

4549. After He has been accepted. The disputants are the Unbelievers who pugnaciously assault the minds of Believers after the Believers have by conviction accepted Fauth in God as leading to spiritual Light. Such disputation is fuffile. An inner spiritual experience can never be shaken by dialectical assaults. On the contrary such disputations recoil on the heads of those who Indulge in them. God's Wrath is on them in this life, and the terrible Penalty of the Hereafter must inevitably follow their viril polici against Truth.

4550. Revelation is like a balance, an instrument placed by God in our hands, by which we can when all moral issues, all questions of right and wrong in conduct. We must do so constantly. For the judgment in any given case may come at any time: it may be quite near, and we must always be prepared. The Balance may also refer to the God-given faculty by which man can judge between right and worse.

4551. The Unbelievers do not believe in Judgment and laugh at it. They say defiantly, "If there is to be a punishment, let it come at once!" The threefold answer to this will be found in n. 1810 to ziii. 6. With those who believe, the case is different. They know that the Herrefter is an awful Reality, and prepare for it. They see clearly on what a wrong track the scoffers are!

4552. Lajīf: so kind, gracious, and understanding, as to bestow gifts finely suited to the needs of the recipients. For the various meanings of Lajīf, see n. 2844 to xxii. 63. Cf. also xii. 100

4553. "Servants" here seems to include all men, just and unjust, for God provides for them all.

(۲)) سورة الشورى

He gives Sustenance to whom He pleases:
And He has Power
And can carry out
His Will.

#### SECTION 3.

- 20. IF o any that desires
  The tilth of the Hereafter,
  We give increase
  In his tilth; and to any
  That desires the tilth
  Of this world, We grant
  Somewhat thereof, but he ess
  Has no share or lot
  In the Hereafter.
- 21. What! Have they partners to (In godhead), who have Established for them some Religion without the permission Of God? Had it not Been for the Decree Of Judgment, the matter Would have been decided Between them (at once). But verily the wrong-doers Will have a grievous Penalty.
- 22. Thou wilt see the wrong-doers 4307
  In fear on account of what

۞ مَنكَانَتُم يُحَرِّفُنَا لَأَيْرَوْ زَنِهَ لَمُقْ حَثِيةً وَمَنكَاكَ مُرِيئَةً فَنَ الْدُنْيَا لُنُوْنِهِ -مِنعَاوْمَا لَهُ فَالْآخَةِ وَمِن فَصَدِ

أَمْ لَمُنْ شُرِكْتُوا شَرَعُوا لَهُ مُتَالِدِينِ
 مَالَدًا إِذَنُ بِهِ اللّهُ وَلَوْلاَ كَلَمْ اللّهُ اللّهَ اللّهِ اللّهُ وَلَوْلاَ كَلَمْ اللّهِ اللّهُ وَلَوْلاً كَلَمْ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ ال

® تَرَى َالظَالِينَ مُشْفِ قِينَ مِمَّا

<sup>4554,</sup> Sustenance, i.e., provision for all needs, physical, moral, spiritual, etc. "To tuhom He pleases" is not restrictive, but modal. 'God provides for all, but His provision is according to His wise Will and Plan, and not according to people's extravagant demands.' He can provide for all, because He has complete power and can carry out His Will. A further comment will be found in the next verse.

<sup>4555.</sup> The parable is from the efforts of the husbandman, who ploughs and prepares the soil. sows the sead, weeds in due season, and reaps the harvest. You reaps ay ous ow. But God will add manifold advantages for spriftual titlh. To those who are only engrossed in the vanities of this world, something may accure in this world, but the spiritual world is closed to them.

<sup>4556.</sup> Nothing can exist without the permission of God. Can people, who indulge in false worship say: "Why does God permit it?" The answer is: "a certain latitude is allowed with the grant of a limited form of free-will. When the time for Judgment comes, the Punishment is sure." See n. 180 to x 119.

See n. 180 to x 111 0. Derive for Wordy of Judgment: See n. 1407 to x 19.

<sup>457.</sup> The chief feature of the pusishment of wrong-doing is that the minds of the wrong-doers are haunted with terror on account of their own guilty conscience. They cannot possibly escape the weight of that terror.

They have earned, and (the burden Of) that must (necessarily) Fall on them. But those Who believe and work Righteous deeds will be In the luxuriant meads <sup>428</sup> Of the Gardens: they shall Have, before their Lord, All that they wish for. That will indeed be The magnificent Bounty (Of God).

23. That is (the Bounty) whereof 4800 God gives Glad Tidings To His Servants who Believe and do righteous deeds. Say: "No reward do! Ask of you for this Except the love Of those near of kin." 4800 And if any one earns Any good, We shall give Him an increase of good In respect thereof: for God Is Oft-Forgiving, Most Ready 4801 To appreciate (service).

24. The hat! Do they say, "He has forged a falsehood Against God"? But if God Willed, He could seal up 1000

۞ أَمْ يَفُولُونَ اَفْتَرَىٰ عَلَىٰ لِلَّهِ كَذِيًّا لَهُ إِلَّهُ مَا لِللَّهِ كَذِيًّا لَهُ اللَّهِ اللَّهِ ا

4538. In contrast with the withering terror of the wrong-doers is the ease and rational happiness of those who do good "On them shall be no fear, nor shall they grieve" (it. 38). Their wills will have been purified, and they shall have all that they shall desire, 'before their l.ord'. That is, their highest Bliss will be the sight of their Lord. No higher Bounty can they wish for,

4559. Heaven may be pictured to our minds in various forms. This is one of the highest, and God announces it freely to the rightenus.

450. No sort of tangible reward does the man of God ask for, proclaiming the Glad Tidings of God. But at least he has the right to ask that his kith and kin should not persecute him and put all sorts of obstacles in his way, as did the Quraish against the holy Prophet. The love of kindred may be extended to mean the love of our common humanity, for all mankind are brothers descended from Adam. Everyone can understand the ordinary love of kindred. Can we not extend the idea to a mystical meaning of Love for all mankind, thus proving kinship with the divine Love, which in the story of Joseph is figured by the cartihy love between the sexes?

4561. Cf. xxxv. 29-30, and notes 3915 (for increase) and 3917 (for God's appreciation of service).

4562. If any one has a doubt about a prophet's mission, let him look at the prophet's life, at his work, at his character. God loves Truth, not Falsehood, God's aid goes with Truth, not with Falsehood. The beauty and power of God's Word cannot be found in Falsehood. The false man's heart would be sealed, not expanded to new heights, as is that of the Message-bearer of God.

(٤٢) سورة الشورى 1313

Thy heart. And God Blots out Vanity, and proves The Truth by His Words. For He knows well The secrets of all hearts,

- 25. He is the One that accepts sell Repentance from His Servants And forgives sins:
  And He knows all That ye do.
- 26. And He listens to ""
  Those who believe and
  Do deeds of right counses,
  And gives them increase
  Of His Bounty; but
  For the Unbelievers there is
  A terrible Penalty."
- 27. If God were to enlarge "500 The provision for His Servants, They would indeed transgress Beyond all bounds Through the earth; But He sends (it) down In due measure
  As He pleases. "500 For He is with His Servants Well-acquainted, Watchful.
- 28. He is the One that sends down Rain (even) after (men) have

عَنَّهَ لَلِنَّ وَمَعْ اللَّهُ الْبُ عَلِلَ وَيُعِوَّا لَٰتَى بِ كَلِيْنِيَّةً لِفَهُ وَعَلِيمٌ اللَّا الصَّدُورِ ٥ وَمُوَالِنَ عَيْفَ بَلَ القَّوْبَةَ عَنْ عِبَادِهِ -وَيَعْ فَوْاعَنَ النَّيَّةَ الدِوقِيمُ مَا لَفَنَّ عَلَوُنَ ٥ وَيَعْ فَوْاعَنَ النِّينَ المَسْوَاوَعَ مِلْوَا الضَّلِحَةِ وَيَزِيهُ مُرِينً المَّنْ وَعَلَيْهُ مُرِينًا فَعَلَامُوا الضَّلِحَةِ وَيَزِيهُ مُرِينًا فَعَلَمُ الْمُؤْمِدِ

٥ وَلَوْبَسَطَاللَهُ الرِّزْقَ لِيبَادِهِ مَلْتَعَوَّا فِي الْزُّشِ وَلَاكِ مِنْ يُنِّزِلُ بِقَدَرِمَا لَيَشَاءً إِنْ كُوبِيمَادِهِ مَجْيِرٌ بِصِيرٍ ثُنَ

® وَهُوَ الْذَى لِيَازَلُ الْفَيْفَ مِنْ بَعِنْدِ

4563. Whatever the sin, God's Mercy is open to sincere Repentance, at all times, until the degree of condemnation issues.

4564. To the prayers of the righteous He listens, and He gives them of His Bounty beyond their deserts. Every time they do a little good, they are noter used in their goodness. Every right impulse or aspiration is strengthened and lead to progressive spiritual advancement.

4565. It may be objected that all prayers, even of good people, are not answered. The reply is:

(I) that even everyone who is good does not necessarily know what is best for him, for the values in
this life are curiously distorted; and (2) on account of their want of knowledge, if everyone got
all he asked for, there would be chose and confusion, and "transgression beyond bounds through
the earth", for the different interests are so intermigled and balanced that some measure must be
observed in granting people's wishes. This measure is best supplied by the watchful care of God
and His perfect knowledge of all our real needs.

S. XLII. 28-30.1

[C. 212

1314

(٢٤) سورة الشيري

Given up all hope, sor?
And scatters His Mercy
(Far and wide). And He
Is the Protector, Worthy
Of all Praise.

29. And among His Signs
Is the creation of
The heavens and the earth,
And the living creatures was
That He has scattered
Through them: does and He
Has power to gather them
Together when He wills.

ٱلْجِيدَةُ \* وَمِنْ الْمَدِيدِ مَعَلَقُ السَّوْنِ وَالْأَرْضِ وَمَا بَشَافِهِ مِعَمَامِن دَابَتَةً وَمُوكَلَ جَيْمِهِ

C. 212.—What we call the ills of life is due
(xiii, 30-53.)
To our own ill-deeds, and many of them
Are forgiven by God. His Plan can never
Be frustrated. This Life is but a stage
Of convenience: live true and resist
All wrong, but learn the best way to do so.
On God rely; else no protector
Will you find. God's Revelation
Comes as a Guide and Mercy: it shows
The Straight Way, the Way of God All-Wise.

SECTION 4.

30. Hatever misfortune Happens to you, is because

@وَكَأَأَكُنْ حَكُمين مُصِيبَوْفِهَا

4567. That men should get such a blessing as rain when they expect it according to ordinary calculations of probabilities does not impress them, as it is a daily occurrence. But God's merey is more than this. It comes to our aid even when all hope is lost, and gives us new chances and new openings where we least expect them. His quality of cherishing and protecting His creatures is always active, and what higher praise can we give?

4568. Dibbatum: beasts, living, crawling creatures of all kinds: see n 166 to it 164. Similarly in a control of the property of the control of the property of all kinds, life generally, whose material basis is the mysterious thing which science calls protoplasm. The more our biological knowledge increases, the more do we marvel at the unity of Life on the one hand, and its diversity on the other.

459). Life is not confined to our one little Planet. It is a very old speculation to imagine some life like human life on the planet Mars. Though no scientific demonstration is possible, it is reasonable to suppose that Life in some form or other is exattered through some of the millions of heavenly bodies scattered through space. What a wonderful Sign of God! The Almighty Who created such countless beings has surely the power to bring them together.

Of the things your hands and Have wrought, and for many (Of them) He grants forgiveness.

- 31. Nor can ye frustrate (aught),
  (Fleeing) through the earth; sent
  Nor have ye, besides God,
  Any one to protect
  Or to help.
- 32. And among His Signs
  Are the ships, smooth-running the Through the ocean, (tall)
  As mountains.
- 33. If it be His Will,
  He can still the Wind:
  Then, would they become
  Motionless on the back
  Of the (ocean). Verily
  In this are Signs
  For everyone who patiently 4572
  Perseveres and is grateful.
- 34. Or He can cause them
  To perish because of
  The (evil) which (the men)
  Have earned; but much
  Doth He forgive.

كَسَبَنْ أَيْدِيكُمْ وَيَعْ فُواْ عَن كَيْنِي (٥) وَمَا أَسُمُ يُحْمِينَ فِي الأَرْمِنُ وَمَا لَكُمْ مَن وُ لِيَا لَقَوِينَ وَلِيُولَا نَصْمِي (٥) وَمَنْ تَايِّيُّهِ الْجَوَارِفِي الْحَرْكَ الْأَعْلَيْمِ (١) وَمَن تَايِّيْهِ الْجَوَارِفِي الْحَرْكَ الْمُعَلِّلِينَ (مَوَاكِ وَمَا فَلْمُ الْمُؤْمِنُ وَالْفَالِينِ مَنْ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّالْمُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ اللل

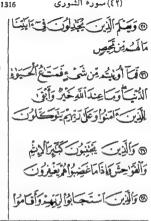
4570. All evil, all sorrow, all pain and affliction, are things not normal, things twisted from the pure and holy nature as created by God's hands. As far as man is concerned, his misfortunes are but the consequences of the things he has done. He must be a personal responsibility for them and not throw the blame on others.

4571. Every evil deed or word or thought must have us evil consequences: but it God forgives anything.—and He forgives much.—let no one imagine that he has defeated—or can defeat—Ged's Will or Plan. The only help or protection that is possible is from God. Cf. xxix 2.

4572. The great and stately ships are appealed to again and again as being among the Signs of God, from many aspects. The aspect referred to here is how the great sailing ship runs prosperously as long as "the breath of heaven fills the sail", and what a miserable helpless creature she becomes when she once becomes becalmed. Students of English literature will remember the striking preture which Coleridge draws in his "Rime of the Ancient Mariner." The becamed ship is as it were in the grip of Death because of the crime which the sailor had committed, and his mind feels psychologically the full force of the Sign. By analogy we can apply this to other craft: the steamer is not free from other dangers of the sea, nor air-craft from numerous dangers of the air.

4573. If we study such Signs in the right spirit, we learn the highest lessons for our spiritual life: on the one hand, patient perseverance with reliance on God, and on the other, a feeling or attitude of grateful thanks to God, that he enables us to achieve so much in spite of our shortcomings, and forgives in us so much that deserves punishment and disaster.

- 35. But let those know, who 4574 Dispute about Our Signs. That there is for them No way of escape.
- TMZ hatever ve are given (here) Is (but) a convenience 4575 Of this Life : but that Which is with God Is better and more lasting: (It is) for those who believe 1574 And put their trust In their Lord:
- 37. Those who avoid the greater sort Crimes and shameful deeds. And, when they are angry Even then forgive:
- 38. Those who hearken 4078 To their Lord, and establish



4574. If we treat God's Signs in the wrong spirit, i.e., contumaciously reject them or constantly dispute about their instead of trying to understand them, we are told that such tactics will avail us nothing : we cannot escape the consequences of our sins. The only way to escape is by repentance on our part and the grant of mercy by God.

4575. Any good (or ill) which is our lot as only a temporary phase to scree the convenience of this life. But there is a higher good, which comes from God's own Presence. Such good is both superior in quality, and more permanent. In the same way, any ills that we may suffer in this life, have reference only to the conditions of this our life of probation. The ills that we "earn " in our spiritual Life-such as deprivation of God's Grace-are far more momentous and permanent.

4576. The higher and more permanent gifts which come from God's Presence are for those who truly worship and serve God. These are described by nine of their characteristics : org. (1) they have Faith; and it follows that (2) they trust in God, instead of running after false standards or values; (3) they eachew the more serious offences against God's Law, and of course keep clear of any offences against sex ("shameful deeds"); (4) while knowing that they are not themselves perfect, they are ready to forgive others, even though they are sorely tried with anger and provocation; for

4577. Here we are speaking of the ordinary man or woman who tries to follow God's Law: he or she is not perfect, but at least eschews the major breaches of conduct. For those higher in spiritual degree there is of course a stricter standard. But all are entitled to the blessing of Islam, whatever their degree.

4578. Continuing the enumeration of the characteristics described in n. 4576 above, we have the following further qualities in those who wish to serve God. (5) They are ready at all times to hearken to God's Signs, or to listen to the admonitions of men of God, and to follow the true Path. as they understand it; (6) they keep personal contact with God, by habits of Prayer and Praise; (7) their conduct in life is open and determined by mutual Consultation between those who are entitled to a voice, e.g., in private domestic affairs, as between husband and wife, or other responsible members of the household; in affairs of business, as between partners or parties interested; and in State affairs, as between rulers and ruled, or as between different departments of administration, to preserve the unity of administration: (8) they do not forget Charity, or the help due to their weaker brethren, out of the wealth or gifts or talents or opportunities, which God has provided for themselves; and (9) when other people use them despitefully, they are not cowed down or terrorised into submission and acceptance of evil, but stand up for their rights within the limits mentioned in verse 40.

Regular prayer; who (conduct)
Their affairs by mutual
Consultation; 15070

Who spend out of what We bestow on them For Sustenance:

40. Mahe recompense for an injury
Is an injury equal thereto 4581
(In degree): but if a person
Forgives and makes reconciliation.

لَّهْ لَكُنَا وَأَذُمُ وَشُورَكُ بَيْنَهُ وَهُمَا رَوَّ فُنَهُ مُرْتِنِفِوْكَ ﴿ وَالْذِينَ إِنَّا أَسَابُهُمُ ٱلْبُغُى هُمَ يُنْفِعُهُونُكَ

4579. "Consultation." This is the key-word of the Sūra, and suggests the ideal way in which a good man should conduct his aŭaris, so that, on the one hand, he may not become too egotistical, and, on the other, he may not lightly abandon the responsibilities which devolve on him as a Personality whose development counts in the sight of God. See the points in head (7) under 4578 above. This principle was applied to its fullest extent by the hoty Prophet in his private and public life, and was fully acted upon by the early milers of Islam. Modern representative government is an attempt—by no means perfect—to apply this principle in State affairs. See mry Retispose Polity of Islam.

4,580. This follows from the high value attached to an individual soul's Personality in Islam. Use attainet. There are four possible situations that may arise: an individual may have to stand up against an oppressor [1] for his own trampled rights, or (2) for the rights of others within his ken; or (3) a community may have similarly to stand up for its own rights collectively; or (4) for her rights of others. Nos. 2, 3, and 4 are considered highly meritorious for all, though few have the courage or the spirit to rise to so high a standard. No. I is specially liable to abuse on account of man's selfahness; Nos. 2, 3, and 4 are also abused by map pretending to motives of public good when they are serving their own personal interests or idiosyncracies; hence the qualifications mentioned in the next four verses and the notes thereto.

438. See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury sufferd. The most you can do is to demand equal redress, i.e., a hair equivalent to the harm done to you. Even this may serve to cut by our unregenerate soul, or a community bent on revenge. But the ideal mode is not to stake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See xii, 34, and xxiii, 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into frendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of God.

But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one check, to turn the other also. This would not suppress, but encourage wrong-doing. It is practised by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power, of self-defence. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus.

(٤٢) سورة الشوري

His reward is due 4001 From God: for (God) Loveth not those who Do wrong. 4300

- 41. But indeed if any do help And defend themselves After a wrong (done) To them, against such see There is no cause Of blame.
- 42. The blame is only <sup>688</sup>
  Against those who oppress
  Men with wrong-doing
  And insolently transgress
  Beyond bounds through the land,
  Defying right and justice:
  For such there will be
  A Penalty grievous.
- 43. But indeed if any
  Show patience and forgive, 4008
  That would truly be
  An exercise of courageous will
  And resolution in the conduct
  Of affairs.

ڡؙٵٛڂٛٷ؏ڵٲڡٞۧٳ۫ڵػۅؙؖڵڲؙػ ؙڶڟٚػڸؠ؞ؖ ۞ڡؘػؙڹٲٮڟڞٙڒۼۮڟڵۣؠڕٷڰڶؾ۪ڬ مٵۼڮۿۄؾڹ؊ڽڸ

إِنْ السَّيِرِ أَعَلَ الْذِينَ يَقْلِمُ إِنَّ السَّيْرِ الْمَثْنِ مِثْلِمُ أَنْ
 التَّالَ وَتَبْعُونَ فِي الأَثْنِ مِثْنَا أَلْمَثْ
 الْوَلْتِهَالَ الْمُشْرَعَ اللَّهِ اللَّهِ مُثَلِّقًا اللَّهِ مُثَالِقًا اللَّهِ مُثَلِّقًا اللَّهِ مُنْ اللَّهِ مُثَلِّقًا اللَّهِ مُنْ اللَّهُ اللَّهِ مُثَلِقًا اللَّهِ مُثَلِقًا اللَّهِ مُثَلِّقُ اللَّهِ مُثَلِقًا اللَّهِ مُنْ اللْمُنْ اللَّهِ مُنْ اللَّهِ مُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ الْمُنْ ال

۞ وَلَمَنْ مَسَارَ وَعَسَعْرَ لِأَثَ ذَلِكَ لِنَ عَنْهِ الْأَمْمُولِ

4582. To love God is the highest motive of our conduct, for it leads to the love of God's creatures; to win the approbation and love of God, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life.

4583. God does not love those who do wrong. If, therefore, we tolerate wrong, or encourage wrong by allowing 1 to run ramoant when we can prevent it, we fail in our duty to God.

4584. Such people are not to be blamed, though they are following the lower law. The blame is on those who arrogantly ride rough-shod over the land, oppressing people with grievous wrong. See next verse.

4385. The fact that men seek the lower rather than the higher Law is itself a result of arrogant wrong-doing, of which the type was the Pharaoh who claimed to be "your Lord Most High" and oppressed the Israelites, and kept his own people under slavery and subjection, and the false glamour of magic and deception.

4886. It is harder to be patient and forgive, and yet to get wrongs righted, as was done by the holy Prophet, than to bluster about and "punish the guilty" or "teach them lessons." It may look like futility or lack of purpose, but in reality it is the highest and noblest form of courage and resolution. And it may carry out the purpose of reform and the suppression of evil even better than stern punishment. The gentleness of innocence often "persuades where stronger measures fail." But of course circumstances alter cases, and there is some allowance also to be made for the personal equation of the men you have to deal with: it is some cases severity may be called for, but 't should be from a strict judicial motive, and not merely from nersonal anger or spite or any lower motive in disguise

#### SECTION 5.

- 44. Æor any whom God
  Leaves astray, there is
  No protector thereafter.
  And thou wilt see
  The wrong-doers, when
  In sight of the Penalty,
  Say: "Is there any way
  (To effect) a return?"
- 45. And thou wilt see them
  Brought forward to the (Penalty),
  In a humble frame of mind
  Because of (their) disgrace, 4005
  (And) looking with a stealthy
  Glance. And the Believers
  Will say: "Those are indeed 4000
  In 1008, who have given
  To perdition their own selves
  And those belonging to them
  On the Day of Judgment.
  Behold! Truly the wrong-doers
  Are in a lasting Penalty!"
- 46. And no protectors have they deep them,
  Other than God.
  And for any whom God
  Leaves to stray, there is
  No way (to the Goal).

4587. When the actual consequences of avil are fn sight, the foolish sinner wishes that it were possible to get back to the life of probation. But he neglected or abused it and rejected Gods Grace all the time. How can he then be restored to a closed chapter of his life?

- 4588. They were very arrogant in their probatronary life. Now will they be humbled to the dust. And they will be in utter despair and misery. They will not be able to see the favours and good things of the other life (Cf. xx. 124-126). Even their misery, which will face them as a terrible Reality, they will only be able to look at atkance, so thoroughly cowed will be their spirit.
- 4589. This will be their thought, and their realised experience: 'after all, any troubles and sorrows, any persecutions and taunts which they suffered in the life of probation from the enemies of stuth, where of no sonsequence; the real loag was that revealed at the judgment at the restoration of true values; the wicked and the arrogant, have lost their own souls, and have brought to perdition all who attached themselves to them and followed their evil ways; and this Penalty is one that will endure! How much more real it is!'
- 4590. The argument begun in verse 44 above is here rounded off. "If once men finally cut thamselves off from God's guidance and care, they will bave no protection whatever. All their false objects of worship will only mislead them further and further. Flow they will wish the fact blotted out when they are in sight of Judgment, and vainly wish for time to be reversed! They will be in the Fire, while the men whom they despised and rejected will have reached the final Goal! For them there will be no such way!"

- 47. The earken ye to your Lord, Before there come a Day Which there will be No putting back, because 452 Of (the ordainment of) God 1 That Day there will be For you no place of refuge Nor will there be for you Any room for denial 4568 (Of your sins)!
- 48. If then they turn away,
  We have not sent thee
  As a guard over them. Grow
  Thy duty is but to convey
  (The Message). And truly,
  When We give man
  A taste of a Mercy Grow
  From ourselves, he doth
  Exult thereat, but
  When some ill happens
  To him, on account
  Of the deeds which
  His hands have sent forth,
  Truly then is man ungrateful!
- 49. FRO God belongs the dominion Of the heavens and the earth. He creates what He wills \*\*\*\*\* (And plans). He bestows

آستجينوا إن كمفرة في إلى ما أن كور المستجينوا إن كالمراك المواجعة المستحد المستح

 هَإِنْ أَعْصَنُوا فَكَا آرْسَلْنَاكُ عَلَيْمْ
 حَنِيقًا إِنْ عَلَيْكَ إِلَا الْبَلْنَعُ لُوكَا إِذَا
 أَذَهْنَا الْإِنسَانَ مِنَا لَحْمَدُهُ فَرِيحَ مَهَا قَان تُعْمِهُ هُوسَنِيعَةً مِمَا قَدَمَتْ أَيْدِ مِنْ فَإِنَّ
 الْإِنسَانَ حَسَمُونُ "

۞ تِقَوْمُلْكُ ٱلسَّمَٰذِينِ وَٱلْأَرْمِنْ يَغِلُقُ مَايَضَا ۚ يُبَهِّ لِكَ مِنْ الْمِنْ الْمِنْ الْمُؤْمِنُ فَيْكُ

4592. At Judgment no one can escape the consequences of his crimes or deeds. And no one can disavow them or deny them, or by any chance pretend that they do not apply to him.

4593. The warning is now given, that men may repent and do good, and pray for God's Mercy and Grace. If the warning is not heeded or is rejected, the man of God is not responsible for bringing-about the Penalty or for forcing people to come to the right Path. He is not a guard set over them to free them from the need of exercising their limited free-will.

4594. Cf. xxx. 36. It is a sad reflection that men, when they receive some gift out of God's Mercy, exult in their good fortune and attribute it to some merit in themselves, instead of to the Grace and Mercy of God, thus missing the real lesson of Life. On the other hand, when they are in trouble, due to their own errors and shortcomings, they fall into despair and blame God, instead of blaming themselves. This is rank ingratitude. So they miss the true lesson of I if it in that case also.

4395. Verses 49-50 deal, in their ordinary menning, with God's creative power, replete with knowledge and continued purpose, contrasted with man's instincts and groppings after knowledge. The mystery of sex and parenthood is referred to in a new light. With reference to children, a parent is often spoken of as the "author" of their being. The growth of population and the proportion of males and females in it have various sociological and psychological implications; yet how little of parents really know about them? The knowledge of science as regards the determination of sex in the embryo is practically nothing. Even if advancing knowledge threw light on what may be called the mechanical aspects of the question, the profounder problems touched by it are beyond the reach of man. Yet they are not governed by chance. God has a meaning and purpose in all things, and His power is complete to carry out His purpose.

<sup>4591.</sup> The Day of Judgment is inevitable. God has ordained it, and it cannot in any way be put back.

(Children) male or female According to His Will (and Plan),

- 50. Or He bestows both males 4286 And females, and He leaves Barren whom He will: For He is full Of knowledge and power.
- 51. We is not fitting our.
  For a man that God
  Should speak to him
  Except by inspiration, aw
  Or from behind a weil, and
  Or by the sending
  Of a Messenger one
  To reveal, with God's permission,
  What God wills: for He
  Is Most High, Most Wise.
- 52. And thus have We, By Our command, sent

وَيَهُ لِنَ يَشَا أَغُلَا كُورَ ﴿ أَوْرَ وَجُهُ مَدْ حُرَانًا وَانْتَأْوَهَ مَلَ اَنْ الْمَعْلَىٰ اللهِ اللهُ ال

@ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ

4596. To parents themselves it is a mystery why a male or female child is given at any birth, or how the batance of the two sexes is made up in a family or in large groups of mankind, or why in some cases the womb is barren and the would-be parents are denied the joys and responsibilities of parenthood. But each individual human soul is precious in the Plan of God, and all these variations, besides their reactions on parents and on society, have a purpose to fulfil in the large Plan of God.

4597. This leads up on to the higher sprittual meaning of verses 49-50, as leading up to verses 13-53, Man is but a speck in Gold's creation. His growth and family relationships are not by any means comparable to Gold's creative acts, whose various stages are referred to in n. 120 to ii, 117, n. 916 to vi. 94, and n. 923 to vi. 80. That being so in the mysteries of man's daily life, how much more profound is the contrast between man and Gord in the apprehension of the higher sprintual problems concerned with Revelation? How can man bett to speak to God? He is not 8t. But there are three ways in which God, in His infinite Mercy, communicates with man, as described in verses \$1.53.

4598. God is Most High, Most Wise; man is, in spite of his high destiny, often the lowest of the low (xev. 5). Yet God, out of His unfaite Mercy and Grace, has bestowed His revelation on man. How does it come about? Three ways are mentioned: (1) If alyan, Inspiration; (2) from behind a veil; and (3) by the sending of a Messenger; see the notes following.

Wah, in, Inspiration, is interpreted to be of two kinds: (1) a suggestion thrown by God into the heart or mind of man, by which man understands the substance of the Message, whether it is a rommand or prohibition, or an explanation of a great truth; and (2) verbal or literal inspiration, by which the actual words of God are conveyed in human lauguage. Orthodox opinion admits the existence of both kinds, though the latter ("cented", maid is held to be of a superior degree, only vauchasfed to the greater Prophets, while the former ("other than recited", gair-mails) may be given not only to the greater Prophets but to other men of spiritual insight who have not attained the degree of Prophethood. If we accept the theory of verbal inspiration, it would also cover the Messages brought by the angel Gabriel; see a, 4600 below.

- 4599. Behind a neil: not of course a material reil, or screen, or Purdah, but the mystic Veil of Light, or 70,000 Veils of Light, for which see Appendix VIII to S. xxiv.
- 4600 Messenger: Rasil , the angel Gabriel, through whom the revelations were given to the holy Prophet. These spiritual visions, conveying the message of Revelation, are the basis of the Quran-

(۲٪) سورة الشورى 1322

Inspiration to thee:
Thou knewest not (before) well
What was Revelation, and
What was Faith; but We
Have made the (Qur-an)
A Light, wherewith We
Guide such of Our servants
As We will; and verily
Thou dost guide (men) well
To the Straight Way,—

53. The Way of God, won To Whom belongs Whatever is in the heavens And whatever is on earth. Behold (how) all affairs Tend towards God!

رُوكَانْ أَنْرَانَّ مَا صَلْنَكَ لَا يَكُوكُ مَا الْكِنْكِ الْكُوكُ الْمُوكُ الْمُلْكِ الْكُلُوكُ الْمُلْكِ ال وَلِا الْمِنْكُ الْمُنْكَ الْمُنْ عَلَا اللَّهِ الْمُلْكَ الْمُلْكِ اللَّهِ عَلَا اللَّهِ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْ



4601, Before the receipt of his mission in his fortieth year, the holy Prophet, though a man of steadfast virtue and purity and unfliching in his search for Truth (see C. 22-23), was yet unacquainted with Revelation in the highest sense of the term. and with the certainty that comes from perfected Faith, or realised nearness to God. RSB, which I have here translated Inspiration has also been understood by some Commentators to refer to the angel Gabriel, the vehicle of Revelation. The Light of the Qur-£n made all things clear to man, and to the world.

4602. The Qur-an and the inspired Prophet who proclaimed it, are here identified. They were a Guide to men, showing the Straight Way. This Way is described in various ways; for example, see i.d, and n. 21; xwiii. 1-2, and notes 235-27; and x. 11-18.

4603. The most comprehensive description of the Straight Way is that it is the Way of God, the Way of the Universal Law; for God is the source, centre, and goal of all things in heaven and earth. Everything goes back to Him. According to our own understanding we make our own laws, our own standards, and our own institutions. But the ultimate test of their validity or authority is God's Will, ar revealed to us by His Revelation,

# INTRODUCTION TO SURA XLIII (Zukhruf)

This is the fourth Sara of the Hā-Mim series of seven Saras. For their chronology and general theme see the Introduction to S. xl.

This Sūra deals with the contrasts between the real glory of Truth and Revelation and the false glitter of what people like to believe and worship. It cites the examples of Abraham, Mosrs, and Jesus, as exposing the False and holding up the Truth. The key-word (Zukhruf, Gold Adornments) occurs in verse 38, but the idea occurs all through the Sūra.

Summary.—The Book of Revelation makes things clear, even though the ignorant and foolish mock at it and ignore God's Signs: it will last, while its rejecters will perish (sliif: 1-25, and C, 213).

Abraham exposed the falsehood of traditional worship: the glitter and adornments of this world will not last: what was the end of Pharson in his arrogant fight with Moses? (xilli): 26-56, and C. 214).

Jesus was a servant of God, but his sectarian followers raised false disputations about him: all is known to God, Whose Truth will shine, in spite of unfaith (xliii, 57-89, and C, 215).

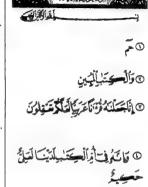
C. 213.—Revelation makes ever-lasting Truths
(xiiii. 1-25.) Clear: those who mock merely undo themselves.
Consider the Signs of God's gracious kindness
Around you, and glorify Him: attribute not
Unworthy qualities nor any companions
To the One True God. Seek Truth in worship
More than mere ancestral ways,
And shut not out Revelation's Light.

Stra XLIII.

Zukhruf, or Gold Adornments.

In the name of God, Most Gracious,
Most Merciful.

- 1. In a-Mim. 1001
- 2. By the Book that Makes things clear,—
- We have made it
   A Qur-\(\text{A}\) in Arabic, 4005
   That ye may be able
   To understand (and learn wisdom).
- And verily, it is
   In the Mother of the Book, \*\*\*
   In Our Presence, high.
   (In dignity), full of wisdom.
- 5. Shall We then wor Take away the Message From you and repel (you), For that ye are a people Transgressing beyond bounds?
- 6. But how many were 4008
  The prophets We sent
  Amongst the peoples of old?



وَحَمْأَ رُسُلْنَا مِن نَبِينٍ فِي ٱلْأَقَالِينَ

- 4604. Abbreviated Letters ; see introduction to S. xl. paragraphs 2-4.
- 4605. Ct. xiii. 7. n. 4533.

4606, Cf. iii 7, n. 347; and xiii. 39, n. 1864. The Mother of the Book, the Foundation of Revelation, the Preserved Tablet (Lash Mosfigs, IXXXV. 22), is the core or essence of revelation, the original principle of fountain-head of God's Eternal and Universal Law. From this fountain-head are derived all streams of knowledge and wisdom, that flow through Time and feed the intelligence of created minds. The Mother of the Book is in God's own Presence, and its dignity and wisdom are more than all we can think of in the spiritual world.

4607. In vouchsafing Revelation, what an inestimable Mercy has God conferred on mankind I Yet so many deluded souls are ungrateful, and ignore or oppose its teaching. If it were not for His attributes of Forgiveness and Forbearing He would be justified in withdrawing that Light, but He continues to shed it, that all who will may come and be blessed by it.

4608, in spite of, or because of, man's obstinate and rebellious nature, God sent prophet after prophet to the peoples of old, but there was among them always a party that ridiculed them and treated God's Signs as naught.

- 7. And never came there
  A prophet to them
  But they mocked him.
- 8. So We destroyed (them)—
  Stronger in power than these;—
  And (thus) has passed on the Parable of the peoples
  Of old.
- 10. (Yea, the same that) \*\*\*
  Has made for you
  The earth (like a carpet) \*\*\*
  Spread out, and has made
  For you roads (and channels)
  Therein, in order that ye
  May find guidance (on the way);
- 11. That sends down
  (From time to time)

۞ وَمَا يَأْيُهِمِهِ وَنَ نَجِي إِلَّا كَانَا لِهِ هِ يَشْهَرُونَ ۞ **فَأَهْلَكُمَّا آشَادَ** مِنْهُم بَعْكُ وَمَعَنَى مَثْلُ الْوَقَامِ ۞ وَلَهِنَ الْكَنْهُمُ مِّنْ خَلْقَ الشّوَرِ وَالْأَرْضَ لَيْمُولَنَّ خَلَفَهُمْ الْفَرَيْمِ الْمُلِيدُ

© وَالْمَدِيٰزَلَ

4609 The result of rebellion was destruction. And the pagan Meccan generation contemporary with the Prophet are reminded that the peoples of old who were destroyed were, many of them, more powerful than they, and that they, in disobeying God's Law, were inviting the same fate for themselves. The events of the past have become Parables for the present and the future.

4610, Cf. xxix. 61 and n. 3493; and xxxi. 25 and n. 3613. This class of men acknowledge God's Power' and God's Knowledge or Wisdom, but do not realise God's infinite Mercy and care for His creatures.

4611. Note the beautiful rhetorical figure of speech here. The reply of the inconsistent men who do not follow God's Law is turned against themselves. When they acknowledge God's Power and Knowledge, their speech is interrupted, and the concomitant qualities of God's Mercy and care of His creatures, with pointed reference to the inconsistent ones themselves, is set out in eloquent tegms, as completing what they themselves had said, and the right course of conduct is pointed out to them (verses 10-14).

4612. See last note.

4613, Cf. xx: '53 and n. 2576. Mikää, a carpet or bed spread out, implies not only freedom of movement but rest also. The 'roads and channe's' carry out the idea of communications and include land routes, and airways.

Rain from the sky
In due measure;—<sup>MILE</sup>
And We raise to life
Therewith a land that is
Dead; even so will ye
Be raised (from the dead):

6010

- 12 That has created pairs 4518 In all things, and has made For you ships and cattle 4517 On which ye ride,
- 13. In order that ye may
  Sit firm and square
  On their backs, and when
  So seated, ye may
  Celebrate the (kind) favour 4838
  Of your Lord, and say,
  "Glory to Him Who
  Has subjected these
  To our (use), for we
  Could never have accomplished
  This (by ourselves),
- 14. "And to our Lord, surely, "19
  Must we turn back!"

مِنْ الْسَنَاقِ مَاهَ عُقَدِهِ فَانْشَدُنَا بِهِ مَلَادَة كَيْتُ الْ صَدَالِكَ مُحْمَلُ الْأَزْوَاجَ كُلْهَا وَجَعَلَ اَحْمُهُ هِ وَالْذِي خَلُوْ الْأَنْسَامِ مَا رَّحَنُونَ فِي الْمِنْالَةِ وَالْأَنْسَامِ مَا رَّحَنُونَ وَيَحْمُدُ الْأَنْسَامُ مِنْ الْمُنْفَرِهِ ثُمْ مَنْ الْحَمُولُ الْفِحَة وَلَوْ الْمِنْ اللَّهِ مِنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهُ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَا الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُؤْمِنَا الْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللْمُؤْمِنَا الْمُنْ اللْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللْمُنْ اللَّهُ الْمُنْ اللْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللْمُنْ اللْمُنْ الْمُنْ ا

4614. In the measure: i.e., according to needs, as measured by local as well as universal considerations. This applies to normal rainfall: floods and droughts are abnormal conditions, and may be called unusual manifestations of His power, fulfilling some special purpose that we may or may not understand.

4615. The clause 'And We raise...(from the dead)' is parenthetical. Cf. xxxv. 9, n. 3881. Note the transition from the third to the first person, to mark the Resurrection as a special act of God as distinguished from the ordinary processes of nature ordinare by God.

4616. Cf. n. 2578 to xx. \$3. Also see xxxvi. 36, n. 3981.

4617. By analogy all means of transport, including horses, camels, ships, steamers, railways, aeroplanes, airships, etc. The domestication of animals as well as the invention of mechanical means of transport require a skill and ingenuity in man, which are referred to God as His gifts or endowments to man.

4618. See last note. People of understanding attribute all good to its true and original source vis.: God.

4619. Men of understanding, every time they take a journey on earth, are reminded of that more momentous journey which they are taking on the back of Time to Eternity. Have they tamed Time to their lawful use, or do they allow Time to run away with them wildly to where they know not? Their goal is God, and their thoughts are ever with God,

(٤٣) سورة الزخرف

15. Yet they attribute \*\*\*\*
To some of His servants
A share with Him
(In His godhead)!
Truly is man a blasphemous
Ingrate avowed!

### SECTION 2.

- 16. M hat! Has He taken well
  Daughters out of what He
  Himself creates, and granted
  To you sons for choice?
- 17. When news is brought \*\*\* To one of them of (the birth Of) what he.sets up As a likeness to (God) Most Gracious, his face Darkens, and he is filled With inward grief!
- 18. Is then one brought up \*\*\*\*
  Among trinkets, and unable To give a clear account
  In a dispute (to be
  Associated with God)?
- 19. And they make into females
  Angels who themselves serve \*\*\*\*

﴿ وَجَعَلُواْ لَهُ يُنْ عِبَادِهِ عُجْزَةً ۚ إِنَّ الْإِنْسَانُ لَهِ عَلَيْهِ عُجْزَةً ۚ إِنَّ الْإِنْسَانُ لَ

۞أَمِرافَّنَذَ يَمَا يَخْلُقُ بَنَا بِوَوَأَصْفَعْكُم إِلْيَينَ

۞ مَلِوَّا اَبُيِّرِيَّا َحَدُهُ مِيمَاضَرَبُ لِلرَّحَيِّنِ مَنْكُرُ ظَلِّ وَجْهُ مُوْمُسْوَدًا وَهُوَكَ ظِيْكُ

> ۞ٲۊٙڡؘۜۯؙؽؘٮۜڣۧٷؙٳ۬ڮڶؾۊۘۅؘۿۅٙڣ ٵێۣڝٵڔۼٙؽڔؙؿڽؽ

® وَجَعَلُوا الْمُلَاحِكَةَ الَّذِينَ مُمْ عِبَدُا لَوْمَانِ

- 4620. As a contrast to the men of true understanding are the ungraveful blasphemous creatures, who offer a share in godhead to others besides God! They imagine sons and daughters to God, and forget the true lesson of the whole of Creation, which points to the Unity of God. This theme is further developed in the following Section.
- 4631. To imagine goddesses (female gods) or mothers or daughters to God was particularly blasphemous in the mouths of people who held the female sex in contempt. Such were the pagan Arabs, and such (it is to be feared) are some of the moderns. They wince when a daughter is born to them and hanker after sons. With that mentality, how can they attribute daughters to God?
- 4622, Cf, xvi. 57-59 and notes. With scathing irony it is pointed out that what they hate and are ashamed of for themselves they attribute to God!
- 4623. The softer sex is usually brought up among trinkets and ornaments, and, orn account of the retiring modesty which for the sex is a virtue, is unable to stand up boldly in a fight and give clear indications of the will to yin. Is that sort of quality to be associated with God?
- 4624. Angels for grace and purity may be compared to the most graceful and the purest forms we know. But it is wrong to attribute.sex to them. They are servants and messengers of God and so far from being rivals seeking worship, are always engaged in devotion and service. If any persons invent biasphemies about God, such blasphemies will form a hig blot in their Book of Deeds, and they will be called to account for them.

God. Did they witness Their creation? Their evidence Will be recorded, and they Will be called to account !

- 20. (" Ah!") they say, "If It had been the Will "623 Of (God) Most Gracious. We should not have Worshipped such (deities) ! " Of that they have No knowledge! They Do nothing but lie! 4686
- 21. What I have We given them A Book before this. To which they are Holding fast?
- 22. Nay I they say: "We found 4597 Our fathers following A certain religion. And we do guide ourselves By their footsteps."
- 23. Just in the same way, Whenever We sent a Warner Before thee to any people, The wealthy ones among them "" Said: "We found our fathers Following a certain religion, And we will certainly Follow in their footsteps."

انآه کمنتر آا عامآوزا عَلَىٰ عَالَيْهِ اللَّهِ اللَّهُ مُعْمَدُهُ وَالْ

4625. Worsted in argument they resort to a dishonest sarcasm. 'We worship these deities: if God does not wish us to do so, why does He not prevent us?" In throwing the responsibility on God, they ignore the limited free-will on which their whole life is based. They are really playing with truth. They are arguing against their own knowledge. They have no authority in any scripture, and indeed they are so slippery that they hold fast to no scripture at all.

4626, Cf. vi. 116,

4627. Then comes the argument about ancestral custom, which was repudiated by Abraham (see verses 26-28 below). Indeed a good reply to ancestral custom in the case of the Arabs was the example of Abraham, the True in Faith, for Abraham was the common ancestor of the Arabs and the Israelites.

4628. It is some privileged position, and not ancestral custom, which is really at the bottom of much falsehood and hypocrisy in the world. This has been seen again and again in religious history, { S. XLIII, 24-27.

C. 214.1

1329

(٣٤) سورة الزخرف

- 24. He said: "What! ""

  Even if I brought you
  Better guidance than that
  Which ye found
  Your fathers, following?"
  They said: "For us,
  We deny that ye (prophets)
  Are sent (on a mission .
  At all)."
- 25. So We exacted retribution
  From them: now see
  What was the end
  Of those who rejected (Truth)!

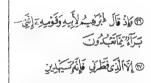
﴿ وَقُلْ أَوْلَوْ حِثْثُكُمْ فِأَهْدَىٰ مِنَا وَجَدَتُمْ عَلَيْهِ وَاللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ مِنْ اللَّهُ مِ

۞ فَأَنْفَضَنَا مِنْهُمْ فَأَنْظُرُ كِسَفً كَانَ عَفِيَهُ ٱلْمُكَذِيرِينَ

C. 214.—If the Arabs hark back to ancestry, why not (xhii; 25-36) Accept the Faith of Abraham the True?
He joined not gods with God. Spiritual
Worth is measured by other things
Than gold or silver or the adornments
Of this world. These are but things of the hour.
The lasting gifts are those of the Hereafter.
If Israel goes back to Moses, how he
Was mocked by Pharach in his pride
Of power! Yet Pharach and his deluded
People perished: so ends the pomp
And power and vanity of this world!

### SECTION 3.

- 26. Dehold! Abraham said \*\*50 To his father and his people: "I do indeed clear myself Of what ye worship:
- 27. "(I worship) only Him Who made me, and He Will certainly guide me."



4629. The Warner or apostle pointed out the merits and the troth of his teaching, and how superior it was to what they called their ancestral customs. But they denied his mission itself or the validity of any such mission. In other words they did not believe in inspiration or revelation, and went on in their evil ways, with the inevitable result that they brought themselves to destruction.

4630. The plea of ancestral ways is refuted by the example of Abraham, in two ways: (i) he gave up the ancestral cults followed by his father and his people, and followed the true Way, even at some sacrifice to himself; and (2) he was an ancestor of the Arabs, and if the Arabs stood on ancestral ways, why should they not follow their good ancestor Abraham, rather than their bad ancestors who fell into evil? See n. 4627 above. The incident in Abraham's story referred to here will be found in xxi. 51.70.

(٢٦) سورة الزخر في

28. And he left it

As a Word \*\*IT

To endure among those

Who came after him,

That they may turn back

(To God).

29. Yea, I have given seed
The good things of this lifeTo these (men) and
Their fathers, until the Truth
Has come to them,
And an Apostle
Making things clear.

30. But when the Truth came To them, they said: "This is sorcery, and we does Do reject it."

31. MI lso, they say: "Why Is not this Qur-an sent Down to some leading man In either of the two "Silled" (Chief) cities?"

32. Is it they who would portion out The Mercy of thy Lord? 4695 It is We Who portion out Between them their livelihood. وَجَمَلُهَا كُلِّ مَنْ أَلِيْ يُو عَيْدِهِ عَلَمْ أَلَمْ
 بَرْجِعُونَ

 بَرْجِعُونَ

 بَلْ مَتَعْتَ مُلَّ وَكَا إِنَّ أَنْ مُمْ حَتَّى اللّهِ عَلَى اللّهِ اللّهِ عَلَى اللّهِ اللهِ اللهِ عَلَى اللّهِ اللهِ اللهُ اللهِ اللهِ اللهِ ال

<sup>4631.</sup> A Word: i.e., the Gospel of Unity, viz.: "I worship only Him Who made me", as in verse 27.

This was his teaching, and this was his legacy to those who followed him. He hoped that they would keep it sacred, and uphold the standard of Unity. Cf. C.? & Cf. also xxvii. 108-111.

<sup>4632.</sup> Note the first person singular, as showing God's personal solicitude and care for the descendants of Abraham in both branches. The context here refers to the prosperity enjoyed by Meccarand the Meccans until they rejected the truth of Islam when it was preached in their midst by an aposite whose Message was as clear as the light of the sun.

<sup>4633.</sup> When the pagan Meccans could not understand the wonderful power and authority with which the holy Prophet preached, they called his God-given influence sorcery!

<sup>4634.</sup> The world judges by its own low standards. From a worldly point of view, the holy frophet was poor and an orphan. Why, they thought, should he be so richly endowed in spiritual knowledge and power? If such a gift had to come to a man among them, it was the right (they foolishly said) of one of the chiefs in either the sacred city of Mecca, or the fertile garden-city of Taif!

<sup>4635.</sup> That is, spiritual gifts, those connected with Revelation. What audacity or folly in them to claim to divide or distribute them among themselves? They may think they are distributing the good things of this world among themselves. In a sense that may be true, but even here, their own power and initiative are very limited. Even here it is God's Will on which all depends. In His wisdom God allows some to grow in power or riches, and command work from others, and various relative gradations are established. Men scramble for these good things of this world, but they are of no value compared to the spiritual gifts.

In the life of this world: And We raise some of them Above others in ranks, So that some may command Work from others. But the Mercy of thy Lord Is better than the (wealth) Which they amass.

- 33. And were it not that \*\*\*

  (All) men might become
  Of one (evil) way of life,
  We would provide,
  For everyone that blasphemes
  Against (God) Most Gracious,
  Silver roofs for their houses,
  And (silver) stair-ways
  On which to go up.
- 34. And (silver) doors To their houses, and thrones (Of silver) on which They could recline,
- 35. And also adornments 487
  Of gold. But all this
  Were nothing but conveniences
  Of the present life:
  The Hereafter, in the sight
  Of thy Lord, is
  For the Righteous.

SECTION 4.

If anyone withdraws himself 4638
 From remembrance

فِيَاكْمَوْ فِي النَّنْكَ وَرَفَعْنَا مُصَّمَّعُ فَقَ مَضِ دَرَجُونَ لِيَنْفِيدُ بَعْضُهُ وَبَعْضَا الْمُوْرِيُّ وَرَحْمَتُ رَبِكَ خَيْرِ مُنَا يَجَمْعُونَ هِ وَلَوْ لِاَ أَن يَحْدُو الْفَاصِّرُ الْمُنْفَالِهُ وَمِدَةً فَضَدْ فِرَمَعَالَ حَمَالِكُو الْمُؤْمِلُ الْمُؤْمِلُ الْمُنْفَالِهِ وَمَعَالَحَ مَلِيهِ الفَلْهِ وَوَنَ

> ٥ وَثُوْمُ فَأَ وَانكُلُ ذَلِكَ لَمَا مَنْكُ الْمُتِوا وَالذِّبَ أَوْلَا فَوَ أَعِندَ لَكِيْكَ الْمُتَوا وَالذِّبَ أَوْلَا فَيْ أَوْلِكُونَ أَعِندَ لَكِيْك

> > @ وَمَن يَعْشُ عَن فِكِر

<sup>4636.</sup> So little value is attached in the spiritual world to silver or gold, or worldly ranks or adornments, that they would freely be at the disposal of everyone who denied or blasphemed God, were it not that in that case there would be too great temptation placed in the way of men, for they might all scramble to sell their spiritual life for wealth! They might have silver roofs and stair-ways, silver doors and thrones, and all kinds of adornments of gold. But God does not allow too great a temptation to be placed in the path of men. He distributes these things differently, some to unjust men, and some to just men, in various degrees, so that the possession of these is no test either of an unjust or a just life. His wisdom searches out motives far more subtle and delicate than any we are even aware of.

<sup>4637.</sup> Adoraments of gold: the keyword to this Süra. All false glitter and adoraments of this world are as naught. They more often hinder than help.

<sup>4538.</sup> If men deliberately put away the remembrance of God from their minds, the natural consequence, under God's decree, is that they join on with evil. Like consorts with like. We can generalise evil in the abstract, but it takes concrete shape in our life-companions.

(٣٤) سورة الزخرف

Of (God) Most Gracious, We appoint for him An evil one, to be An intimate companion to him. الرَّخَ نِفَيِّضَ لَهُ مِنْ يَطَنَا فَهُوَ لَهُ وَلَيْنَ

37. Such (evil ones) really
Hinder them from the Path, 6839
But they think that they
Are being guide:d aright!

@وَانَهُمْ لَعَمُدُونَهُمْ عَنِالنَّسَيِيلِ وَيَعَسَبُونَ أَنْكُمْ مُعْنَدُونَ

38. At length, when (such a one) 4640
Comes to Us, he says
(To his evil companion):
"Would that between me
And thee were the distance
Of East and West | 17 4641 Ah |
Evil is the companion (indeed) |

﴿ حَقِّىٰ لِمُدَاجِّاتُهَ نَا قَالَ يَلَئِكُ بَيْنِي وَيَّدِينُكُ بُعُدَّ الْمُشْرِقَيْنِ فَيِشُسَ الْقَرِينُ

39. When ye have done wrong, feel It will avail you nothing, That day, that 3/e shall be Partners in punishment!

® وَلَنَينَفَعَكُمُ الْيُوْمِ إِذَظَلَتْمُ ٱنْكُمُ فِي ٱلْمُتَاكِبِهُ شُرِّكُونَ

40. Canst thou then make 4443
The deaf to hear, or give
Direction to the blind
Or to such as (wander)
In manifest error? 4444

آفَانَتَ اللّٰهِ عَالَمْتُمَ أَوْتُهُ دِى الْعُنْسَ وَمَن
 آوَن في صَلَا لِإِنْجِينِ

4639. The downward course in evil is rapid. But the most tragic consequence is that evil persuades its victims to be lieve that they are pursuing good. They think evil to be their good. They go deeper and deeper into the mire, and become more and more callous. "Them" and "they" represent the generic plural of anyone who "withdraws himself from...God "(see last verse).

4640. If ever the presence of God is felt, or at the time of Judgment, a glimmering of truth comes to the deceived soul, and it cries to its evil companion in its agony. "Would that I had never come across thee! Would that vie were separated poles aparts" But it cannot shake off evil. By deliberate choice it had out itself in its snare.

4641. Distance of East and West: literally, 'distance of the two Easts'. Most Commentators understand in this sense, but some construe the phrase as meaning the distance of the extreme points of the rising of the sum, between the summer solstice and the winter solstice, Cf. n. 4034 to xxxvii, 5, A good equivalent idlom in English would be 'poles apart', for they could never meet.

4642. All partners in evil will certainly share in the punishment, but that is no consolation to any individual soul. Evil desires the evil of others, but that does not diminish its own torment, or get rid of the personal responsibility of each individual soul.

4643. Cf. XXX. 52-53. The evil go headlong into sin, and sink deeper and deeper until their spiritual faculties are deadened, and no outside help can bring them back. God's grace they have rejected,

4644. There is hope for a person who wanders in quest of truth, and even for one who wanders through mistake or by weakness of will. But there is none for one who, by deliberate choice, plunges into "manifest error", i.e. error which any one can see.

- 41. Even if We take thee "645"

  Away; We shall be sure

  To exact retribution from them,
- 42. Or We shall show thee
  That (accomplished) which We
  Have promised them:
  For verily We shall
  Prevail over them.
- 43. So hold thou fast had To the Revelation sent down To thee: verily thou Art on a Straight Way.
- 44. The (Qur-an) is indeed
  The Message, \*617 for thee
  And for thy people;
  And soon shall ye
  (All) be brought to account.
- 45. And question thou our apostles 1618
  Whom We sent before thee;
  Did We appoint any deities
  Other than (God) Most Gracious,
  To be worshipped?

#### SECTION 5.

46. We did send Moses tors Aforetime, with Our Signs, قَافِهُمَا نَدُهُ اللهُ عَلَيْهِ الْمَا مِنْهُمُ مُشْقِعُونَ

 آوَزُرِيَّ لَكَ الْدَى وَعَدْ نَكُورُ فَا إِنَّا عَلَيْهِمُ مُشْقِعُونَ مُنْفَعَدُ دُونَ مَنْ فَا اللّهِ عَلَى مَنْ اللّهُ عَلَى مَنْ اللّهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللللللللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ الللللللّهُ الللللّهُ اللّهُ اللّهُ الللللّهُ ا

المستمار المناأنة

4645. Cf. viii. 30: "how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home)." They were always plotting against the holy Prophet in his Meccan period. But even if their plots had succeeded against human beings, they could not defeat God's Plan. nor escape the just bounishment of their deeds. Cf. also x. 46, and n. 1438.

4646. Let the wicked rage, say what they like, or do their worst; the man of God is encouraged to go forward steadfastly in the Light given him, for he is on a Path that leads straight to God.

4614. Zhr.un: Message, Remembrance, Cause of remembrance, Memorial, Title for remembrance to posterny. Thus two meanings emerge, not necessarily mutually exclusive. (1) The Qur-lan brings a Message of Truth and Guidance to the Apostle, and his people; (2) the revelation of the Qur-lan raises the rank of the Apostle, and the people among whom, and in whose Insequence is was promulgated, making them worthy of remembrance in the world's unitory for all time. But the honour also carried its responsibilities. All who hear is aust give an account of how far they profit by it spiritually.

4648. That is, by examining their Alessage, and asking the learned among their real followers. It will be round that no Religion really teaches the worship of other than God.

4649. For the story of Moses in detail, see vii. 103-137, but especially vii. 104, 130-136.

(٣٤) سورة الزخرف 1334

To Pharaoh and his Chiefs: He said, "I am an apostle Of the Lord of the Worlds."

- 47. But when he came to them With Our Signs, behold, They ridiculed them. 4500
- 48. We showed them Sign <sup>663</sup>
  After Sign, each greater
  Than its fellow, and We
  Seized them with Punishment,
  In order that they
  Might turn (to Us).
- 49. And they said, "O thou sees Sorcerer! Invoke thy Lord For us according to His covenant with thee; For we shall truly Accept guidance."
- But when We removed The Penalty from them, Behold, they broke their word.
- 51. And Pharaoh proclaimed
  Among his people, saying:
  "O my people! Does not
  The dominion of Egypt
  Belong to me, (witness) was
  These streams flowing
  Underneath my (palace)? What!
  See ye not then?

<sup>4650.</sup> For the mockeyy of Moses and his Signs see xvii. 101; also below, xliii. 49, 52-53.

<sup>4651.</sup> Moses showed them nine Clear Signs: see n. 1091 to vii. 133; also xvii. 101. Each one of them in its own setting and circumstances was greater than any of its "sister" Signs. The object was if possible to reclaim as many Egyptians as possible from their defiance of God.

<sup>4652.</sup> This speech is half a mockery, and half a ruse. In spite of their unbelief, they had fear in their duled, and in order to stop the plagues, one after another, they promised to obey God, and when the particular plague was removed, they again became obdurate. See vii. 133-135.

<sup>4653.</sup> The costurbers in Arabic is the Watu hallya: the abundant streams from the Nile flowing beneath his palace being evidence of his power, prosperity, and sovereignty. The Nile made (and makes) Egypt, and the myth of the gold Ositis was a compound of the myths of the Nile atta wha sun. The Pharach, therefore, as commanding the Nile, commanded the gods who personified Egypt. He boasted of water, and he perished in water,—as fltring punishment!

52. "Am I not better
Than this (Moses), who
Is a contemptible wretch
And can scarcely
Express himself clearly?

- 53. "Then why are not 4858
  Gold bracelets bestowed
  On him, or (why)
  Come (not) with him
  Angels accompanying him
  In procession?"
- 54. Thus did he make
  Fools of his people,
  And they obeyed him:
  Truly were they a people
  Rebellious (against God).
- 55. When at length they 4606
  Provoked Us, We exacted
  Retribution from them, and
  We drowned them all, 4607
- 56. And We made them (A people) of the Past same And an Example To later ages.

أَمْ أَنَا عَيْرِ عِنْ مَنا الْأَيْ عَجْوَمِ يَنْ
 وَلايتَ الْمِينَ
 وَلايتَ الْمِينَ
 وَلايتَ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمَنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللّلِيفِيلَ اللَّهُ اللَّلْمُ اللَّالِمُ اللَّهُ اللَّلَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

4654. Being a despised Israelite in any case, and having further an impediment in his speech. See xx. 27, and notes 2552-53.

4655. Gold bracelets and gold chains were possibly among the insignia of royalty. In any case they betokened wealth, and the materialits judge a man's worth by his wealth and his following and equipage. So Pharaoli wanted to see Moses, if he had any position in 'the sprittual kingdom, invested with gold bracelets, and followed by a great train of angels as his Kinght-companions! The same kind of proofs were demanded by the materialist Quraish of our holy Prophet. These were puerilities, but such puerilities go down with the crowd. Barring a few Egyptians who believed in God and in the Message of Moses, the rest of Pharaoh's entourage followed Pharaoh in his pursuit of revenge, and were drowned in the Red Sea.

4556. God is long-suffering, and gives many and many opportunities to the most hatdened sinners for repentance. But at length comes a time when His justice is provoked, and the inevitable punishment follows.

4657, Cf. vii, 136,

4658. Pharaoh and his hosts were blotted out, and became as a tale of the past. Their story is an instructive warning and example to future generations. The later course of Egyptian religion after the Exodus is referred to in Appendix V, pp. 408-413. C. 215.—If Christians go back to Jesus, he

(xhiii.57-89.) Was but a man and a servant of God:

He came to still the jarring sects,

Not to create a new one: he preached

The One True God, his Lord. So give up

Disputing, and join in devotion to God.

That is the Way to the Garden of Bliss,

But the opposite leads to the Fire. Beware!

The Truth has come, and God knows how you Receive it. He is the Lord of power and mercy.

The Truth must prevail: rebist it not.

### SECTION 6.

- 57. Then (Jesus) the son 400 Of Mary is held up As an example, behold, Thy people raise a clamour Thereat (in ridicule)!
- 58. And they say, "Are
  Our gods best, or he?"
  This they set forth
  To thee, only by way
  Of disputation: yea, they
  Are a contentious people.
- 59. He was no more than
  A servant: We granted
  Our favour to him,
  And We made him
  An example to the Children 6680
  Of Israel,

4659, Jesus was a man, and a prophet to the Children of Israel, "though his own received him not." Some of the churches that were founded after him worshipped him as "God" and as "the son of God", as do the Trinitarian churches to the present day. The orthodox churches did so in the time of the holy Prophet. When the doctrine of Unity was renewed, and the false worship of others besides God was strictly prohibited, all false gods were condemned, e.g., at xxi. 98. The pagan Arabs looked upon Jesus as being in the same category as their false gods, and could not see why a foreign cult, or a foreign god, as they viewed him, should be considered better than their own gods or idols. There was no substance in this, but mere mockery, and verbal quibbling. Jesus was one of the greater prophets: he was not a god, nor was he responsible for the quibbling subtletes of the Athanasian Creed.

4660. A reference to the limited mission of the prophet jesus, whose Gospel to the Jews only survives in uncertain fragmentary forms.

- 60. And if it were Our Will, 661 We could make angels From amongst you, succeeding Each other on the earth.
- 61. And (Jesus) shall be 4668
  A Sign (for the coming
  Of) the Hour (of Judgment):
  Therefore have no doubt
  About the (Hour), but
  Follow ye Me: this
  Is a Straight Way.
- 62. Let not the Evil One Hinder you: for he is To you an enemy avowed.
- 63. XXY hen Jesus came
  With Clear Signs, he said:
  "Now have I come
  To you with Wisdom,"
  And in order to make
  Clear to you some
  Of the (points) on which
  Ye dispute: therefore fear God
  And obey me.
- 64. "For God, He is my Lord "64 And your Lord: so worship Ye Him: this is A Straight Way."

ٱلأَرْضَ بَخَـٰلُفُو

4661. If it were said that the birth of Jesus without a father sets him above other prophets, the creation of angels without either father or mother would set them still higher, especially as angels do not eat and drink and are not subject to physical laws. But angels are not higher.

4662. This is understood to refer to the second coming of Jesus in the Last Days just before the Resurrection, when he will destroy the false doctines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Our-ân.

4663. True wisdom consists in understanding the unity of the Divine purpose and the Unity of the Divine Personality. The man Jesus came to reconcile the jarring sects in Israel, and his true teaching was just the same as that which was expounded in a wider form by Islam. He did not claim to be God: why should not the Christians follow the doctrine of Unity rather than what has become their ancestral and traditional custom?

4664. In verses 26-28 an appeal is made to the pagan Arabs, that Islam is their own religion, the religion of Abraham their ancestor; in verses 46-54, an appeal is made to the jews'that Islam is the same religion as was taught by Moses; and that they should not allow their leaders to make fools of them; in verses 57-65 an appeal is made to the Christians that Islam is the same religion as was taught by Jesus, and that they should give up their sectarian attitude and follow the universal settington, which shows the Straight Way.

(٤٣) سبورة الذخرف

65. But sects from among
Themselves fell into disagreement:
Then woe to the wrong-doers,
From the Penalty
Of a Grievous Day!

66. Do they only wait \*\*\*\* For the Hour—that it Should come on them All of a sudden, While they perceive not?

67. Friends on that Day were Will be foes, one To another,—except The Righteous.

## SECTION 7.

68. Cry devotees! ""
No fear shall be
On you that Day,
Nor shall ye grieve,—

69. (Being) those who have believed In Our Signs and bowed (Their wills to Ours) in Islam.

70. Enter ye the Garden, 4028
Ye and your wives,
In (beauty and) rejoicing.

الحقواجعات واروجم عبرون

4665. Cf., xii. 107. What is there to wait for? The Hour of Judgment may come at any moment. It will come all of a sudden before they realise that it is on them. They should make up their minds to give up nisleading disputations and come to the Straight Path.

4666. The hatred and spite, which are associated with evil, will be felt with peculiar intensity in that period of agony. That itself would be a punishment, from which the righteous will be free. The righteous will have passed all periis of falling into wrong frames of mind.

4667. The devotion and service to God result in the soul being made free from all feer and sorrow, as regards the past, present, and future, if we may take an analogy from Time for a timeless state. Such devotion and service are shown by (1) believing in God's Signs, which means understanding and accepting His Will, and (2) by merging our will completely in His universal Will, which means being in tune with the Infanite, and acting in all things to further His Kingdom.

4668. The Garden is the type of all that is beautiful to eye, mind, and soul, all that is restful and in tune, a complete state of bliss, such as we can scarcely conceive of in this troubled world. Several metaphors indicate how we can try to picture that bliss to ourselves in "this muddy vesture of decay."

(٣٤) سورة الزخرف

71. To them will be passed eme Round, dishes and gobles of gold: there will be There all that the souls Could desire, all that The eyes could delight in: And ye shall abide Therein (for ave).

72. Such will be the Garden
Of which ye are made 4570
Heirs for your (good) deeds
(In life).

73. Ye shall have therein
Abundance of fruit, \*\*\*\* from which
Ye shall have satisfaction.\*\*\*\*

74. Mhe Sinners will be In the Punishment of Hell, To dwell therein (for aye):

Nowise will the (punishment)
 Be lightened for them,
 And in despatr will they
 Be there overwhelmed.

76. Nowise shall We 1873
Be unjust to them:

٥ بَطَافَ عَلَيْهِ مِعِيَّافِ نِن ذَهَبِ وَكَدُّالُا أَعْنِنُ وَلَيْهِ اللَّهِ اللَّهِ الْأَفْشُ وَلَلْأَالْ أَعْنِنُ وَلَيْهَا النَّلِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ (6) وَلِمَاكَ الْمُنْتَاةُ اللِّيْسَانُونَ المُنْ الْمُنْكَادُنَا (6) اللَّهِ اللَّهُ اللَّ

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@ وَمَاطَلَكَ كَنْكُمُ

4669. We shall have all our near and dear ones ("wives") with us: perfected Love will not be content with Self, but like a note of music will find its melody in communion with the others. The richest and most beautiful vessels will minister to our purified desires, and give complete and eternal satisfaction to our souls in every way.

4670. We shall be there, not as strangers, or temporary guests, but as heirs,—made heirs in eternity because of the good lives we had led on earth.

4671. "Fruit" and "eating" are metaphorical Even as types or emblems, eating and drinking were suggested by "dishea and goblets of gold" in verse 71 above. The "fruit" here insks on with the last words in the last verse (72). "ye are made hers for your (good) deeds (in life)". It is not a doctrine of "rewards", 'strictly so called. A reward is measured by ment, but here the bilss is beyond all merits or deserts. It is a doctrine of works and their fruits: every deed must have its inevitable consequences. At first sight it may be compared to the doctrine of "Karma", but it differs from it in postulating God's unbounded Mercy, and the efficacy of Repentance.

4672. Literally, "shall eat" But the word akula is used in many places in the comprehensive sense of "enjoy", "have satisfaction". For example, see n. 776 to v. 69. Cf. also vii, i9 and n. 1004.

4673. The wrong-doers suffer not because God is unjust or cruel, nor as a deterrent to others, for the probationary period will then have passed, but because their evil deeds must bear those inevitable fruit. God's Grace was ever ready to ofter opportunities for Repentance and Forgiveness. But they rejected them. They were unjust to themselves. This is complementary to the doctrine of works and their fruits, as explained in a 4671 above.

(٢٣) سورة الزخرف

But it is they who Have been unjust themselves.

- 77. They will cry: "O Malik! 4674
  Would that thy Lord
  Put an end to us!"
  He will say, "Nay, but
  Ye shall abide!" 4673
- 78. The Truth to you:
  But most of you
  Have a hatred for Truth.
- 79. What! Have they settled wern Some Plan (among themselves)? But it is We Who Settle things.
- 80. Or do they chink bass
  That We hear not
  Their secrets and their
  Private counsels? Indeed
  (We do), and Our Messengers
  Are by them, to record.
- 81. Say: "If (God) Most Gracious
  Had a son, I would ""
  Be the first to worship."
- 82. Glory to the Lord Of the heavens and the earth,

4674. Mälik: one who is lord or possessor; one who is in charge; applied to the Angel in charge of Hell.

4675. Cf. xx. 74. Annihilation is better than agony. But wrong-doers cannot destroy the "fruits" of their actions, by asking for annihilation

4676. We come back now to the Present,—primarily to the time when Islam was being preached in Mecca, but by analogy the present time or any time. Truth is often bitter to the laste of those who live on Falsehoods and Shams and profit by them They hate the Truth, and plot against it. But will they succeed? See next verse and note.

4677. Men cannot settle the high affairs of the universe. If they plot against the Truth, the Truth will destroy them, just as, if they accept the Truth, the Truth will make them free. It is God Who disposes of affairs.

4678. However secretly men may plot, everything is known to God. His Recording Angels are by, at all times and in all places, to prepare a Record of their Deeds for their own conviction when the time comes for Judgment.

4679. The man of God does not object to true worship in any form. But it must be true: it must not superstitiously attribute derogatory things to God, or foster false ideas.

(٢٣) سورة الزخراف

رَبِ ٱلْهِ مِنْ مِهَمَّا يَصِفُوكَ

The Lord of the Throne (Of Authority)! (He is Free) from the things They attribute (to Him)!

83. So leave them to babble
And play (with vanities)
Until they meet that Day deal
Of theirs, which they
Have been promised.

- 84. It is He Who is God In heaven and God on earth; And He is Full Of Wisdom and Knowledge.
- 85. And blessed is He \*\*\*\*
  To Whom belongs the dominion Of the heavens and the earth, And all between them:
  With Him is the knowledge Of the Hour (of Judgment):
  And to Him shall ye Be brought back.
- 86. And those whom they invoke Besides God have no power Of intercession;—only he end Who bears witness to the Truth, And they know (him).

۞ فَذَرْهُمْ يَحُوْمُنُوا وَيَلْعَبُوا حَتَّىٰ لِيُلَقُواْ فَعْمُوٰلِلَذِي تُوْعَدُونَ

٥ وَهُوَالَذِي فِي النَّمَاءِ إِلَٰهٌ وَفِي الْأَوْضِ اللَّهُ \* وَهُوَالْحِيمُ الْعِلِيمُ

@ وَتَبَارَكَ الْلِيْصَالَهُمُلُكُ السَّمُونِ وَالْأَرْضِ وَمَا يَّنَهُمُ الْوَعِيْدُ وُ عِلْمُ الْمَسَاعَةِ وَالْيُهِ رُحُمُونَ

۞ۅٙڵٳؠۜٙؽٳڬٵڵٙڍؠؘؗؼؠؽٷڒؘؠڹ ۮۅؽۣ ٵٮؿٞڡؘڡٚڡؘڐٳ؆ٚمؘڽۺٟڐڸڵۊۣ۫ۅڰۿؙڒؿۻۘڬۅؘٛ

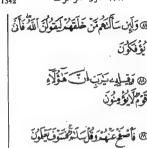
4680. Cf. vii. 54 and a 1032. All Power, Authority, Knowledge, and Truth are with God. He neither begets nor is begotten. Glory to Him!

4681. That Day of theirs: they had their Day on earth; they will have a different sort of Day in the Hereafter, according to the promise of God about the Resurrection and Judgment, or perhaps about Retribution in this very life! So leave them to play about with their fancies and vanities. Truth must eventually prevail!

4682. We glorify God. and we call His name blessed, because He has not only supreme power and authority, but because we shall return to Him and see "the Light of His Countenance" (xxx, 38).

4883. The classical Commentators construe this clause differently. According to their construction, the clause would be translated, "except those who bear witness to the Truth. and with full knowledge." "Truth" they would construe to be the Gospel of Unity. According to them. while idols and false gods have no power of intercession, persons like Jesus, who is falsely worshupped by his misguided followers, but who himself preached the Gospel of Unity with full understanding, will have the power of intercession. This implies that we construe the singular men slockfda to refer to the same person or persons as the plural knn yo'lambin. This difficulty is removed if we construe as I have translated it. In that case, "he who bears wincess to the Truth" is the holy Prophet, who came to renew the Gospel of Unity, and "they know thirm" would refer to the Quraith, amongst whom he was brought up and among whom he earned the reputation of being a man of probity (Ams).

- 87. If thou ask them, Who seed Created them, they will Certainly say, God: how Then are they deluded Away (from the Truth)?
- 88. (God has knowledge) 6886 Of the (Prophet's) cry, "O my Lord! Truly These are a people Who will not believe!" 6886
- 89. But turn away from them, And say "Peace!" 4687 But soon shall they know!





<sup>4684.</sup> Cf. xxxi. 25. and n. 3613; and xxxix, 38, and n. 4299.

<sup>4685,</sup> Commentators are divided in opinion as to the construction. The best opinion is that which I have adopted, referring back galifis as a genitive governed by 4m in verse 83. An alternative construction is to construct the wäw here-as the wäw qasamiya: in that case we should have to suppose some other clause as understood, in order to complete the sense.

<sup>4686.</sup> The Prophet was much troubled in mind by the Unfaith of the Quraish: xviii, 6. He is here told to leave them alone for a time, for the Truth must soon prevail.

## INTRODUCTION TO SCRA XLIV (Dukhān).

For the chronology and the general theme of the Suras of the Ha-Mim series, of which this is the fifth, see the Introduction to S. xl.

The theme of this particular Sūra is how worldly pride and power are humbled in the dust if they resist spiritual forces, and how Evil and Good find their true setting in the Hereafter.

The title-word Dubban occurs in verse 10. It means smoke or mist, and may refer to a drought or famine, as explained in the notes to that verse.

Summary.—Revelation explains clearly how worldly pride and arrogance may come to naught, even at long odds, against spiritual truths (xliv. 1-29, and C. 216);

A people may be given all blessings and may fail in its trust, as did Israel: will the Quraish learn the lesson of Good and Evil? (xliv. 30-59, and C. 217).

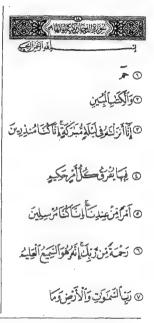
C. 216.—Blest is the night in which God's Message
(xliv. 1-29.) Comes down, as a Mercy to men, to warn them
Against Evil. How fractions of men to ignore
Or suppress such warnings? Proud Pharaoh
And his Chiefs did resist God's authority,
But their sins rebounded on themselves:
They were swallowed up by the sea; and their tilth,
Their gardens, their noble fanes and buildings,
And all the advantages of which they boasted
Passed to other hands. Not a tear
Was shed over them in heaven or earth.
Thus ends the tale of power misused.

Sūra XLIV.

Dukhan, or Smoke (or Mist).

In the name of God, Most Gracious,
Most Mercital.

- 1. Top a-Mim. 108
- 2. By the Book that "89"
  Makes things clear ;—
- In that (night) is made Distinct every affair Of wisdom,<sup>4691</sup>
- 5. By command, from Our Presence. For We (ever) Send (revelations),
- As a Mercy
   From thy Lord:
   For He hears and knows \*\*\*\*
   (All things);
- 7. The Lord of the heavens And the earth and all



4688. These Abbreviated Letters are discussed in the Introduction to S. xi. paragraphs 2-4.

4689. The Qur-an is its own evidence. In the last.Sura (xliii, 3) stress was laid on the fact that evoyone could understand it. Here the stress is on the fact that it is a Message of Mercy Irom God in that it warms mankind against evil.

4690 Usually taken to be a night in the month of Ramadhan, say the 23rd, 25th, or 27th night of that month. It is referred to as the Night of Power in xovii. 1-2. See also ii. 185. But perhaps we need not fix it therally by the calendar. The night that a Message descends from God is indeed a blessed night, like a day of rain for a parched land.

4691. Such an occasion is one on which divine Wisdom places before us through Revelation the solution of spiritual problems of the highest import to mankind.

4692. It is because God is the friend of the friendless and the help of the helpless that He hears all sincere prayers, and as His knowledge embraces all things. He grants to us whatever is best for us, not as we see it, but as He knows it in His perfect knowledge.

(}}) سورة الدخان

Between them, if ye (but) Have an assured faith. 4003

- 8. There is no god but He: It is He Who gives life And gives death,— The Lord and Cherisher To you and your earliest Ancestors.
- 9. Wet they play about ""
- 10. Then watch thou
  For the Day (1805)
  That the sky will
  Bring forth a kind
  Of smoke (or mist)
  Plainly visible,
- 11. Enveloping the people:
  This will be a Penalty
  Grievous.

بَّنَهُمُ الْمَانَ كُنْهُ مُتُونِينَ ﴿ لَا لِلَهُ لِالْا مُوجُنِي عَوْمُتُ تَكُمْ وَرَبُ ابْنَابِ عُمُنَ الْأَوْلِينَ ﴿ بَلْهُ رَفِ شَلُو يَلْمَبُونَ ﴿ فَارْتَيْنَ لَوْرَمَا أَوْالَتُمَا أَوْلِيَا لَهُمَ الْمِثْنِينِ

@يَغْشَى لَنَاسَ مَنْنَاعَذَا كِ ٱلِيَهُ

4693, Cf., si. 4. They cannot fully realize what a tremendous thing it is that God is their own Lord and Cherisher (next verse), as He is the Lord and Cherisher of the whole Universe, until they firmly believe,—until their Faith amounts to a certainty, secure and unshakable.

4694. The story is mainly about the Quraish. But there is a wider meaning behind it, applicable to men generally, and at all times. As a body the Quraish, especially in the earlier stages of the preaching of Islam, before they started persecution, received the Message with more amusement than hatred. They played about with it, and expressed doubts about it, whereas the Preacher was most earnest about it, with all his heart and soul in it, as he loved his people and wished to save them from their wickedness and folly.

4695. What Day is this? It obviously refers to a great calamity, and from the wording it is to be a great calamity in the future, seen with the prophetic eye. The word yagshā in verse II may be compared to gafshīgis in Krazvini. I, which obviously refers to the final Day of Judgment. But verse I5 below ("We shall remove the Penalty for a white") shows that it is not the final Judgment referred to here, but some calamity that was to have a ferror on afterwards. Perhaps it was a famine, about which see the next note.

4696. The "smoke" or "mist" is it repreted on good authority to refer to a severe famine in Mecca, in which men were so pinched with hunger that they saw mist before their eyes when they looked at the sky. Ibn Kajibe in hi Tāribe menitors, two famines in Mecca, one in 'the 8th year of the Mission, say the fourth year before the Hijra, and another about the 8th year after the Hijra. But as either or both of these famines lasted as many as seven years, the dates are to be taken very roughly. It is even possible that the two famines were continuous, of varying severity from year to year. Bubthar mentions only the post-Hijra famine, which was apparently so severe that men began to eat bones and carrion. Abti Sufyān (about 8 A.H.) approached the holy Prophet to intercede and pray for the removal of the famine, as the Pagans attributed it to the curse of the Prophet. Stora xxiii, which is also Meccan, but of later date than "present Stora, also refers to a famine: see xxiii 73, and n. 321. As Stras were not all reveal etc. but max "ame piecemeal, it's possible that particular verses in a given Stra may be of iren. take from the Stras as whole.

- 12. (They will say:)
  "Our Lord! Remove
  The Penalty from us,
  For we do really believe!"
- 13. How shall the Message
  Be (effectual) for them, 6007
  Seeing that an Apostle
  Explaining things clearly
  Has (already) come to them,—
- 14. Yet they turn away
  From him and say: "Tutored
  (By others), a man possessed!" 4698
- We shall indeed remove the two the Penalty for a while, (But) truly ye will revert (To your ways).
- 16. One day We shall seize You with a mighty onslaught: We will indeed (then) Exact Retribution!
- 17. Two e did, before them,
  Try the people of Pharaoh:

4697. The Quraish had before them an Apostle whose purity of life was openly known to them; they themselves called him at-Amis (worthy of all trust); he preached in their own language in words of burning etoquence and transparent clearness; yet they turned away from him and called him a madman, or one whose Message was not inspired by God, but written by some hidden hand (see next note)! How will the teaching of spiritual Truth make way among such unreasonable people?

4698, Tutored : see xvi. 103, and n. 2143.

Possessed : see xv. 6, and n. 1940.

4699. God gives every chance to all His creatures, however rebellious. He gives them a little trial, perhaps personal, perhaps economic, to see if that would bring them to their bearings, and train their will in the right direction. Some are thus reclaimed, and some do not learn. Perhaps, for the latter, he gives them a chance by removing the trial; some are reclaimed, and some still remain obdurate. And so, in His wisdom. He allows His grace to work, again and again, until, at the last, Judgment must seize the last and irreclaimable remnant "with a mighty onslaught".

Such working of God's Providence is clearly visible in the story of the Quraish. It is a pity that the economic conditions of Mecca have not been studied in detail in any of the standard biographies of the Prophet. The so-called biographies by non-Muslims, e.g., Muir's Life, do not even mention any Meccan famine or its reactions on the Quraish mind!

4700 This reference is to the pride of Pharaoh and his Egyptians, and their fall, rather than to the story of Moses himself; just as in xliv, 30-33 the reference is to the blessings bestowed on Israel, contrasted with their pride, unbelief, and fall; and in xliv. 37, to the ancient Himyar kingdom in Yaman, which similarly fell for its sins.

There came to them An apostle most honourable, em

- 18. Saying: "Restore to me ""

  The servants of God:
  I am to you an apostle
  Worthy of all trust: ""

  Worthy of all trust: ""
- 19. "And be not arrogant As against God: For I come to you With authority manifest.
- 20. "For me, I have sought with my Lord And your Lord, against Your injuring me."
- 21. "If ye believe me not, "10s At least keep yourselves Away from me."
- 22. (But they were aggressive:) ""
  Then he cried

وَبَهَاْ هَمْ مُرْسُولُ كَرِيدُ ﴿ أَنْ آذَهَا لِمَانَ عِبَادَا لِلَّهُ لِلِهَ كَثَرِ رَسُولُلُمِينُ ﴿ وَآنَ لَا تَشْلُوا عَلَا لَشْلِيلَةً اللّهِ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ ا

@فَلَعَ

4701. Most honourable: this epithet is specially applied to Moses here, as expressing the truth, in contrast to the Phataoh's false characterisation of him as "a contemptible wretch" (xlin, 52).

4702. The argument of Moses and his "nathority manifest" will be found at vin. 104-108, 120-126, 130-137. Notice how fully he assumes the authority of his office here. He claims all "servants of God", i.e., true worshippers, as under his protection, for his mesaner was both to the Egyptians and the Israelites; he asks that they should be restored to him; and he bololy denounces the Pharaoh's arrogance" as against God".

4703. "Worthy of all trust": A MER, a title applied to prophets in S. XXV.: e.g., see XXVI. 107. As the holy Prophet had historically earned that title among his swin people, the reminiscences of the story of Moses apply to him in his relations with the arrogant Quraish.

4704. It is no use their plotting his death or his vilification; for his safety is in God. As he truly says, "God is not only my Lord, but your Lord also, your responsibility arises apart from my preaching, but I preach in order to remind you of it."

4705. "Injuring me"; literally "stoning me". "Stoning "may be here symbolical of any injury or vilification.

4706. If you do not believe me, at least go your ways: do not add to your sins by trying to suppress me and the Message of Truth which I bring: keep out of my way.

4707. They would not even leave him alone to do his duty. So he cried to God, not indeed to destroy them, for a Prophet does not judge, but only God judges; he justified himself in prayer, that he had done his best, but they were obdurate in su, and they were trying to oppress and injure the believers. Then came the order to march. They were to march under the cover of night, because the enemy was sure to pursue. They were to march with all believers, presumably believing Egyptians fauth as were not martyred) as well as Israelites, for some Egyptians had believed; vii. [21].

(} ٤) سورة الدخان

رَبُّهُ وَأَنْ هَنَوُكُو وَقُومٌ مُجُومُونَ

® فَأَسْرِ بِعِبَادِى لِنْكَاإِنُّكُمُ مُنْتَبِّعُونَ

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@ وَيَعْمَدُوكَا نُوْا فِيهَا قَلْكِهِدِينَ

® كَذَالِكَ وَأَوْرَثْنَاكُمَا قَوْمًا الْحَرِينَ

٠ فَمَا بَكُنْ عَلَيْهِمُ النَّكَمَّا وَوَالْأَرْضُ

To his Lord:
"These are indeed
A people given to sin."

- 23. (The reply came:)
  "March forth with my servants
  By night: for ye are
  Sure to be pursued.
- 24. "And leave the sea
  As a furrow (divided): "
  For they are a host
  (Destined) to be drowned."
- How many were the gardens from And springs they left behind,
- 26. And corn-fields
  And noble buildings,
- 27. And wealth (and conveniences Of life), wherein they Had taken such delight!
- 28. Thus (was their end)!

  And We made other people
  Inherit (those things)!
- 29. And neither heaven no Nor earth shed a tear Over them: nor were They given a respite (again).

4708. For the passage of Moses and his following, the sea had divided: they were to pass through the gap or furrow and leave it alone, to lure on the Egyptian host, on which the sea afterwards closed in, totally destroying them.

4709. There follows a word-picture of all the fine and enjoyable things which the ruling caste had monopolised. Now these proud monopolists were drowned in the sea, and the inheritance went to other hands,

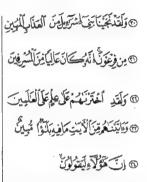
4710. They died, "unwept, unhonoured, and unsung". They were too inordinate to be given another chance. Pharaoh had claimed to be their supreme god, and they had followed him!

C. 217,-So with the Children of Israel:

(xitv. 39.39.)
Granted gifts and favours, they became Arrogant and fell. Can the Quraish Escape the doom for sin? We created The world for just ends. The Day Will come when good and evil will be Sorted out: each will meet The fruits of its own deeds. Give good heed to the Message revealed, and wait and watch.

### SECTION 2.

- 30. Whe did deliver aforetime The Children of Israel From humiliating Punishment, 4111
- Inflicted by Pharaoh, for he Was arrogant (even) among Inordinate transgressors.
- And We chose them aforetime Above the nations, knowingly,<sup>4713</sup>
- And granted them Signs <sup>4713</sup>
   In which there was A manifest trial.
- 34. As to these (Quraish), "18
  They say for sooth:



4711. The Irracities were held in bondage prior to the Exodus. Their hard taskmaster placed experience in longing on them, and by Patrach's decree their male children were to be keilled, and their females were to be kept alive for the Egyptians.

4712. From degrading servitude, Israel was delivered, and taken, us spite of many rebellions and backstidings on the way, to "a land flowing with milk and linking", where later they established the glorious kingdom of David and Solomon. This was not inviewly fortuitous. In God's prescience it was to be a link in furthering the great inviernal Plain. But their being chosen did not mean that they could do what they liked. In that sense there is no "chosen rate" before God. But God gives every race and every individual a chance, and when the race or individual fails to live up to it, be or it must fall and give place to others.

4713. Among the "Signs" given to Israel were their own Revelation under Moses, their prosperous land of Canano, their flourishing Kingdom under David and Solomon, their prophets and eachers of Truth, and the advent of Jesus to reclaim the lost ones among them. All these were trials. When they failed in the trials, they were left to wander desolate and suffer,

4714. The cases of the Egyptians and the Israelites having been cited as great nations which fell through inordinate vanity and wrong-doing, the case is now pressed home against the Quraish leaders in their arrogance to the holy Prophet himself. They deny Revelation; they deny a fature life, as the Sadducees did among the Jews before them; they persecute the man of God, and those who believe in him: and they mockingly demand that their an ancestors should be brought back to life, if it is true that there is a future life. They are reminded that better men than they lived in their own country of Arabia, men who had knowledge of God's revelation under the earliest Dispensation. See next note. They perished because of their unbelief and wrong-doing. What chance have they unless they turn and repen!

(} }) سورة الدخان

- 35. "There is nothing beyond Our first death, And we shall not Be raised again.
- 36. "Then bring (back)
  Our forefathers, if what
  Ye say is true!"
- 37. What! are they better
  Than the people of Tubba<sup>1178</sup>
  And those who were
  Before them? We destroyed
  Them because they were
  Guilty of sin.<sup>1178</sup>
- 38. The e created not
  The heavens, the earth,
  And all between them,
  Merely in (idle) sport:
- 39. We created them not Except for just ends: But most of them Do not understand.
- 40. Verily the Day of arms
  Sorting Out is the time
  Appointed for all of them,—

إِن هِي لامؤلشا الأول وَمَا الْحَنْ
 مِيْسَتُونَ
 أَوْرُ أَكِابًا إِنَّ إِن كُن مُنْ مَسندِ قِينَ
 أَهْرُ خَيْرًا أَمِنَ مُن مَنْ عَلَيْ اللّهِ مَن مِن فَيلِهِ مَنْ
 أَهْرً كُن مُن هُ إِنَّهُم كَا لُول مُخْرِعِينَ
 وَمَا خَلْفَ السَّمَوَ إِن وَالْأَرْضَ وَمَا بَيْنَهُمَا لَوْ بَعْنِينَ
 لَقِيلِينَ

لایعتلون دی از ترسم آن که از سرایع از ترسی

- 4715. Tubba' is understood to be a title or family name of Binwar kings in Yaman, of the tribe of Hamdian. The Binwar were an ancient race. At one time they seem to have extended their hegemony over all Arabia and oerhaps bevond, to the East African Coast. Their earliest religion seems to have been Sabianism, or the worship of the heavenly bodies. They seem at different times, later on, to have professed the Jewish and the Christian etglion. Among the Embassies set by the holy Prophet in A.H. 9-10 was one to the Binyar of Yaman, which led to their coming into Islam. This was of course much later than the date of this SER.
- 4716. In prehistoric times the Himyar and Yaman seem to have played a large part to Arabia and even beyond: see last note. But when they were intoxicated with power, they fell into sin, and gradually they ceased to count, not only in Arabia but even in Yaman
- 4717. Cj. xxi. 16, and n. 2676. All creation is for a wise and just purpose. But men usually do not realise or understand it, because they are steeped in their own ignorance, folly, or passions.
- 4718 Day of Sorting Out, or the Day of Decision. Cf. xxxvii 21, and n. 4947. Ignorance, projudes, passion spite, and selfahnes, seem sometimes to flourish in this probationary life. In any case they are mixed up with knowledge, justice, commonsense, love and regard for others. But the good and the evil will be sorted out and separated at the Day of Judgment. There is a time amounted for it. In God's good time all will come right.

(١٤) سورة الدخان

41. The Day when no protector fine Can avail his client In aught, and no help Can they receive

Can they receive,

42. Except such as receive fee God's Mercy: for He is Exalted in Might, Most Merciful.

SECTION 3. .

43. Verily the tree ""

44. Will be the food Of the Sinful,-

45. Like molten brass; It will boil In their insides.

46. Like the boiling Of scalding water.

47. (A voice will cry:
"Seize ye him
And drag him
Into the midst
Of the Blazing Fire!

48. "Then pour over his head The Penalty of Boiling Water ٤ يُوْمَ لَا يَغِينَ مَوْلُ عَن مُوْلُ مَيْنًا وَلاَهُرَ يُصَرُونَ ٤ إِلَا مِن يَجِمَ اللَّهُ يَانَةُ مُواَلَّمَةِ مُواَلِّحَةِ مُا الْحَيْدُ

® إِنَّ شَجَّ رَمَنَالَزَقُوْمِ

@طعّامًالأنِّيمِ

٤ كَالْهُ إِيغَالِي فِي الْطُونِ

عَالَ لَعَيدِ

@ خُذُو وُ فَأَعْيَتِ لُو وَ إِلَىٰ سَوَآءِ أَنْجِيبِهِ

﴿ ثَرْصَبُوا فَوْقَ رَأْسِهِ ، مِنْ عَذَا سِ الْحِيدِ

4719, When that Day comes, the strictest justice will prevail. No man, however prominently he may have walked on the world's stage, can help another. He himself will need help, not the sort of log-rolling help which high and low render to each other in this life, but which in the conditions of reality will be of no avail. The only things which will help will be the Mercy of God.

4720. God's Mercy will be the only thing of any efficacy: for He is both able to help ("Exalted in Might") and willing to forgive ("Nost Merciful").

4721, Now follows a word-picture of the horrors to which Evil must lead us. What human language and what figures of speech can adequately describe them?

4722. The opposite of "delicious Fruits" is the terrible tree of Zaqqum, which is further described in xxxvii. 62-68, where see n. 4073. Also see xvii. 60, n. 2250.

(٤٤) سورة الدخان

- 49. "Taste thou (this)!
  Truly wast thou
  Mighty, full of honour! ""
- 50. "Truly this is what Ye used to doubt!" 4591
- 51. As to the Righteous
  (They will be) in
  A position of Security, 1520
- 52. Among Gardens and Springs;
- 53. Dressed in fine silk \*\*706 And in rich brocade, They will face each other;
- 54. So; and We shall Join them to Companions with With beautiful, big, And lustrous eyes. (\*\*\*)
- 55. There can they call

  For every kind of fruit \*\*\*

  In peace and security:

دُفُه أَمْلَ أَنْ الْعَرْبُ الْكَرْبُ الْمَالِينِ
 إِنَّ الْمُقْتِ بِرَنَ فِي مَقَالِماً مِينٍ
 إِنَّ الْمُقْتِ بِرَنَ فِي مَقَالِماً أَمِينٍ
 إِنَّ الْمُقْتِ الْمُعْمَدُ مِنْ اللَّهِ الْمُعْمَدُ اللّهِ اللّهَ اللّهُ الل

- 4773 In this particular Sora the besetting on we are considering is the alregance born of place of power, wealth or honour, as understood in this world. The punishment of ignominy looks back to the kind of sin which is to be punished.
- 1724. When the Punishment becomes a realised fact, how foolish will those look who doubted whether there would be a Hereafter? —
- 4725. There will be no uncertainty, as on this earth; no danger of discontinuance; no possibility of their satisfaction being terminated.
  - 1726. Cr. wvin, 31, and n. 2373.
- 4727. Everything will be open and in social companionship: for all the petry feelings of jealousy or exclusiveness will have passed away.
- 4728. The Companions, like the scene, the dress, the outlook, and the fruit, will be beautiful. These symbolic words need not be taken to mean that there will be reating and drinking, or dressing or marriage, or any physical things of that kind. There will be tife, but free from all earthly grossness. The women as well as the nen of this life will attent to this indescribable bliss: ix 72, and objects of beauty, grace, and statisfaction, described symbolicalls, must apply to both.
- 4729. Har implies the following ideas: (1) purity; possibly the word Haw, και/yan, as applied to the XD briefles of Jesus is connected with this root; (2) beauty, especially of eyes, where the intense white of the eye-balls stands out against the intense black of the pupil thus giving the appearance of lustre, and intense feeling, as opposed to dullness or want of expression; and (3) truth and goodwill.
  - 4739 The metaphorical signification is explained in it, 4671 to xlui, 73

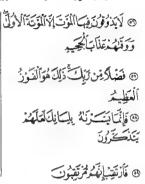
56. Nor will they there
Taste Death, except the first \*\*\*\*
Death; and He will preserve
Them from the Penalty
Of the Blazing Fire,—\*\*\*\*

57. As a Bounty from thy Lord!

That will be
The supreme achievement! (188)

58. Y erily, We have made This (Qur-an) easy, 124 In thy tongue, In order that they May give heed.

59. So wait thou and watch; For they (too) are waiting.





4731 First Death, the ordinary natural death from this life, which brought them to the Garden of Felicity; there will be no further death after that. Cf. xxxvii 59, and n 4071.

1732. As in the Buddha's doctrine, the higher object of this our life is to obtain salvation from sorrow, pain, and the other incidents which make of it a constant struggle. In Islam we are taught that this is not possible by our unaided efforts. Certainly, struing on our part is an indispensable condition; but it is the Mercy of God which comes to our help and keeps us from the Fire of final Poinstiment. This is mentioned last as the foundation on which is built our external felicity and our positive spiritual jors.

4733. This is our idea of Salvation: the negative avoidance of all the consequences of evil, and the positive attainment of all—and more than all—that our hearts could possibly desire. Por God's Bounty outstrips anything that our eyes have seen, or our ears have heart of, or our imagination can conceive

4734. Easy: not only to understand, being in the Arabic tongue, but mellifluous, whose rhythm carries off our spirits to a higher spiritual plane. In another sense, it is difficult; for to get to its deepest meaning, we shall have to strive hard, as the contents of this Sūra alone will show.

# INTRODUCTION TO SCRA XLV (Jathiya).

This is the sixth  $S\bar{u}ra$  of the  $H\bar{u}-M\bar{u}m$  series: for their general theme and chronology, see the Introduction to S, xl,

Summary.—The title, "Bowing the knee", taken from verse 28, expresses the leading idea in the Sūra. In this life, in spite of the Signs of God, and the evidences of His goodness all around, men go about in Unfaith, and mocking at Faith; but the End will bring them all to their knees.

C. 218.— The Signs of God are everywhere:

(xiv. 1-37.) His power, wisdom, and goodness are shown
Through all Creation and in Revelation.

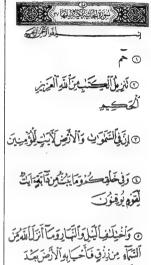
How can man be so ungrateful
As to reject true Guidance, reaping thus
The fruits of Evil? But men of Faith
Have patience and forgive their weaker
Brethren, and trust in the final justice
Of God. Form no sects, as was done
Aforetime, nor make your Justs your gods:
The Future is sure, and in the hands
Of God, to Whom all will bend the knee,
When Truth will shine in all its glory.
So praise and glory to God, the Lord
And Cherisher of all the worlds!

## Stira XI.V

Jathiya, or Bowing the Knee.

In the name of God, Most Gracious, Most Merciful.

- 1. In a.Mim. 138
- 2. The revelation \*\*\*\*
  Of the Book
  Is from God
  The Exalted in Power,
  Full of Wisdom.
- 3 Verily in the heavens that And the earth, are Signs For those who believe.
- 4. And in the creation ""
  Of yourselves and the fact
  That animals are scattered
  (Through the earth), are Signs
  For those of assured Faith.
- 5. And in the alternation irst Of Night and Day, And the fact that God Sends down Sustenance irst from The sky, and revives therewith The earth after its death,



4735 See Introduction to S x1 paragraphs 2-4

4336. This verse is the same as xl. 2, except that "vesdom" is nere substituted in the last line for "knowledge". This is appropriate as in his Sara we are dealing with the folly of those who reject God and fils Signs, while S xl. dealt with the individual sounds where so Fash and Virtue.

4737. Verses 3.5 deal with some of the points in the noble argument in it 164, but again there are differences on account of the different context. Note that here the argument is divided into three parts, one in each verse. (I) In verse 3 we are dealing with big Signs external to ourselves, some of which are far beyond our personal experiences: for them we require Faith: they are Signs "for those who believe." For the other two set the next two notes.

4738. (2) These Signs are in our own nature and in the animals we meet with every day; here we have certainty within human limits; these are "for those of assured Faith.

4739 (3) These are our daily experiences from external things, but they affect us and our lives intimately; here are questions of deductions "for those that are wise"

4740. "Sustenance" is almost equivalent here to "rain". And "rain" liself, and its revival of a drad earth, refer symbolically to Revelation and its putting new life into a dead soul. Similarly the alternation of Night and Day, and the change of the winds besides being Signs as wonderful phenomena of Nature, refer to spiritual ignorance and knowledge, rest and activity, and the constant beneficent changes that are going on in the world, making for the spread of the blessing of God's Revelation.

And in the change Of the winds,—are Signs For those that are wise.

6. Such are the Signs cal
Of God, which We rehearse to thee
In truth: then in what
Exposition will they believe
After (rejecting) God
And His Signs?

- 7. W oe to each sinful Dealer in Falsehoods: "12
- 8. He hears the Signs
  Of God rehearsed to him,
  Yet is obstinate and lofty,
  As if he had not
  Heard them: then announce
  To him a Penalty Grievous!
- And when he learns
   Something of Our Signs,
   He takes them in jest:
   For such there will be
   A humiliating Penalty."
- 10. In front of them is
  Hell: and of no profit
  To them is anything
  They may have earned,
  Nor any protectors they
  May have taken to themselves
  Besides God: for them
  Is a tremendous Penalty. ""

نيك الله تشاؤي اعليك يالمي في أي المحتافي المحتافي أي المحتاطة الله و المحتاطة 
 مِنورَآنِهِ مُتَجَمِّةٌ أَوْلاَيْمُ مِنْ عَنْهُمُر مَا حَسَبُوا نَشِيًا وَلامَا الْغَنَدُ وَامِن دُونِ اللّهِ أَوْلِيَآةٌ وَلَمُ حَمَا الْمُعَوْلِيمُ

4741. If there are any to whom the Signs from Nature, from within their own heart and conscience, and from the voice of Revelation, are not enough to convince them, what possible kind of exposition will they accept?

4742. A soul so dead, as described in the last note, is indeed wretched. It will resort to falsehoods, in worship, in conduct, and in its attitude towards God. It will be obtainate, and pretend to be 'above such things'. It will hear the most heautiful Message but not profit by ir. The loss or punishment is its own, and grievous it is!

4743. Note that in earh of the verses 8-11 the Penalty is characterised by a certain description, which accords with the crime. (1) In verse 8, the man is arrogant about the Signs of God's love and care all around him. and his Penalty is "rigiretous". 12 In verse 9, he ridicules God's Signs, and his Penalty is "humiliating": he makes himself a ridiculous fool. (3) and (4) are described in the two following notes.

4744. (3) In verse 10 the sinner has piled up the good things of this life, and thinks he has got plenty of helpers and protectors, but all these things are of no use. On the contrary, his Penalty will be "tremendous", to correspond with the great pains which he has taken to multiply the gods of his worship.

 Alehis is (true) Guidance : And for those who reject The Signs of their Lord. Is a grievous Penalty Of abomination 415

#### SECTION 2.

- 12. Tt is God Who has Subjected the sea to you. 4749 That ships may sail Through it by His command That we may seek Of His Bounty, and that Ye may be grateful.
- 13. And He has subjected To you, as from Him. All that is in the heavens "" And on earth : behold. In that are Signs indeed For those who reflect.
- 14. Tell those who believe. To forgive those who Do not look forward To the Days of God : ""

4745. (4) In verse 11, he has flouted and rejected the specific guidance that came to him from the Word of God, or from the admonition of a man of God. His Penalty is a penalty of abomination : he earns unspeakable horror and abomination from all the Righteous, and is an unclean object in the Kingdom of Heaven.

4746. Ct. xvi. 14 and notes thereun, especially a, 2037. The one encircling ocean of our globe is one of the most significant facts in our physical geography. Its salt water is an agent of global sanitation. The salubrious effects of sea-air, with its ozone, are well known to everyone who has recouped his health by its means. Thanks to ships, the sea unites rather than divides : communications are, and have always been, more active between sea-coast towns than further inland. They thus further human intercourse, and help us to seek the "Bounty of God", not only in a commercial but in an intellectual and spiritual sense. All this is through "God's command" ie by His heneficent ordering of the universe, and we should be grateful,

4747. Cf. xxxi. 20, and n. 3605. The sea was only one example of God's cherishing carein making all things in nature available for the use of man, through the genius and faculties which He has given to man. Man should never forget that it is all "as from Him", i.e. from God For is not man God's vicegerent on earth (ii. 30)?

4748. Cf. vol. 54, n. 1031. The "Days of God" I interpret to mean not periods of twenty-four nours, but the stages through which God's Purpose works in us, in bringing home to us a sense of sin and a sense of God's Mercy. We must be patient with those who have not yet acquired that sense "Days of God" may also mean the Days of the Kingdom of God, when evil will be destroyed and God's authority will reign unquestioned.

(٥)) سورة الجائية

It is for Him to recompense ""
(For good or ill) each People ""
According to what
They have earned.

y one does "المال المال 
15. If any one does "sa A righteous deed,"
It enures to the benefit
Of his own soul;
If he does evil,
It works against
(His own soul).
In the end will ye
(Ail) be brought back
To your Lord.

16. The did aforetime
Grant to the Children ""
'Of Israel the Book,
The Power of Command,
And Prophethood; We gave
Them, for Sustenance, things "188
Good and pure; and We
Favoured them above the nations.

Favoured them above the n

17. And We granted them
Clear Signs in affairs

® وَيَالَيْنَهُمُ بَيِتَ لِيهِ مِنَّ ٱلْأَمْرِ

4749. It is not for private persons to take vengeance even for the cause of right and justice. God will give due recommense for good or evil according to His own full Knowledge and righteous Plan, and in His own good time. Nor is it permissible even to a group of persons to arrogate to themselves the champion-hip of the right. There are always apt to be private motives of hatred or emitty or mixed motives of that kind. These are, and must necessarily be absent in the case of a Jihad under a rightheous Imām; for, by the very definition of the term, a righteous Imām is swayed by no feelings of a private nature and is guided by nothing but divine Light. It is private vengeance that is forbidden, not help, or striving, wherever possible, against evil.

4750 "People" here may be taken to be a group of common characteristics, e.g. the righteous in contrast with the unrighteous, the oppressed in contrast with the oppressors, and so on.

4751. Ordinarily good and evil come to their own even in this world; but in any case there is the final Judgment before God.

4752. The argument here is similar to that in xliv, 32-33, but it is more particularised here. Israel has Revelation given through the Kingdom of David and Solomon, and numerous prophetic, warnings through such me as Islank and Jeremiah.

4753. "Sustenance", here as elsewhere, is to be understood both in a physical and metaphorical sense. The Mosaic Law laid down rules of diet, excluding things unclean, and it laid down rules for a pure and honourable life. In this way Israel became the standard-bearer of God's law, thus "favoured above the nations".

(Of Religion); it was only "s"
After knowledge had been
Granted to them that they
Fell into schisms, through
Insolent envy "a mong themselves
Verily thy Lord will judge
Between them on the Day
Of Judgment as to those
Matters in which they
Set up differences.

- 18. Then we put thee
  On the (right) \Vay 15.6
  Of Religion: so follow
  Thou that (\Vay),
  And follow not the desires
  Of those who know not.
- 19. They will be of no
  Use to thee in the sight for
  Of God: it is only
  Wrong-doers (that stand as)
  Protectors, one to another:
  But God is the Protector
  Of the Righteous.
- 20. These are clear evidences \*\*:\*
  To men, and a Guidance
  And Mercy to those
  Of assured Faith.

قَا اَخْتَلَفُواْ الأَمْنَ بَعْدِ مَا عَا عَلَمُ الْعِلْمُ بَعْنَا بَنْهُ مُنْ الْتَ رَبِّكَ يَعْضِي بَنْهُ مُرُوْمِ الْفِيْمَةِ فِهَا كَانُواْ فِيهِ يَخْتَلِفُونَ هُمُّ جَعَلْتَكَ عَلَى شَهِ عَجْ مِنَ الْأَمْرِ فَا يَغْمَا وَلا نَفْتِع الْعُولَة الْفِينَ لا يَعْلَونَ

٣ إِنَّهُمْ لَنَهُمُّ وَكُنَّ عِنْ الْمَيْسَةِ عَالَهُ الْمِنْسَةِ الْمَاكِ الْمُعْمِنِّ وَاللَّهُ الْمُلْكِمِ الظَّلِلِي مِنْ مَجْمُنِكُمْ أَوْلِياً وَمِعْمِنِيِّ وَاللَّهُ وَلِيُّ الْمُنْقِينِ

٤ هَذَا بَصَ يَرِ الِيَّاسِ وَهُدَّى وَرَحَمُ الْفَقَعُ مِنْ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ

4754. Cf. x. 93. The Jews were the more to blame, that they Tell from Grace after all the divine favours which they had enjoyed. Their schiems and differences arose from mutual envy, which was rebellious insolence against God. As the next verse shows, some of them (not all) rejected the mission of the holy Prophet, also through envy that a Prophet had come among the Arabians,

4755. Cf. is 90, and that whole passage, with its notes.

4756 Shart'at is best translated the "right Way of Religion", which is wider than the mera formal rites and legal provisions, which mostly came in the Medina period, long after this Meccan verse had been revealed.

4737. That is, in thy service of God. Ignorant and contentious men are of no use or service to any Cause. The more you seek their help, the more do their ignorance and their contentiousness increase their own importance in their own eyes. Evil protects, for thinks it protects; evil: it has really no power of protection at all, for itself or for others. The righteous seek the protection of God, Who can and will protect that.

4758. The evidences of God's Signs should be clear to all men: to men of Faith, who accept God's Grace, they are a Guide and a Mercy.

21. What! do those who Seek after evil ways Think that We shall Hold them equal with """ Those who believe and Do righteous deeds,—that Equal will be their Life and their death? Ill is the judgment That they make.

### SECTION 3.

- 22. Sod created the heavens ""
  And the earth for
  Just ends, and in order
  That each soul may find
  The recompense of what
  It has earned, and none
  Of them be wrongred.
- 23. Then seest thou such "see
  A one as takes
  As his god his own
  Vain desire? God has,
  Knowing (him as such),
  Left him astray, and sealed
  His hearing and his heart
  (And understanding), and put

أَمْ حَيْبَ اللِّينَ الْمُرْتَحُ الْسَيَّا لِدَانَ الْمَنْ الْسَيَّا لِدَانَ الْمَنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّلْمُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللّه

﴿ أَوْيَتِ مَنِ الْخَصَالِ الْمُسَاءُ هَوَاهُ وَأَصَلَهُ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ مَا اللَّهُ مِنْ اللّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللّمُوالِمُ مِنْ اللَّهُ مِلَّا مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ م

479. Three meanings can be deduced. (1) The evil ones are not in God's sight like the righteous one; neither in life nor in death are the; equal; in life the righteous are guided by God and receive His Grace, and after death His Mercy, while the others reject His Grace, and after death receive condemation. (2) Neither are the two the same in this life and in the after-life; if the wicked flourish here, they will be condemend in the Hereafter; if the good are in suffering or sorrow bear, they have received spirtual life—is not like the nominal life of the wirked, which is really death; nor is the physical death of the righteous, which will bring them into eternal life. like the terrible death of the wirked, which is will bring them to eternal mesery.

4760. Cf. xliv, 38-39, and n. 4717. The government of the world is so ordered that each soul gets every chance for its full development, and it reaps the fruit of all its activities. If it breaks away from God's Grace, it suffers, but no injustice is done to anyone: on the contrary God's Bounty is always beyond man's deserts.

476). If a man follows, not the laws of God, which are also the laws of his own pure nature as made by God, but the desires of his own distorted self, as shaped by the rebellion of his will, the inevitable consequence will be the withdrawal of God's grace and guidance. All his faculties will then be debased, and there will be nothing to guide him, unless he turns in repentance again to God.

(٥)) سورة الجاثية 1361

A cover on his sight.
Who, then, will guide him
After God (has withdrawn
Guidance)? Will ye not
Then receive admonition?

- 24. And they say: "What is
  There but our life
  In this world?
  We shall die and we live, "Mal
  And nothing but Time
  Can destroy us." But
  Of that they have no
  Knowledge: they merely
  conjecture:
- 25. And when Our Clear Signs are rehearsed to them, Their argument is nothing But this: they say, "Bring that (Back) our forefathers, if What ye say is true!"
- 26. Say: "It is God Who Gives you life, then Gives you death; then He will gather you together For the Day of Judgment About which there is No doubt": but most Men do not understand.

# SECTION 4.

27. Me God belongs
The dominion of the heavens
And the earth, and
The Day that the Hour

وَيَعَلَعُلَ بِمُورِهِ عِنْشُوهٌ فَنَ بَهُا يِهِ مِنْ بَعِدًا لَلَّهُ

وَقَالُواْمَا فِعَالَاتَهَا لَلْهُ مَنْ الْمَثَنَا مُوتَ وَعَيَا اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ ا

۞ فَاذَا تُشَكِّنَ لَيْمُهُمُ عَايَثُكُ البَّيْنَ لِهِ مُثَاكَانَ جُنَّهُمُ لَا أَنْ فَالْمُأْ الْفُوْائِنَا إِينَا إِنْ كُنْمُ سَلَاقِينَ

﴿ وَالْمَعْمُلُكُ ٱلسَّنَوَكِ وَٱلْأَرْضِ وَيَوَمِ تَعْوُمُ

4763. Cl. xxxii. 57, and n. 28%. The additional touch here, "And nothing but Tune can destroy us", suggests the materialist philosophy that Matter and Time are eternal buckwards and forwards; and possibly also that though each individual perishes, the race lasts till Time destroys it. This is not knowledge but conjecture. Why not accept light from Him Who knows all

4764. Cf. xliv. 36. It is no argument to say, "If there is a future life, bring back our forefathers and let us see them here and now!" It is not for a man to raise the dead when and where he pleases. It is for God to command. And His promise is about the general Resurrection for the Day of Judgment. In His hands are the keys of life and death.

(٥)) سورة الحاثية

Of Judgment is established,— That Day will the dealers sign In Falsehood perish!

- 28. And thou wilt see
  Every sect bowing the knee: "The
  Every sect will be called
  To its Record: "This Day
  Shall ye be recompensed
  For all that ye did!
- 29. "This Our Record speaks About you with truth: For We were wont "" To put on record All that ye did."
- 30. Whan, as to those who
  Believed and did righteous
  Deeds, their Lord will
  Admit them to His Mercy:
  That will be the Achievement ms
  For all to see.
- 31. But as to those who
  Rejected God, (to them
  Will be said): "Were not
  Our Signs rehearsed to you?
  But ye were arrogant,
  And were a people
  Given to sin!

وَرَّعَا كُلَّ الْمُعْرِكُ الْمُعْرِكُ الْمُعْرِقُ الْمُعْرِقِ اللهِ الل

۞ نَامَا الْدِيْنَ اَمْنُوا وَعِيمُ الْوَالْصَلَاحِكِ فَيُكْخِلُهُ مِّرَتَّهُمُّ فِي رَحْيَةٍ ، ذَٰلِكَ مُوَالْفَوْرُ الْذِينُ

۞ وَأَمَّا الَّذِينَ كَذَرُوا أَفَا كُنُّ مِنْ مَا يَتِيَّ ثُمَالًا عَلِيۡكُمُ فَأَسۡتَكُمْرُ ثُرُوكُسُنُمُ وَكُسُنُمُ وَمُعَالِمُومِهِ

4765 These vann wranglers about the future life and deniers of the Truth may have a run in this fleeting world; but the moment the world of Reality is established, they will see what they now deny. The facts will destroy their fancies, and they themselves will find themselves humilated and lost, for having deliberately ignored God's Sign's and acted in opposition to His holy. Will.

1766 Bowing the knes: the key-phrase of the S0ra, and its title. Cf. xix, 72. Whatever the arrogance of the wicked may be in this life, whatever exclusive sects and divisions they may form, in this life, the time will come when they will humbly submit and bow the knee to the Truth. Before the judgment-sear, when their Record is produced, they must necessarily be dumb.

4767. Cf. xiii. 50. Nothing misses the Recording Angel, and whatever is said in the Record is true.

4768. The attainment and satisfaction of all hopes and desires; the reaching of the final goal of Bliss. Cf. xliv. 57. and n. 4733.

- 32. "And when it was said
  That the promise of God
  Was true, and that the Hour—
  There was no doubt
  About its (coming), ye
  Used to say, 'We
  Know not what is ""
  The Hour; we only think
  It is an idea, and we
  Have no firm assurance.'"
- 33. Then will appear to them
  The evil (fruits) of what
  They did, and they will be see
  Completely encircled by that
  Which they used to mock at!
- 34. Æt will also be said:
  "This Day We will forget "I You as ye forgot
  The meeting of this Day
  Of yours! And your
  Abode is the Fire, and
  No helpers have ye!
- 35. "This, because ye used
  To take the Signs of God
  In jest, and the life
  Of the world deceived you: " ""
  (From) that Day, therefore,
  They shall not be taken out
  Thence, nor shall they be
  Received into Grace.

۞ قَاذَ فِيلَاثَ تَقَمَّدُ الْمَدَحُّ وَالسَّاعَةُ لَارْتِيْ فِيهَا لَمُلْكُمُ ثَانَدُرِيهُمَّا السَّاعَةُ إِن نَظُرُ إِلاَّ ظَكَ اتَمَا لَقَنْ يُشْكَيْفِينَ

۞ وَبَدَا لَمُنْهُ سَيَّاكُ مَا عَيِلْوَا وَيَعَافَ وَهِمِ مَّا كَانُواُ بِهِ يَنْسَتَهْ ذِرُونَ

۞ڡٙۼڸۘڷٳڶۏڗؘ؆ؘۺڬڴڒؙڰؘٳۺۑؽؙڗ۬ڸؿؖٲٷؽڴڴ ڡڵڶٲۏڡٙٲۅڴڴٳڵڤاۯٷڡٵڷڴؿڹ؇ٛڝڕڽڗ

۞ َٱلِكُمُ إِنَّكُمُ اَتَخَدُّتُمْ مَا يَكِ اللّهُ هُمُوكَا وَخَرَبُّكُمُ الْخَيْرُوُ الدُّنْيَأُ فَا لَيُورَا لِيُفْرَجُونَ مِنْهَا وَلَا هُرِ يُشِنَّعْنَهُ وَنَ

4769. There is arrogance as well as untruth in this gretence. The coming of Judgment has been proclaimed times out of number by every man of God. They cannot dismiss it as a mere idea or superstition. Their object is merely an ostentatious and foly rejection of Faith.

4770, Cf xi. 8. Their mockery will be turned against themselves, for they will be hemmed in by the very Realities, which they had ignored or doubted or laughed at.

4771. Cf. vii. 51 and n. 1029. "Forget" is of course metaphorical for "deliberately to ignore"

4772. It is implied that 'you deliberately allowed yourselves to be deceived by the vanities of this world, or 'that you put yourselves into a position where you were deceived, for you were expressly warned against Evil'.

S. XLV. 36-37.1

36. When Praise be to God, \*\*\*\*
Lord of the heavens
And Lord of the earth, —
Lord and Cherisher
Of all the worlds!

37. To Him be Glory Throughout the heavens And the earth: and He
25 Is Exalted in Power.

30 Full of Wisdom!

(٥٤) سنورة الجاثية 1364

۞ فَلِقَالُخِذُ دُرَيَا لَسَكُونِ وَدَنِيَا لَأَرْضِ دَبَ الْمُتَلِّمِينَ

@ وَلَهُ الْكِنْرِيَّا مُوْالْتَكُوْتِ وَالْأَنْسِ وَمُو الْهِزُوْالْحَكِيرُ



<sup>473.</sup> The argument having been completed about the fruits of this life being reaped in the Marid, or the Hernafter, when perfect balance will be restored and perfect justice will reign supreme, the Star closes with prase and glory to God, Who is an only Omniontent but is full of Wisdom, and cherishes and cares for all His creation. We began with the remembrance of His Revelation and Mercy, and we close with the celebration of His goodness, power, and wisdom. Note how the argument is rounded off by the remmiscence of the last clause of the second verse of this Stra

# INTRODUCTION TO SURA XLVI (Ahgaf).

This is the seventh and last Sura of the Hā-Mim series. For the general theme and chronological place of these Suras see the Introduction to S. xl.

The Ahad (mentioned in verse 21) are the long and winding crooked tracts of sand-hills, characteristic of the country of the 'Ad people, adjoining Hadhramaut and Yaman : see vii. 65, n. 1040. There people had, at that time, probably a fertile irrigated country, but their sins brought on the calamity mentioned in xlvi. 24-25. The lesson of this Sūra is that if the Truth is challenged, the challenge will be duly answered, and Truth vindicated.

Summary.—All Crustion has a Purpose behind it: Truth and Revelation will be vindicated, and those who question it will be undone by the very means by which they set such store: the righteous should wait in patience and constancy (xlvi, 1-35, and C. 219).

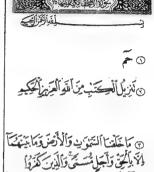
C. 219.—Creation is for just ends, and Falsehood
(xivi 1-35) Is but straying from the Path:
Say what people may
Truth carries its own vindication:
Follow it firmly. Let age think of youth,
And youth not turn rebellious. There are fine
Gradations in the kingdom of God: then strive
For the best. Let not pride and arrogance
Undo you: the humble are often the best
Recipients of Truth. All will come right
In good time: so persevere with patient firmness
Of purpose. Justice that seems to tarry
Comes really on swiftest foot but sube.

Stira XI.VI.

Ahaaf, or Winding Sand-tracts,

In the name of God. Most Gracious. Most Merciful.

- Ist a-Mim. 1774
- 2. The revelation 4778 Of the Book Is from God The Exalted in Power. Full of Wisdom.
- 3. We created not 4716 The heavens and the earth And all between them But for just ends, and For a term appointed: But those who reject Faith Turn away from that Whereof they are warned.
- 4. Say: "Do ve see 1777 What it is ye invoke Besides God? Show me What it is they Have created on earth Or have they a share: In the heavens? Bring me a Book 1779



1366

<sup>4774.</sup> See Introduction to S. xl., paragraphs 2-4,

<sup>4775.</sup> This verse is the same as the second verse of the last Sura, but the theme is worked out differently in the two Suras. In S. xlv. was shown how deniers of Revelation will at last be humbled until they can no longer deny its truth and power. In this Sura is shown how Truth and Revelation will be vindicated by patience and constancy (xlvi, 35).

<sup>4776.</sup> Cf. xlv. 22, Many things may appear to us in the present world as strange and inexplicable. But everything made by God has a just purpose which must be fulfilled. Nothing in this world is permanent : everything is for an appointed term. The Word of God alone abides. All else will pass away after it has inhilled its purpose. But Unbekevers refuse to face the danger of which they are

<sup>4777.</sup> Some people may rush thoughtlessly into false worship, because it is the fashion or an ancestral custom, etc. They are asked to pause and see for themselves. Have the false gods or falsehood created anything? (They destroy much.) Or have they any share or lot in the things we associate with the heavens, -spiritual well-being, etc.?

<sup>4778, &#</sup>x27;Or is there any warrant for you from any earlier revelation, assuming that you do not believe in this Revelation? Or can you point to the least scrap or remnant of real knowledge on which you can base what we condemn as your false life? No, you cannot,

(Revealed) before this, Or any remnant of knowledge (Ye may have), if ye Are telling the truth!

- 5. And who is more astray than one who invokes, Besides God; such as will Not answer him to the Day Of Judgment, and who (In fact) are unconscious Of their call (to them)?
- 6. And when mankind
  Are gathered together
  (At the Resurrection),
  They will be hostile
  To them and reject
  Their worship (altogether)!
- 7. When Our Clear Signs
  Are rehearsed to them,
  The Unbelievers say,
  Of the Truth
  When it comes to them:
  "This is evident sorcery!"
- 8. Or do they say,
  "He has forged it "?
  Say: "Had I forged it,
  Then can ye obtain "sa!
  No single (blessing) for me
  From God. He knows best
  Of that whereof ye talk
  (So gilbly)! Enough is He

مِن هِبِلَ هَذَا اوَ اسْرَفِينَ عَلِم إِن كَنَدَّةُ مَا وَاسْرَفِينَ عَلِم إِن كَنَدَّةً مَا وَقَالَ مِن وَالْفَدِ مَن وَوَيَأْ فَكُومَن وَوَيَأْ فَكُومَن الْمُعْلِمُ الْمِنْ مِن وَوَيَأْ فَكُومَن الْمُعْلِمُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ ال

© قَاذَا حُيْثُرَالنَّـا الرُّكَانُوَا لَمُنَاهُ أَعَلَاهُ وَكَانُوا بِعِبَادَيْهِ فِي كَانِدِينَ

۞ڡٚٳۮؘٲۺؙٛڵؘعٙڸۘؽٚۿڎٵؽٮ۠ٮٛٵؠؾؚٮؘٛٮؾ۪ٵڷٲڵؚڍڹ ڪؘڡٞۯٳڶڵؚؾؚٞڵٲۼؖٲٷٚۄٚۿڶٲڽڠڔٞ۠ؿؙڲڽٛ

٥ أَمْ يَعُولُونَ أَفْتَرَلَهُ قُلُ الْأَفْرَيَّتُهُ وَكَا تَلَكُونَ لِمِنَ اللَّهِ نَنِيًّا أَمُواً عَلَمْ عَنَا الْفُيصِنُونَ يَلْهُ نَعْلِيهِ

4779 As there is no argument at all in favour of your shaw worship, what sense is there in it? Either your false goods are senseless stocks and stones which will never answer you to the end of Time, being themselves devoid of understanding, or they are real objects which will discove you at the last. If you worshipped Self, your own misused faculties will witness against you at the last (xil. 2023). If you worshipped good men or prophets, like Jesus, they will discove you (v. 199, Similarly, if you worshipped angels, they will discove you (xix, id. 401).

4780. When the truth is actually brought to their doors, they call it sorcery! Cf. xxxvu, 12-15, and n. 4042.

4781. "If I forged a message from myself as one purporting to come from God, you would not be able to see me enjoy any of the blessings from God which I enjoy: you would not see me calm and relying on God, nor would you see me bear the reputation of being a trustworthy man. A liat comes to an evil end. But what about those who talk so glibly and freely about things which they know not? God knows all, and He is my witness! But wen against your false accusations, I pray for His forgiveness and mercy to you, for He is Ott-Porpiving, Most Merciful!

For a witness between me And you! And He is Oft-Forgiving, Most Merciful."

- 9. Say: "I am no bringer" set Of new-fangled doctrine Among the apostles, nor Do I know what will Be done with me or With you. I follow But that which is revealed To me by inspiration; I am but a Warner Open and clear."
- 10. Say: "See ye? "

  If (this teaching) be
  From God, and ye reject it,
  And a witness from among
  The Children of Israel testifies
  To its similarity "

  (With earlier scripture),
  And has believed
  While ye are arrogant,
  (How unjust ye are!)
  Truly, God guides not
  A people unjust."

SECTION 2.

11. Mhe Unbelievers say
Of those who believe:

سُهِيدابَينِي وَيَيْنَكُو وَهُوَالْمَصُورُ الْحِيْمَةُ ٥ وَلَمْ الْصُنْفِينَةُ إِنْمَا مِنَ الرُسُلِ وَمَا أَذْرِي مَا يُفْعِلُ إِنْ لَا يَدْرُكُ مِنْ الرَّسُلِ وَمَا مَا وُحَدَ اللَّهِ وَمَا أَنْا لا يَدْرُكُ مُنْهِمُنْ

۞ قُلْ أَرَّنِيتُدَ إِن كَانَرَسْ عِنداللَّهِ وَكُفَرَتُمْ بِهِ ۗ وَشَهِدَ شَاهِدُنْ مِنْ مِنْ إِنْهِي إِسْرَةٍ بِلَ عَلَى مِثْلِهِ عَنَّا مَنَ وَاسْتُكْمَرُنَّمُ لِذَا لَلهُ لَهُمْ لِيمَا لَقُوْوَا لَظَالِمْ بِينَ

@ وَقَالَ الَّذِينَ حَكَفَرُ وَاللَّذِينَ امَّنُوا

<sup>4782. &#</sup>x27;What is there to forge? All prophets have taught the Unity of God and our duty to mankind. I bring no new-langled doctrine, but eternal truths that have been known to good men through the ages, It is to reclaim you that I have come. I do not know what will be your fate for all this callousness, nor what you will do to me. But this I know, that I am preaching truth and righteousness as inspired by God. My duty is only to proclaim aloud and clearly the Message entrusted to me by God. The rest I leave to God.'

<sup>4783.</sup> Another side of the argument is now presented. 'You pagail Arabs!' You are puffed up with pride, though you are an ignorant nation. Among Israel there are men who understand the previous scriptures, and who find in the Qur-an and its Preacher a true confirmation of the previous scripture. They arrays Islam as a fulfilment of the revelation of Moses himself! (See Deut. xviii. 18-19). And yet you hold back, though the Qur-an has come in your own language, in order to help you to understand. How unjust and how shameful! In that case, with what face can you seek guidance from God?'

<sup>4784.</sup> There were learned Jews (and Christians) who saw in the holy Prophet the Messenger of God foreshadowed in previous Revelations, and iccepted Islam. As this is a Meccan Stra we need not construct this as a reference to 'Abdullah in brallam, whose conversion was in Medician only two years before the Prophet's death, unless we accept this particular verse to be so late in date. The sincers Jews were in a position to understand how this Revelation fitted in with all they had learnt about Revelation.

"If (this Message) were "all A good thing, (such men) Would not have gone To it first, before us!" And seeing that they Guide not themselves thereby, They will say. "This is An (old,) old falsehood!"

- 12. And before this, was "59 The Book of Moses
  As a guide and a mercy:
  And this Book confirms (it)
  In the Arabic tongue;
  To admonish the unjust,
  And as Glad Tidings
  To those who do right.
- 13. Verily those who say, <sup>185</sup>
  "Our Lord is God,"
  And remain firm
  (On that Path), —
  On them shall be no tear, <sup>185</sup>
  Nor shall they grieve.
- 14. Such shall be Companions
  Of the Garden, dwelling
  Therein (for aye): a recompense
  For their (good) deeds.

4783. A great many of the early Muslims were in humble positions, and were despised by the Qurash leaders. "If such men could see any good in Islam, they said, "there could be no good in it: if thee had been any good in it, we should have been the first to see it!" The spiritually blind have such a good connect of themselves! As they reject it, and as the Revelation is proved to have bustone foundations, they can only call it." and only did lift abshood: "I

4786 The last receded Book which was a Code of Life (Sharfal) was the Book of Moses: (or fall feath was not such a Code, but merely moral precepts to sweep away the corruptions that had crept in. The Quich has the same intitude to it as the teaching of Jesus had to the Law. Jesus said (Matt. v. 17): "Think not that I am come to destroy the Law or the prophets: I am not come to destroy, but to fulfil." But the corruptions took new forms in Christian Churches: an entirely new Shari at became necessary, and this was provided in Islani."

4787. To say, "Our Lord is 'tiod' is to acknowledge that we owe no service to any creature, and shall render none: God shall have our exclusive deviation. "To temain from on that Path" is shown by our conduct; we prove that we love God and all His creatures, and will unflinchingly do our duty in all circumstances.

4789. Cf. ii. 38 The phrase occurs in numerous other places, with a new application on each occasion. Here, if our claim is true that 'our Lord is God', what fear can possibly come on us, or what calamity can there be to cause us grief? For our Lord is our Cherisher, Defender, and Helper, our Hope and our Comfort, which can never fail.

15. TXY e have enjoined on man "" Kindness to his parents: In pain did his mother Bear him, and in pain Did she give him hirth The carrying of the (child) To his weaning is (A period of) thirty months. "No At length, when he reaches The age of full strength 4791 And attains forty years, He says, "O my Lord! Grant me that I may be Grateful for Thy favour Which Thou hast bestowed Upon me, and upon both My parents, and that I May work righteousness Such as Thou mayest approve; And be gracious to me In my issue. Truly Have I turned to Thee And truly do I bow (To Thee) in Islam."

16. Such are they from whom
We shall accept the best 1728
Of their deeds and pass by
Their ill deeds: (they shall

وَوَصَّيْنَا الْإِنسَانَ بِدَالِدَيْدِ إِحْسَدَتُا
 حَمَلَتُهُ الْمُهْرِ كُمْ مُعَا وَصَنَعَتْ الْحَسُومُ الْمُ الْمُحَمَّلُهُ الْمُؤْلِدُ فَهُمَّا حَمَّا الْمَالَمُ اللَّهُ وَلَلْمُؤَلِنَ فَهُمَّا حَمَّا الْمَالَمُ الْمُنْفَرِقَ الْمَالَمُ الْمُؤْلِدُ وَلَيْنَا اللَّهِ الْمُنْسَلِكُمُ اللَّهُ اللَّهِ اللَّمِنَ اللَّهُ اللِّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنَالِمُ اللْمُنِلْمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّالِمُ ال

۞ أُوَلَيْكِ ٱلْآيَاتِ ٱلْآيَاتِ الْفَصَاتِ مَا عَنْهُمُ أَحْسَنَ مَا عَيْمُواْ وَتَغِيَّا وَرُعُنَ سَيَّا يَقِيمُ

4789. Cf. xxix. S and xxxi. 14.

4790. In xxxi 14 the time of weating was stated to be at the age of two years, £a,24 months. See also it 233. That leaves six months as the minimum period of human gestation after which the child is known to be viable. This is accordance with the latest ascertained scientific facts. The average period is 280 days, or ten times the inter-menstrual period, and of course the average period of weaning is much less than 24 months.

The maximum period of breast-feeding (2 years) is again in accordance with the time that the first dentition is ordinarily completed in a human child. The lower milk incisors in the centre come out between the 6th and 9th month; then come out the milk teeth at intervals, until the canines appear. The second molars come out at about 24 months, and with them the child has a complete apparatus of milk teeth. Mature now expects him to chew and masticate and be independent of his mother's milk completely. On the other hand it hurts the mother to feed from the breast after the child has a complete set of milk teeth. The permanent teeth begin at the sixth year, and the second molars come at 12 years. The third molars are the wisdom teeth, which may appear at 18 to 20 years, or not at all.

4791. The age of full strength (ashadd) is held to be between 18 and 30 or 32. Between 30 and 40 the man is in his best manhood. After that he begins to look to his growing issue, and rightly commends the new generation to God. Perhaps his spiritual faculties also gain the upper hand after 40.

Be) among the Companions Of the Garden: a promise! Of truth, which was Made to them (In this life).

17. But (there is one) 4795 Who says to his parents, "Fie on you! Do ye Hold out the promise To me that I Shall be raised up, Even though generations Have passed before me (Without rising again)?" And they two seek . God's aid, (and rebuke The son): " Woe to thee! Have Faith! For the promise Of God is true." But he says, "This is Nothing but tales Of the ancients!"

18. Such are they against whom "\*\*
Is proved the Sentence
Among the previous generations
Of Jinns and men, that have
Passed away; for they will
Be (utterly) lost.

19. And to all (15)
Are (assigned) degrees

ڣۣٵٞڡڝٙڔٳؙڵڮڬڐۧۊۼۮٲڵڝ۬ۮؽٲڵۮؘۣؽ ڪٙٳۏؙٳؽؙۅؘۼۮؙۅڹ

۞ كَالَذَى قَالَ لِوَلِدِّيْهِ أَفِي لِّكُمَّا ٱغَيْدَانِيَ ۖ أَنْ أَخْرَجَ وَقَدْخَلَكِالْمُثُرُونُمِن فَئِهَا وَهُمَّا يُسَنِّفِينَكُ اللَّهِ وَيُلِكَ النِّراكَ وَعَدُاللَّهِ عِنْ فَيَقُولُهُمَا هَذَا ۚ لِأَ ٱلسَّلِمَامُرُ الْذَوْلِينَ

أُولَيْتِكَ الْإِنسِ عَنَّ عَلَيْهِ الْقَوْلُ فِي أُمِّمِ
 قَدْ خَلَتْ مِن فَتَكِلِهِ مِنَ الْجِينَ وَالْإِنسِ الْفَثْمُ مَّا الْجَنْ وَالْإِنسِ الْفَثْمُ مَّا كَالْمَا خَلْمَ الْفَائْمُ مَا الْجَائِقَ فَيْ الْجَائِقِ وَالْجَائِقِ وَالْجَائِقِ مَا الْجَائِقِ وَتَجَنَّتُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللّهِ اللَّهُ اللَّلَّا اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّلْمُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ الل

4793. A godly man often has an ungodly son, who flouts all that the father held sacred, and looks upon his father himself as old-dashioned and unworthy of respect or regard. The contrast in the passing and the rising generations of mankind. All this happens as a passing phase in the normal evolution of mankind, and there is nothing in this to be despondent about. What we have to do is for the miturer generations to bring up their successors in godly ways, and for the younger generations to realise that age and experience count for something, especially in the understanding of spiritual matters and other matters of the highest moment to man.

4794, Cf, xii, 25 and n. 4494. Each individual, each generation, and each people is responsible for its own good deeds or misdeeds. The law of actions and their fruits applies 1 you cannot blame one for another. The only remedy lies in seeking for God's Grace and Mercy, not only for ourselves but for others in brotherly or fatherly love.

This verse is in balanced contrast to verse 16 above.

4793. There is fine grading in the spiritual Kingdom. Every deed, good or bad, is judged and weighed to the minutest degree, with its motives, intentions, results, and relevant circumstances. It is not a more rough classification. The fruits of evil will be exactly according to the degree of evil. But, as stated in other passages  $(x_{e_i}, xxviii, 3\theta)$ , the reward of good deeds will be far beyond their merits, on account of the Merry and unbounded Bounty of God.

According to the deeds Which they (have done), And in order that (God) May recompense their deeds, And no injustice be done To them.

20. And on the Day that
The Unbelievers will be
Placed before the Fire,
(It will be said to them):
"Ye received your good things "In the life of the world,
And ye took your pleasure
Out of them: but to-day
Shall ye be recompensed ""
With a Penalty of humiliation:
For that ye were arrogant
On earth without just cause,
And that ye (ever) transgressed."

### SECTION 3

- 21. Mention (Hūd)
  One of 'Ad's (own) breihren: '''
  Behold, he warned his people
  About the winding Sand-tracts: '''
  But there have been Warners
  Before him and after him:
  ''Worship ye none other
  Than God: traly I fear
  For you the Penalty
  Of a Mighty Day.''
- 22. They said: "Hast thou come ""
  In order to turn us aside

يَا عَلِوْاً وَلِيهِ وَفِيهُمْ أَعْمَالُهُمْ وَهُرِلَا يُطْلُونَ

© وَيُوْمِيْمُ مِنْ الدِّينَ كَمْوُا ظَالنَادِ أَذَهَ بُنَهُ طَيِهِ يَنِكُ فِي كَايِّكُمُ الدُّنيَّا وَاسْمَنْفُنُمِهَا فَالْيَوْمُ فَجُرُهُ كَايَكُمُ الدُّنيَّا المُونِ عِناكُننَهُ تَشْفَكِيرُونَ فِيَا الدُّوْنِ عِناكِنَ وَقَاكُنهُ تَشْفَكِرُونَ فِيَالْكُنْهُ لَانْمُنْفُورُ

٥ قاذ كُرْآخُاعاد إذْ أَنْذَر قَرْمَهُ
 بَالِأَخْصَافِ كَفَدُ خَلَتِ النَّذُرُونِ بَيْنِ بَدِيْهِ
 وَمِنْ خَلْفِيهَ أَلَا هَنْهُ ذَوْلِلاَ الله إِنْ أَخَافُ
 عَلَيْتُ خَمْنَاتِ لِالْمِعْظِيمِ

ا قَالُوا أَجِئُمَنَّ التّأْفِكَ اعْنَ

4799 "Received your good things" implies (in Arabic) grabbing at them, being greedy of them, seeking them as fleeting pleasures rather than the more serious things of life, sacrificing the spiritual for the material.

4797. They will be told: "You took your choice, and you must pay the price. You did wrong in a reb-linux spirit, and incide yourselves on your wrong-duing, not occasionally, but of set purpose and constantly. Now will you be humbled in the dux, as a ditting punishment."

4798, Cf. vii. 65, and note 1040. The point is that the Warner who was caused among the 'Adpenple—as among other peoples—was not a stranger, but one of their own betthren, even as the holy Poople beauth is preaching with a call to his own Direthers the Qurash.

4799. Winding Sand-tracts: Abya ; see Introduction to this Sara. The very things, which, under tringation and with God's Grace, gave them prosperity and power, were to be their undoing when they broke God's Law and dened His Grace. See verses 24-26 below.

4800. They were too much wedded to their evil ways—to the false gods that they worshipped—to appreciate the sincere advice of the man of God. They defeed him and defied God Who had sent him. Mockingly they challenged him to bring on the threatened punishment! For they did not believe a word of what he said

From our gods? Then bring Upon us the (calamity) With which thou dost Threaten us, if thou Art telling the truth!",

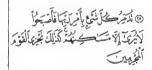
- 23. He said: "The Knowledge than (Of when it will come) Is only with God: I Proclaim to you the mission On which I have been sent: But I see that ye Are a people in ignorance!"...
- 24. Then, when they saw "\*\*

  The (Penalty in the shape of)
  A cloud traversing the sky,
  Coming to meet their valleys,
  They said, "This cloud
  Will give us rain!"
  "Nay, it is the (calamity)
  Ye were asking to be
  Hastened!—a wind
  Wherein is a Grievous Penalty!
- 25. "Everything will it destroy
  By the command of its Lord!"
  Then by the morning they—"\*
  Nothing was to be seen
  But (the ruins of) their houses!
  Thus do We recompense
  Those given to sin!

المِيَّنَا فَأْتَ اِمَا تَقِيدُنَّا إِن كُنَّ مِنَ الصَّلِدِ فِينَ

٥ قَالَلْغَمَا الْعِلْمُعِنَاللَهِ وَأَكُلِعُكُمْ مَّا الْمُعْلَمُ مَّا الْمُعِلَمُ مَّا الْمُعْلَمُ مَّا الْمُعْلَمُ مُنَّا الْمُعْلَمُ مُنَّا الْمُعْلَمُ مُنَّالِكُمْ مُنَّالِكُمْ مُنَّاللَّهُ الْمُعْلَمُ مُنَّالِكُمْ مُنَّالِكُمْ مُنَّالِكُمْ مُنَّاللَهُ الْمُعْلَمُ مُنَّالِكُمْ مُنَّالِكُمْ مُنَّالِكُمْ مُنَّاللَهِ وَالْمُعْلَمُ مُنَّالِكُمْ مُنَّالِكُمْ مُنَّالِكُمْ مُنْ اللَّهُ وَالْمُعْلَمُ مُنْ اللَّهِ وَالْمُعْلَمُ مُنَّالِكُمْ مُنْفَاللَهُ وَالْمُعْلَمُ مُنَّالِكُمْ مُنَّالِكُمْ وَالْمُعْلَمُ مُنْ اللَّهِ وَالْمُعْمِلُونَ اللَّهِ وَالْمُعْلَمُ مُنْ اللّهِ وَالْمُعْلَمُ مُنْ اللّهُ وَالْمُعْلَمُ مُنْ اللّهِ وَالْمُعْلَمُ مُنْ اللّهِ وَاللّهُ مُنْ اللّهُ مُنْ اللّهُ وَاللّهُ مُنْ اللّهُ ولِيلًا لِمُنْ اللّهُ وَاللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ وَاللّهُ مُنْ اللّهُ وَاللّهُ مُنْ اللّهُ مُنْ اللّهُ وَاللّهُ مُنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مُنْ ال

© فَكَا رَأُوْءُ عَارِضَا أَسَتَغَيْلاً وَدِيَنِعِمْ قَالُوا فَلَا عَارِضٌ ثُمُطِئاً بَالْهُوَ مَا اسْتَجَلَّتُ رَبِّي عَرِيجٌ فِيهَا عَلَاكِ الْكِيْدِ



4801. The coming of the Punishment for evil was (and is always) certain. At what particular time it would come he could not tell. It is not for the prophet, but for God, to bring on the Penally. But he saw that it was useless to appeal to them on account of the ignorance in which they were content to dwell.

4802. The Punishment came suddenly, and when they least expected it. They wanted rain, and they saw a cloud and rejuiced. Behold, it was coming towards their own tracts, winding through the fulls. Their irrigation channels would be full, their fields would be green, and their season would be fruitful. But no! What is this? It is a tremendous humane, carrying destruction on its wings! A volent blast, with dust and small. Its fury destroys verything in its wike! Lives lost! Fields covered with sand-hills! The morning dawns on a scene of desolation! Where were the men who boasted and defied their Lord! There are only the ruins of their houses to witness to the past!

4803. Here is the figure of speech known in rhetoric as aposiopesis, to heighten the effect of the solution and the completeness of the calamity. In the Arabic text, the verb aphabit, in the third person plural, leads, us to expect that we shall be told what they were doing in the morning. But no! They had been wheel out, and any small remnant had fied (see n. 1040 to vii. 65). Nothing was to be seen but the runs of their houses.

26. And We had firmly established Them in a (prosperity and) power Which We have not given To you (ye Quraish!) And We had endowed them With (faculties of) 4804 Hearing, seeing, heart and intellect : But of no profit to them Were their (faculties of) Hearing, sight and heart And intellect, when they Went on rejecting the Signs 4003 Of God; and they were (Completely) encircled 1804 By that which they Used to mock at!

وَلَقَدُ مَكَنَكُمْ فِيمَا إِن مَكَنَكُمْ فِيمَا
 يَجْعَلْتَ الْمُكْرُسِمُهُمُ وَأَلْفِكُمْ وَأَلْفِيدًا فَكَمَا فَا فَعِيدًا وَالْفِيدَةُ فَكَمَا فَعْمَدُ مُعْمُدُمُ وَالْإِنْ الْمُكْرِهُمْ وَالْمَا اللّهِ مَعْمَدُونَ فَيْ فَعِيدًا وَاللّهِ مِنْ اللّهِ وَكَافًا اللّهِ مِنْ اللّهِ وَكَافًا اللّهِ مِنْ اللّهِ وَكَافًا اللّهِ مِنْ اللّهِ وَكَافًا اللّهِ وَكَافًا اللّهِ وَكَافًا اللّهِ وَكَافًا اللّهِ وَكَافًا اللّهُ وَلَا اللّهُ وَكَافًا اللّهُ وَكَافًا اللّهُ وَلَا اللّهُ وَلَهُ اللّهُ وَلَا اللّهُ وَلّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ اللّهُ ولَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

### SECTION 4.

- 27. Whe destroyed aforetime Populations round about you; wer And We have shown
  The Signs in various ways,
  That they may turn (to Us).
- 28. Why then was no help Forthcoming to them from those Whom they worshipped as gods, Besides God, as a means Of access (to God)? Nay, They left them in the lurch: But that was their Falsehood and their invention."

۞ وَلَقَدُ أَهْ الْحَاضَاءُ مَا حَوْلَكُمْ مِّرَثَ الْفُدَىٰ وَصَرِّفِتَ الْأَيْتِ لَمَا لَهُدُ يَحْعُونَ ۞ فَلَوْلَا هَمَّرُهُمُ الْذِينَ الْفَتَدُوا مِن دُونِ الْمَوْفَرُبُ الْاَ الْمِيمَةُ أَلْمُ سَكُولًا عَنْهُمْ وَذَلِكَ إِفْكُمُ مُورِّدًا كَالْمَا الْمُؤْكِنَةُ الْمُؤْكِنَةُ الْمُؤْكِنَةُ وَذَلِكَ

<sup>4804.</sup> The 'Ad and their successors the Thamüd were more richly endowed with the faculties of the arts, sciences, and culture than ever were the Quirash before Islam. "Flearing and seeing" refet to the experimental faculties, the word "hear" in Arabic includes intellect, or the rational faculties, as well as the instruments of feeling and emotion, the æsibetic faculties. The Second 'Ad, or the Thamüd, have left interesting traces of their architecture in the country round the Aijr: see in. 1043 to vii. 73, and notes 2002-2003 to vx. 80 82.

<sup>4805.</sup> The highest talents and faculties of this world are useless in the spiritual world if we reject the laws of the spiritual world and thus become outlaws there.

<sup>4806.</sup> See n. 4770 to xlv. 33 They used to mock at God's Signs but those were the very things which hemmed them in, and showed that they had more power and effectiveness than anything else.

<sup>4807.</sup> In Arabian history and tradition alone, to say nothing of God's Signs elsewhere, sin inevitably suffered its Punishment, and in various ways. Would not the later people take warning?

<sup>4808.</sup> The false things that they worshipped were figments of their imagination. If they had had any existence in fact, it was not of the kind they imagined.

- 29. Schold, We turned
  Towards thee a company of Jinns (quietly) listening
  To the Qur-an: when they
  Stood in the presence
  Thereof, they said, "Listen
  In silence!" When the (reading)
  Was finished, they returned
  To their people, to warn
  (Them of their sins).
- 30. They said, "O our people! We have heard a Book Revealed after Moses, Confirming what came Before it: it guides (men) To the Truth and To a Straight Path.
- 31. "O our people, hearken
  To the one who invites ""
  (You) to God, and believe
  In him: He will forgive
  You your faults,
  And deliver you from
  A Penalty Grievous.
- 32. "If any does not hearken
  To the one who invites
  (Us) to God, he cannot fell
  Frustrate (God's Plan) on earth,
  And no protectors can he have
  Besides God: such men
  (Wander) in manifest error."

قَادْ صَرَفَنَا إِلَىٰكَ فَعَلَىٰ اَلْكِنَ الْمِنْ الْمَنْ عَلَيْكُونَ الْمِنْ الْمَنْكُونَ وَلَوْلَا الْفَتْزَانَ فَلَنَا تَضِيَّى وَلَوْلَا الْفَتْزَانَ فَلَنَا تَضِيَّى وَلَوْلَا الْمَنْ فَرَيْهِ وَمُنْفِيدِينَ

 قَالُوا يَشْوَمَنَ آلِنَا استَعْمَنَا كُفْبًا

 فَالْوَا يَشْوَمَنَ آلِنَا السَّمْ مِنْكُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُنْفَالِكُونِ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُ



4809. A company of Jinns, Nafar (company) may mean a group of from three to ten persons. For Jinns, see n 929 to v. 100. I have usually translated "spirits, but here some unfamiliar class of men or beings seems to be meant. They listened to the reading of the Qu-fia with great respect. The next verse shows that they had heard of the Jewish religion, but they were impressed with the Message of Islam, and they seem to have gone back to their people to share the Good News with them.

4810. The one who invites all to God is the holy Prophet. He invites us to God; if we believe in God and His Apostle, God will forgive us our sins on our repentance and amendment of our lives, and save us the Penalty of the future life.

4811. If a person refuses to believe the Truth, or opposes it, it has not the least effect on God's holy Plan, which will go on to its completion; but it will deprive him of Grace and of any protection whatever; he will wander about as an outlaw in manifest helplessness.

- 33. See they not that
  God, Who created the heavens
  And the earth, and never
  Wearied with their creation, (1)
  Is able to give life
  To the dead? Yea, verily
  He has power over all things.
- 34. And on the Day that \*\*\*

  The Unbelievers will be Placed before the Fire, (They will be asked,). "Is this not the Truth?" They will say, "Yea, By our Lord!" (One will say;) "Then taste ye \*\*\*

  The Penalty, for that ye Were wont to deny (Truth)!"
- 35. Æherefore patiently persevere,
  As did (all) apostles
  Of inflexible purpose;
  And be in no haste
  About the (Unbelievers). On the
  Day
  That they see the (Punishment) bats

Promised them, (it will be)
As if they had not
Tarried more than an hour
In a single day. (Thine,
But) to proclaim the Message; ""
But shall any be destroyed
Except those who transgress?

أُوَلَّمْ تَرَوْا أَنَّ اللهُ الْمَا عَلَيْهِ الْمَا لَهُ عَلَقَ السَّمَوْنِ

 كَالْاَضُ مَا لَهُ عِلْمَ عِلْمَ عِلْمَا لَهُ عَلَيْهُ وَلَهُ اللهُ عَلَيْهُ وَلَا اللهُ عَلَيْهُ اللهُ عَلَيْهُ وَلَا اللهُ اللهُ عَلَيْهُ وَاللهُ اللهُ اللهُ اللهُ عَلَيْهُ وَاللهُ اللهُ الله

<sup>4812,</sup> Cl. u. 255 [Verse of the Throne]; "His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them." He Whose power is constant and unwearied in creating and preserving all things in heaven and earth can surely give life to the dead at the Resurrection.

<sup>4813.</sup> Cf. xivi. 20, where the argument was closed about the unduiful son of a good father. After that the example of the 'Ad and of the believing Jinns was cited, and now is closed that argument in similar terms.

<sup>4814.</sup> The Truth which they denied is now all too clear to them. They are out of the Light of Truth, out of the Light of God's Countenance. And that in itself is a terrible Pennity.

<sup>4815.</sup> All spiritual work proceeds in its own good time. We should never be impatient either about its success or about the punishment which is bound to come for those who oppose it or wish to suppress it. The inevitable punishment is spoken of as the Punishment promised. It will come so soon and so suddenly that it will appear as it there was not the delay of a single hour ma single day! Time is a great factor in our affairs in this world, but it hardly counts in the spiritual Kinrdom.

<sup>4816.</sup> The Prencher's duty is to proclaim the Message in unmistakable terms. If any human beings come in the way, it will be to their own destruction; but none but rebellious transgressor will be punished. There is always hope and forgiveness for repentance and ameument.

#### INTRODUCTION TO SURA XLVII (Muhammad).

We have examined and followed the current arrangement of the Sūras according to subject-matter and independently of chronology, and we have found that a logical thread runs through them. We have now finished more than five-sixths of the Qur-ān. The remaining sixth consists of short Sūras, but these are again grouped according to subject-matter.

We begin the first of such groups with a group of three Sdras (xlvii, to xlix.), which deal with the organisation of the Muslim Ummat or community both for external defence and in internal relations. The present Sdra deals with the necessity of defence sgainst external foes by courage and strenuous fighting, and dates from about the first year of the Hijra, when the Muslims were under threat of extinction by invasion from Mecca.

Summary. - Aggressive hostility to Faith and Truth should be fought firmly, and God will guide (xivii. 1-19, and C. 220).

Faint-heartedness condemned; those who strive and those who turn away will be sorted out (x|vii: 20-38, and C. 221).

C. 220.—No plots sgainst Truth or Faith will succeed:
(xivit. 1-19.) But those who follow both will be strengthened.

Be firm in the fight, and God will guide.

Rebellion against God is destruction: fidelity
Will cool the mind and feed the heart;

It will warm the affections and sweeten life.

Hypocrisy carries its own doom.

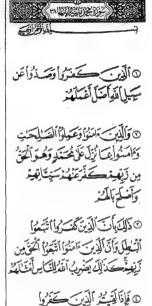
S. XLVII. 1-4.)

Stra XLVII.

Multammad (the Prophet).

In the name of God, Most Gracious, Most Merciful.

- 1. Mhose who reject God And hinder (men) from The Path of God,— Their deeds will God Render astray <sup>estr</sup> (From their mark).
- 2. But those who believe
  And work deeds of
  Righteousness, and believe
  In the (Revelation) sent down
  To Muhammad for it is
  The Truth from their Lord,—
  He will remove from them
  Their ills and improve
  Their condition. \*\*
- This because those who Reject God follow vanities, While those who believe follow The Truth from their Lord: Thus does God set forth <sup>6858</sup> For men their lessons By similitudes.
- 4. Therefore, when ye meet \*\*\* The Unbelievers (in fight).



4817. Whatever they do will miss its mark, because God is the source of all energy and life. If the wicked try to persecute men or seduce them from the Truth, the result will be the opposite of what they intend.

4818. Bil means state or condition, whether external, or of the heart and mind. Both meanings apply here. The more the wicked rage, the better will be the position of the righteous, and God will make it easier and easier for the righteous to love and follow the Truth.

4819. We learn the greatest spiritual lessons by parables and similitudes from things that happen in the outer world. If a man goes after a mirage or a thing that has no real existence, he can never reach his goal, while the man that follows the kindly Light from God that leads him on must be happier in mind, sounder in heart, and firmer in life, generally for every moment that he lives.

4820. When once the fight (Jihād) is entered upon, carry it out with the utmost vigour, and shome your blows at the most vital points (smite at their neths), both literally and figuratively. You cannot wage war with kid gloves.

(٧٤) سبورة محمل 1379

Smite at their necks: At length, when ye have Thoroughly subdued them, Bind a bond 4821 Firmly (on them): thereafter (Is the time for) either Generosity or ransom: 4822 Until the war lays down Its burdens. Thus (are ve Commanded): but if it Had been God's Will. He could certainly have exacted Retribution from them (Himself): But (He lets you fight) In order to test you. Some with others. But those who are slain 441 In the way of God,-He will never let Their deeds be lost.

 Soon will He guide them 650 And improve their condition,

 And admit them to The Garden which He was Has announced for them. فَضَرَيا لِوَقَابِ حَقَى إِنَّا أَغَنَنْ مُوُهُمْ مَشُدُوا الْوَاقَ فَإِمَا مَنَ الْعَدُواهُ فِلْهَ حَقَىٰ صَنَعَ الْعَرْدُ أَوْلَا هَا ذَٰلِكُ وَلَوْبَيْنَا اللهُ لاَسْفَى مِنْهُ وَلَاحِن لِيْبُوا بَعْضَ حَدْبِ مَنْ وَلَلْ مِنْ مُتَلَاقًا فِي سَيْدِلِ اللّهِ فَلَنْ يُعْنِدُ أَنْ مَسَلَمَهُمُ

۞ وَيُهْجِلُهُمُ الْجُنَّةُ عَرِّفِهِ الْهُمُ

<sup>4821</sup> In the first onset there must necessarily be great loss of life; but when the enemy is fairly beaten, which means, in a Jihlad, that he is not likely to seek again the persecution of Truth, firm arrangements should be made to bring him under control. I thus construct he words "bind a bond firmly (on them)", but others have construed the words to mean, "after the enemy's numbers are fairly thinned, down, prisoners may be taken". With this passage may be compared viii, 67, and n. 1234.

<sup>4822.</sup> When once the enemy is brought under control, generosity (i.e., the release of prisoners without ransom) or ransom is recommended.

<sup>4823.</sup> The Believers are tested in Faith by the extent to which they are willing to make sacrifices, even to the laying down of their lives; and the enemies are tested as to whether they would repent and let the instheous live in freedom and security.

<sup>4824.</sup> There are two alternative readings, (1) qātaiā, "those who fight", and (2) qutilā, "those who are slain". The meaning under the first reading is wider, and includes that under the second. I have translated on the basis of the second reading, which is in accordance with the text of the Royal Egyptian edition.

<sup>4825.</sup> If we read, "who are slain" in the last clause but one of verse 4, (see last note), "guide" would mean "guide them in their spiritual journey after death", Improve their condition: see n. 4818 above. If after death, their minds and hearts will be more and more settled and at rest, and their spiritual satisfaction greater.

<sup>4826. &</sup>quot;The Garden which He has announced for them"; the state of Bliss which is declared in . Revelstion to be destined for those who serve God.

- Ye who believe!
   If ye will aid
   (The cause of) God,
   He will aid you,
   And plant your feet firmly.
- But those who reject (God),—
   For them is destruction,
   And (God) will render
   Their deeds astray <sup>487</sup>
   (From their mark).
- 9. That is because they
  Hate the Revelation of God;
  So He has made
  Their deeds fruitless. 4849
- 10. Do they not travel "B" Through the earth, and see What was the End Of those before them (Who did evil)? God brought utter destruction On them, and similar (Fates await) those who Reject God.
- That is because God
   Is the Protector of those
   Who believe, but
   Those who reject God
   Have no protector.

#### SECTION 2.

 Merily God will admit Those who believe and do Righteous deeds, to Gardens Beneath which rivers flow;

<sup>4827.</sup> See above, xlvii, 1 and n. 4817.

<sup>4828.</sup> Their deeds are "fruitless" in the sense that they are vain; they do not produce the results intended by their doers. But they will not be exempt from producing the natural consequences of evil, ova., forther degradation and misery for the soul.

<sup>4829.</sup> The end of evil is evil. All past history and tradition shows that. Will not men of every generation lears that lesson? God helps His servants, but those who rebel against God have no one to help them.

While those who reject God Will enjoy (this world) 4810 And eat as cattle eat; And the Fire will Be their abode.

- 13. And how many cities,
  With more power than
  Thy city which has
  Driven thee out, \*\*\*
  Have We destroyed
  (For their sins)?
  And there was none
  To aid them.
- 14. Is then one who is
  On a clear the (Path)
  From his Lord,
  No better than one
  To whom the evil
  Of his conduct seems pleasing,
  And such as follow
  Their own lusts?
- 1.5. (Topere is) a Parable
  Of the Garden which
  The righteous are promised:
  In it are rivers
  Of water incorruptible; \*\*\*
  Rivers of milk
  Of which the taste
  Never changes; rivers

- 4830. An apt simile. Beasts of the field eat their fill, but have no higher interests. Men who those of the beasts of the field. They have no inking of spiritual happiness. On the contrary, as they were endowed with spiritual faculties which they misused, they will not escape the Fire of Punishment, the Pernalty of Sin.
- 4831. A reference to Pagan Mecca, which drove out the holy Prophet because of his righteousness and because he preached Repentance. The date of this Stra must therefore be after the Hijrat.
  - 4832. Clear, or enlightened; a Path on which shines the Light of God.
- 4833. In this symbolism there are four kinds of drinks and all kinds of fruits; and the summing up of all spiritual delights in the "Grace from their Lord". The four kinds of drinks are: (I) deliciosol, pure water, not like earthly water, for it never suffers corruption; (2) milk which never turns sour, whose taste is like that of fresh warm milk drawn from the udder; (3) wine, not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, which is a kind of madness or poison, but is ever a joy to drink; and (4) honey, pure and clear, with no admixture of wax or any foreign substance. These drinks, again speaking metaphorically, will cool the spirit, feed the heart, warm the affections, and sweeten like.

Of wine, a joy
To those who drink;
And rivers of honey
Pure and clear. In it
There are for them
All kinds of fruits; the
And Grace from their Lord the
(Can those in such Bliss)
Be compared to such as
Shall dwell for ever
In the Fire, and be given,
To drink, boiling water,
So that it cuts up the such selections of the such selections.

16. And among them are men Who listen to thee, But in the end, when they Go out from thee, ser: They say to those who Have received Knowledge, "What is it he said Just then hi" Such are Men whose hearts God Has sealed, and who Follow their own Justs.

17. But to those who receive see Guidance, He increases The (light of) Guidance, And bestows on them Their Piety and Restraint (From evil).

مِنْ حَمْرِلَةَ فِلْنَسْرِيِنَ وَأَنْهُو الْمِنْعَسِلِ مُصَافًى وَكُنْ فِيهَا مِن حَيْلِ الْفَرِّرُ وَمَنْفِرَهُ مِن رَبِيهِمْ كَنْ مُوحَظِلَةٌ فِي الْنَارِ وَسُعْوَامَا مَّ حَبِيمًا فَفَظَعَ أَمْمًا مَهُمُ

۞ وَمُنِهُ مُن يُسْمَعِمُ إِلَيْكَ تَحْتُى وَالْحَارِيَّةِ الْحَرِيْحُولُ مِنْ عِيمِدِكَ قَالُوا لِلَّذِينَ أُونُواْ الْهِمْ مَا ذَا قَالَ مَا نِثَنَّا أُولَٰ لِإِنَّ الَّذِينَ طَنِّعَ اللَّهُ مُثَلِّ فُ مُؤْرِهِيهِ وَانْتِمَعُواْ أَخْوَاً مُهْرِ

> ۞ وَالْدَيْنِ أَهْمَدُ وَازَادَهُمْ هُدَى وَءَاتَهُمْ تَقُولَهُمْ

4834. The signification of Fruits in their metaphorical sense has been already explained: see n. In the setting of the present verse, note that it implies a second degree of totality of Bliss, the third or highest and final degree being the Grace or Mercy of God.

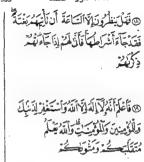
4835. Grace from their Lord: that is the covering up or blotting out of sin and all that wassad or unsatisfactory in the lower life; the pure Light from the Countenance of God Most Fligh: xcii. 20.

4836. Cf. xxxvii, 66-67, and n. 4074. Just as the Bliss of the Blessed will penetrate their being through and through, so the agony of the condemned ones will penetrate their being through and through. "Bowels" besides meaning their inmost being, also suggests the seat of their feelings and affections.

4837. Cf, x 42, and n. 1434; also vi. 25, 36, and n. 857. The case here referred to is that of the Hypocrities who came to the assembles of Islam in Medina and pretended to listen to the Prophet's teaching and preaching. But their heart and mind were not in learning righteousness, but in carping at things they saw and heard. When they got out, they knew nothing of the teaching, but on the contrary asked foolish and ignorant questions, such as might raise doubter.

4838. Spiritual advancement is progressive: each step makes the next ones easier and more complete.

- 18. Do they then only wait 400 For the Hour,—that it Should come on them Of a sudden? But already Have come some tokens 100 Thereof, and when it (Actually) is on them, How can they benefit Then by their admonition?
- 19. Know, therefore, that
  There is no god
  But God, and ask
  Forgiveness for thy fault, "sal
  And for the men
  And women who believe:
  For God knows how ye
  Move about and how
  Ye dwell in your homes.



C. 221.—Those eager for service want the call for service; (xlvii. 20-38.) But the hypocrites blench at such call.

If it were not obeyed, and evil should get
The upper hand, will it not stalk arrogant
Over the land, and trample under foot
All claims of right and kinabip? Fight it,
And fail not in the test of your mettle. Be bold
And establish the Flag of Righteousness
In the highest places. Thus comes Peace,
For which due sacrifice must be made.

4839. Ct. xliii. 66, and n. 4665.

4840. The sands of time are always running, and when a wrong is done, the time for its punishment is approaching every-moment. No one should therefore wait. The time for repentance is New at any given time. When the punishment comes, it is too late for repentance, and all admonition would be useless.

Looking to the particular time when this Stra was revealed. via, about a year after the Hijrat, already there were Stras that the plans of the Pagans to crush Islam were crumblings to pieces. The Hiljrat showed how much good-will there was in Medina for the holy man of God, and how many people from Mecca adhered to him. The battle of Badr showed that they could hold their own against odds of three to one.

4841. Cf. xl. 55, and n. 4428.

4842. The time and manner of our conducting ourselves at home and when we move about on our business are all material to the judgment of our conduct, and for every nuance in our moral and spiritual progress, we must seek God's help and guidance.

### SECTION 3.

- 20. Mehose who believe say, 49.2
  "Why is not a Sura
  Sent down (for us)?"
  But when a Sura
  Of basic or categorical 4841
  Meaning is revealed,
  And fighting is mentioned
  Therein, thou wilt see those
  In whose hearts is a disease 4842
  Looking at thee with a look
  Of one in swoon at
  The approach of death.
  But more fitting for them—
- 21. Were it to obey
  And say what is just,
  And when a matter \*\*
  Is resolved on, it were
  Best for them if they
  Were true to God.
- 22. Then, is it \*\*\*
  To be expected of you,
  If ye were put in authority,
  That ye will do mischief
  In the land, and break
  Your ties of kith and kin?

وَيَعْوَلُ الْذَبِّ الْمَنْوَا لَوْلَا لِزَلْتَ سُورَةً 

 إِذَا أَرُكَ سُورَةً عُنَكَمَةٌ وَكُرَوَ الْمَالُولَةِ الْأَلْ 

 رَأَيْنَ الْذَيْنِ فِي قُلْوَيْهِم مِّمُنْ الْمُلْوِينَ الْمَلْوَلِينَ الْمُلْكِلِينَ اللَّهِ اللَّهِ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللْمُنْ الْمُنْ الْمُل

- 4843. The men of faith and loyalty are eager and anxious to get a command to serve the Cause even if it be at the sacrise of their luxes. Not so the Hypocrites, "those in whose hearts is a disease". They are mortally afraid as mentioned below.
- 4814. Cf. iii. 7, and n. 347. The defence of truth and righteousness at all sacriâce, when a definite and categorical command issues from the righteous Imam under inspiration from God, is a fundamental condition of enlistment in the cause of God. It is true that Punishment and Judgment belong to God alone; but our mettle and fidelity have to be tested, see verse I above), and God uses human agency in human affairs
- 4845. Cf. ii, 10. The disease is hypocrisy, disloyalty to the Cause, want of courage and of the spirit of self-sacrifice, want of true understanding.
- 4846. The resolution is not taken except under guidance from God. Those, therefore, who fall to implement it by their own effort and sacrifice, are not true to God. And such disloyalty or cowardice is not even good for them from a worldly point of view. With what face can they meet their friends after their disgraceful conduct?
- 4817. It is no use to say, as the Quraish sand, that it is not seemly to fight against kith and kin. From one point of view the stand against sin brings "not peace, but a sword". It is a case of either subduing evil or being subdued by evil. If evil gets the upper hand, it is not likely to respect ties of kith and kin. It did not in the case of the holy Prophet and his adherents, and had to be suppressed, to bring about the conditions increasiny for peace.

- 23. Such are the men
  Whom God has cursed the
  For He has made them
  Deaf and blinded their sight.
- 24. Do they not then
  Earnestly seek to understand
  The Qur-an, or are
  Their hearts locked up
  By them?
- 25. Those who turn back \*\*\*

  As apostates after Guidance
  Was clearly shown to them,—
  The Evil One has instigated
  Them and buoyed them up
  With false hopes.
- 26. This, because they said \*\*\*o To those who hate what God has revealed, "We Will obey you in part Of (this) matter"; but God Knows their (inner) secrets.
- 27. But how (will it be) (851)
  When the angels take
  Their souls at death,
  And smite their faces (852)
  And their backs?

المُتَكِنَا الْإِنَّ لِتَنْكُمُ اللَّهُ فَأَصَهُمْ وَأَغَنَى الْمَصَرُهُمُ وَأَعْنَى الْمَصَرُهُمُ وَأَعْنَى الْمَصَرُهُمُ وَأَعْنَى الْمُصَرِّمُهُمُ اللَّهُ فَأَنَّ الْمُتَكِنَّةُ الْمُعَلِّمُ الْمُصَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعَلِّمُ الْمُعْمَلِهُ اللَّهِمُ اللَّهُمُ اللْمُلِمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْمُعُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ الْ

4848. Curract: if e, deprived of His Grace: left them straying, because they deliberately rejected His guidance. The result is that what they hear is as if they had not heard, and what they see is as if they had not seen. They have no desire to understand God's Will or God's Revelation (--or is it that they have themselves locked and boiled their hearts and minds, so that nothing can penetrate them?

4849. Such men are entirely in the hands of Evil. They follow its suggestions, and their hopes are built on its deceptions.

4830. They have become so impervious to facts and truths, because, without the courage to oppose God's Cause openly, they secrelly intrigue with God's enemies, and ask that they will follow them part of the way, and by remaining parity in the other camp, they will be far more useful as piese and half-hearted doubters than be going over altogether. If they think that this game will be successful, they are mistaken. All the inner secrets and motives of their hearts are known to God. Cf lix. 11.

4851. It is all very well for them to practise hypocrisy in this life. How will they feel at death, when they find that the angels know all, and touch 'the very spots they had taken such care to conceal?

4652. Their faces and their backs: there is a subtle metaphor. The face is what looks to the front, the side you present to the outer world; the back is what is not shown, what is hidden from the world. The hypocrites will be hat at both points. Or, the face is what they boast of, what they are proud of; the back is the skeleton in the cupboard, the things they dare not utter, but which yet haunt them. The hypocrites are hit on every side. Cf. viii.

28. This because they followed
That which called forth
The Wrath of God, and
They hated God's good pleasure;
So He made their deeds
Of no effect.

#### SECTION 4

- 29. To do those in whose see Hearts is a disease, think That God will not bring To light all their rancour?
- 30. Had We so willed,
  We could have shown them
  Up to thee, and thou
  Shouldst have known them
  By their marks: but surely
  Thou wilk know them
  By the tone of their speech!
  And God knows
  All that ve do.
- 31. And We shall try you "\*\*s
  Until We test those
  Among you who strive
  Their utmost and persevere
  In patience; and We shall
  Try your reported (mettle)."\*
- 32. Those who reject God, Hinder (men) from The Path of God, and resist The Apostle, after Guidance

4853. Cf. verse 20 above, and n. 4845. Being diseased at the very core of their being, they do not understand the simplest facts of spiritual life.

4834. Evil is not always necessarily branded in this life with a distinguishing mark or brand. But the discerning ones know, Evil is betrayed by its speech and behaviour.

4855. Cf. xxxiv. 21, and n. 3821. The test and trial is for our own psychological development, to help in the exercise of such choice as has been given to us in our free-will. Cf. also iii. 134, and n. 467.

4856. AbbAr: the things reported of you; reputation for courage and constancy, which has to be tought to the test of facts and experience. In an epigram of Tactius we are fold of a Roman Emperor that he would have been considered in every way to have been worthy of being a ruller if only he had never ruled I. So in life people may think us courageous, true, noble, and self-sacrificing; and we may consider ourselves as possessing all such virtues; but it is actual experience that will bring them to the test.

Has been clearly shown to them, sent Will not injure God In the least, but He Will make their deeds Of no effect.

- 33. O ye who believe! Obey God, and obey The Apostle, and make Not vain your deeds!
- 34. Those who reject God, 1886
  And hinder (men) from the Path
  Of God, then die rejecting God,—
  God will not forgive them.
- 35. De not weary and
  Faint-hearted, crying for peace,
  When ye should be the
  Uppermost: for God is
  With you, and will never
  Put you in loss
  For your (good) deeds.
- 36. The life of this world
  Is but play and amusement: (\*\*\*\*\*
  And if ye believe
  And guard against evil,
  He will grant you
  Your recompense, and will not

4857. Cf. verse 25 above, and verse 34 below: in verse 25 was shown the source of the evil. viz., yielding to the deceptions of the Exil One; in this verse are shown the proximate consequences of such yielding to evil. viz., failure of all we do; and in verse 34 below are shown the eternal consequences, viz., our deprivation of God's Grace and Mercy.

4858. See last note.

4859. To those who are trying to root out evil, and have authority to do so, the question is not of peace or conflict, but of whether Good or Evil is to prevail. They must remember that Good must ultimately prevail, and Good's help is with those who, as far as men can, are trying to further the universal Plan. Cf. n. 4817 to yerse 22 above.

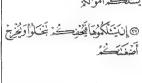
4600. Cf. vi. 32, and n. 855; and xxix 64, and n. 3497. Amusement and play are not bad things in themselves. As preparations for the more serious life, they have their value. But if we concentrate on them, and neglect the business of life, we cannot prosper. So we must use our life in this world as a preparation for our spiritual or inner life.

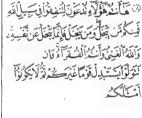
Ask you (to give up) Your possessions.

37. If He were to ask you
For all of them, and
Press you, ye would
Covetously withhold, and He
would wo
Bring out all your ill-feeling, \*\*\*

38. Behold, ye are those (%)
Invited to spend
(Of your substance)
In the Way of God:
But among you are some
That are nigaardly. But any
Who are nigaardly are so
At the expense of
Their own souls,
But God is free
Of all wants,
And it is ye that are needy.
If ye turn back (\*)
(From the Path), He will
Substitute in your stead

Another people; then they Would not be like you!





4861. Complete self-sacrifice, if voluntarily offered, has a meaning: it means that the person's decrois reclusively and completely for the Cause. But no law or rule can demand it, And a mere offer to kill yourself has no meaning. You should be ready to take tisks to your life in fighting for the Cause, but you should aim at life, not death. If you live, you should be ready to place your substance and your acquisitions at the disposal of the Cause. But it is not reasonable to pauperise yourself and become a hanger-on for the Cause. Moreover, the inborn tendency to self-preservation in an average man would lead to concealment and niggardliness if all were asked for the Cause, by Law, and there would further be a feeling of bitterness and rebellion.

4862, Ct. ini, 180,

4863, Cf. above, verse 29. Rancour or ill-feeling, or any desire-but that of devotion, should never be given a handle in a wise Law.

4864. Here the cases of the special devotee and of the average man with his human foibles are distinguished. Stinginess is not a virtue: it hurts more the finer-nature of the individual practising it than it hurst the Cause. God is free of all wants and independent of any need that we can meet. His Cause is similarly independent of human aid. But it uses human agency for our own human advancement. The need to be able to serve in the Kingdom of Heaven is ours. We are the needy beggars who should claim the privilege before the Lord of Bounties unbounded.

4865. If we desert the Cause, the Cause will not fail. Better men than we will uphoid the flag. Blue we should fail, and others will take our place, who are not so timid, hat-hearted, or stingy. In Wordsworth's words, "High Heaven rejects the lore of nicely calculated less or more."

# INTRODUCTION TO SURA XLVIII (Fat-h).

- This is the second of the group of three Medina Sûras described in the Introduction to S. xivi. Its date is fixed by the mention of the Treaty of Hudaibiya, Zul-qv'd A.H. 6= Feb. 628 (see n. 1261 to ix 13).
- 2. Hudaibiya is a plain, a short day's march to the north of Mecca, a little to the west of the Medina-Mecca road, as used in the Prophet's time. Six years had passed since the Prophet had left his beloved City, and it had been in the hands of the Pagan autocracy. But Islam had grown during these six years. Its Qibla was towards the Ka'ba. The Pagans had tried to attack Islam at various times and had been foiled. By Arab custom every Arab was entitled to visit the Sacred Enclosure unarmed, and fighting of any kind was prohibited during the Sacred Months (see n. 209 to ii. 1941, which included the month of Zul-qa'd. In Zul-qa'd A H# 6, therefore, the Prophet desired to perform the 'Umra or lesser pilgrimage (n. 212 to ii. 1961, unarmed, but acccmf anied with his followers. A large following joined him, to the number of footteen to fifteen hundred.
- 3. This was not to the liking of the Pagan autocracy at Mecca, which took alarm, and in breach of all area tradition and usage, prepared to prevent the peaceful party from performing the rites of pligtimage. They marched out to fight the unarmed party. The Prophet turned a little to the west of the road, and encamped at Hudaibiya, where negotiations took place. On the one hand the Prophet was unwilling to give the Quraish any prete ded excuse for violence in the Sacred Territory; on the other, the Quraish and learnt, by six years' bitter experience, that their power was crumbling on all sides, and Islam was growing with its moral and appiritual forces, which were also reflected in its powers of organisation and resistance. The enthusiasm with which the Covenant of Fealty was entered into under a tree in Hudaibiya (xlviii. 18) by that great multitude united in devotion to their great leader, was evidence of the great power which he commanded even in a worldly sense if the Quraish had chosen to try conclusions with him.
- 4. A peaceful Treaty was therefore concluded, anown as the Treaty of Hudaibiya. It stipulated: (1) that there was to be peace between the parties for ten years; (2) that any tribe or person was free to join either party or make an alliance with it; (3) that if a Quraish person from Mecca, under guardianship, should join the Prophet without the guardian's permission. he (or she) should be sent back to the guardian, but in the contrary case, they should not be sent back; and (4) that the Prophet and his party were not to enter Mecca that year, but that they could enter unarmed the following year.
- 5. Item 3, not being reciprocal, was objected to in the Muslim camp, but it really was of little importance. Muslims under guardianship, sent back to Mecca, were not likely to renounce the blessings of Islam; on the other hand Muslims going to Mecca would be centres of influence for Islam, and it was more important that they should be allowed to remain there than that they should be sent back to Medina.

It was impossible to think that there would be apostates or renegades to Paganism! "Look on this picture, and on that!"

6. The Muslims faithfully observed the terms of the Treaty. The following year (A.H. 7) they performed the lesser Pilgrimage in great state for three days. It is true that the Meccans later on broke the Peace in the attack which one of their allied tribes (the Band Bakr) made on the Muslim Band Khuza'n (who were in alliance with the Prophet), but this led to the conquest of Mecca and the sweeping away of the autocracy. Meanwhile Hudaiblya was a great vistory, moral and social, as well as political, and its lessons are expounded in this Sūra, as the lessons of Badr were expounded in viii. 42-48, and of Ulud in iii. 121-129, 149-180.

Summary.—Victory comes from cool courage, devotion, faith, and patience, as shown at Hudaiblya; therefore remember God, and follow His Apostle (xiviii. 1-29, and C. 222).

C. 222.—Victory and Help go with calmness of mind, (xiviii. 1:29.)

Faith, fidelity, zeal, and earnestness, Not with greed, lukewarmness, or timidity. Discipline and obedience are essential For service. The rewards for service are not To be measured by immediate results, But accrue in countless hidden ways For Patience and Restraint: Be strong Against Evil, but kind and gentle amongst Yourselves: the seed will grow and become Strong, to your wonder and delight.

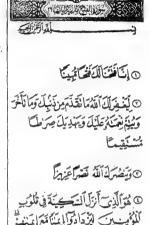
IS. XLVIN. 1-4.

Stira XLVIII.

l'at-le or Victory.

In the name of God, Most Gracious,
Most Merciful,

- 1. We erily We have granted
  Thee a manifest Victory:
- 2. That God may forgive thee \*\*-1
  Thy faults of the past \*
  And those to follow;
  Fulfil His favour to thee;
  And guide thee
  On the Straight Way;
- 3. And that God may help 18-8. Thee with powerful help.
- 4. It is He Who sent
  Down Tranquillity 45th
  Into the hearts of
  The Believers, that they may
  Add Faith to their Faith:—faith
  For to God belong



- 4866 This is best referred to the Treaty of Iludaibiya, for which see the Introduction to this Stra. By this Treaty the Meccain Quiravib, after many years of unrelenting conflict with Islam, at length recognized Islam as (what they thought) an equal power with themselves. In reality the door was then opened for the free spread of Islam throughout Arabia and thence through the world.
- 4867. See n. 4428 to x1. 55, and Cf., xlvin, 19. Any mistakes of the past were now rectified, and any titute ones prevented by the free scope now offered, by the act of the Quraish Paganis themselves, to the recognition and free promulgation of Islam.
- 4808. Three objects or results of the Treaty are mentioned: (1) forgiveness, which is aguivalent to Mercy, (2) fulfilment of the dignity of Prophethood with the dignity of an effective and recognised position in Arabia; 33) opening up a straight way leading to Islam, by access to Mecca from next year. Mecca being the symbolic centre of Islam. These three are summed up in the comprehensive obstace "love return" of the Comprehensive obstacles - 4869. The results were achieved by tranquillity, calmness, and cool courage among the 1400 to lunamed men who accompanied the Prophet to Hudaibiya and who were threatened with violence by the excited Quiranie leaders of Merca.
- 4870. It is, a casustical question to ask, Are there degrees in Faith? The plain meaning is that Bellevers will see one Sign of Cod after another, and with each their Faith is confirmed. During all the long years of percention and conflict they had Path, but when they see their old enemies actually coming out to negotiate with them, their Faith is justified, fulfilled, and confirmed; and they turn in graitfued 6 God.

(٨٤) سورة الفتح

The Forces of the heavens \*\*\*\*
And the earth; and God is
Full of Knowledge and Wisdom; —

- 5. That He may admit <sup>1972</sup>
  The men and women
  Who believe, to Gardens
  Beneath which rivers flow,
  To dwell therein for aye,
  And remove their ills
  From them;—and that is,
  In the sight of God,
  The highest achievement
  (For man).—
- 6. And that He may punish The Hypocrites, men and Women, and the Polytheists, Men and women, who imagine An evil opinion of God. On them is a round <sup>An</sup> Of Evil: the Wrath of God Is on them: He has cursed <sup>Mea</sup> Them and got Hell ready For them: and evil Is it for a destination.
- 7. For to God belong 4878
  The Forces of the heavens
  And the earth; and God is
  Exalted in Power,
  Full of Wisdom.

4871. There are visible forces which you see in the physical world. Men fight with armed forces, and the Muslims had to defend themselves with arms also, and not without success. But social, moral, and spiritual forces were fighting for them under God's command, and they were the real forces that established the Message of Islam and the position of its Leader and Preacher.

4872. This clause is co-ordinated to the previous clause, "That they may add Faith to their Faith". The intervening words, "For to God...and Wisdom", are parenthetical. The third co-ordinate clause comes in the next verse, "And that He may ouisin,". The skeleton construction will be, "God sends down calm courage to Believers, in order that they may be confirmed in their Faith; that they may qualify for the Bliss of Heaven; and that the evil ones may receive the punishment they deserve."

4873. They will be encircled (or hemmed in) by Evil.

4874. That is, deprived them of His Grace, on account of their continued rejection of it.

4875. These words are repeated (with a slight change) from the parenthetical clause in verse 4, to emphasize the assertion as a substantive proposition, that fighting and visible forces in the physical world are not the only forces with which God works out His Plan. The invisible forces are more important as they were at §udaiblya. The slight difference is instructive; in the parenthetical clause, God's Knowledge was emphasized, and in the substantive clause it is God's Power, Knowledge plans, and Power executes.

We have truly sent thee 4876
 As a witness, as a
 Bringer of Glad Tidings,
 And as a Warner:

9. In order that ye
(O men) may believe
In God and His Apostle,
That ye may assist
And honour Him,
And celebrate His praises
Morning and evening.

10. Verily those who plight and Their fealty to thee Do no less than plight Their fealty to God: The Hand of God is Over their hands: Then any one who violates His oath, does so To the harm of his own Soul, and any one who Fulfis what he has Covenanted with God,—God will soon grant him A great Reward,

SECTION 2.

Ehe desert Arabs who 4878
 Lagged behind will

٥ إِنَّا أَوْسَلُنَكَ شَلْهِ لِمَا وَمُهَنَّظِيرًا وَنَاذِيرًا

۞ٳڵؙۏ۫ؠٝؽؗۉٳٮۑٳڶڵۊۘۅڗڛۘۯڸۼٷٞؿؙۼٚۯۉ ۅؙؙٷۊٚڒؙٷ٥ۅٙۺؖۼٷؙڹڰڬۜۄۜٷٙڝۑڵؖ

© إِنَّ الْذِينِ يَبْنَا بِيُوْلَكَ إِنِّكَ ابْنَا يُبْنِا بِعُونَ ٱلدَّبَهُ اللَّهُ فَوْقَ أَلِدِيهِ خَّ فَنَ نَصَّتَ الْفَا يَنَحُثُ عَلَيْهُ لِيهِ عَوْمَزاْ وَفَا بِمَا عَلَيْهُ عَلَيْهُ ٱلدَّ مَسَكُونِيهِ أَجْرًا عَظِيمًا

@سَيَقُولُ لَكَ أَلْخُلُفُونَ مِنَ ٱلْأَغْرَابِ

4876. The Apostle came in order to establish Faith in God and true worship. We can view him in three capacities: (1) as a witness to help the weak if they were oppressed and check the strong if they did wrong; (2) as a giver of the Glad Tidings of God's Grace and Mercy to those who repented and lived good lives; and (3) as one who warned sinners of the consequences of their sin.

4877. In the Budaiblya negotiations, when it was uncertain whether the Qurash would treat well or ill the Prophet's delegate to Mecca, there was a great wave of freling in the Muslim camp of 1400 to 1500 men. They came with great enthusiasm and swore their feality to the Prophet, by placing band on hand according to the Arab custom; see paragraph 3 of the Introduction to this Stra. This in thest was a wonderful demonstration of moral and material strength, a true Victory; it is called Barat wr Ridkusān (Fealty of God's Good Pleasure) in Islamic History. They placed their hands on the Prophet's hand, but the Hand of God was above them, and He accepted their Pealty.

'Alaika is an archaic form for 'Alaiki,

4878 When the Prophet started from Medina on the Mecca journey which ended in Rudaibtys, he asked all Muslims to join him in the pious word-traking, and he had a splendid response. But some of the desert tribes hung back and made excuses. Their faith was but lukewarm, and they did not want to share in any trouble which the Meccans might give to the unarmed Muslims on pligrimage. Their excuse that they were engaged in looking after their focks and herds and their families was an after-thought, and in any case made after the focks and berd and his party with enhanced pressive to Medina.

1394

Say to thee : "We were engaged in (Looking after) our flocks And herds, and our families: Do thou then ask Forgiveness for us." 4010 They say with their tongues What is not in their hearts. Say: "Who then has Any power at all (To intervene) on your behalf With God, if His Will Is to give you some loss son Or to give you some profit? But God is well acquainted With all that ye do.

- 12. "Nay, ye thought that The Apostle and the Believers Would never return to Their-families; this seemed Pleasing in your hearts, "ball and Ye conceived an evil thought, For ye are a people Lost (in wickedness)."
- 13. And if any believe not In God and His Apostle, We have prepared, For those who reject God, A Blazing Fire!
- 14. To God belongs the dominion Of the heavens and the earth: He forgives whom He wills, \*\*\*\* And He punishes whom He

نَّ عَلَانَ الْمُوَلِّتُ الْهَا فَالْمِنَا فَاسْتَفْ فِرْكَا الْمُولِيَّ الْمُسْتَفِ فِرْكَا الْمُسْتِ فِي الْمُولِيَّ الْمُسْتِ فِي الْمُولِيَّ الْمُلْكِ الْمُسْتَقِيلُ الْمُلْكِ اللَّهِ الْمُلْكِ اللَّهِ الْمُلْكِ اللَّهِ الْمُلْكِ اللَّهِ اللَّهُ الْمُنْ الْمُ

<sup>4879.</sup> They said this with their tongues, but no thought of piety was in their hearts.

<sup>4880</sup> Their false excuse was based on a calculation of worldly profit and loss. But what about the spiritual loss in detaching themselves from the holy Prophet or spiritual profit in joining in the splendidy loyal feelings of service and obedence which were demonstrated at Budaiblya? And in any case they need not think that all their real and secret motives were not known to God.

<sup>4891.</sup> Their faith was so shake that they thought the worst would happen, and that the Meccan Quraish would destroy the unarmed band. In their heart of hearts they would not have been sorry, because they were steeped in wirkedness and rejoiced in the sufferings of others. But such persons will burn in the fire of their own disappointment.

<sup>4832.</sup> Evil must inevitably have its punishment, but there is one way of escape, w.g., through reance and the Mercy of Go 'God's Justice will punish, but God's Mercy will forgive; and the Mercy is the predominant reature in God's universe; "He is Oft-Forgiving, Most Merciful."

(S. XLVIII. 14-16.

Wills: but God is Oft-Forgiving, Most Merciful.

- 15. Phose who lagged behind (883)
  (Will say), when ye (are
  Free to) march and take
  Booty (in war): "Permit us
  To follow you." They wish
  To change God's decree:
  Say: "Not thus (881)
  Will ye follow us:
  God has already declared (484)
  (This) beforehand ": then they
  Will say, "But ye are (483)
  Jealous of us." Nay,
  But little do they understand
  (Such things).
- 16. Say to the desert Arabs (1877)
  Who lagged behind: "Ye
  Shall be summoned (to fight)
  Against a people given to (1881)
  Vehement war: then shall ye
  Fight, or they shall submit. (1882)
  Then if ye show obedience,
  God will grant you
  A goodly reward, but if
  Ye turn back as ye

ٷٵڽؙٳڵڎۼ؎ۿۅۯٳڿۼ ۞ڛؘؿۿؙڷٳؙڵڟؖڵڡؙۯ؊ٳۏٵڹڟڵڡٞؿؙ؞ٳڵٳؠۿٵ ڶؿٵؙٞۿ۬ۮۅؙڝٵۮٙڒٶؙ؆ڗؿؖڣڴؿؖ۫ؿؙؽۣڎۅڝٙٵٞڽ

(٨٤) سورة الفتح

نتاخدوها دُرُونا نشينه يَرِينهُ وَكَ ان يُسَايِّدُ لُواْ كَ لَهُمْ اللَّهُ قُولاً لَنَّ تَشْهُونَا كَذَايُكُمْ قَالَاللَّهُ مِن اَبْلِهُمْ تَسَكِيمُولُونَ بَلْ تَحْسُدُ مُونَا بَالْكُ كَانُواْ لَا يَشْمُهُونَ إِلَّا فِيلْهِ لَكُ

٥ فَكُلْ لَكُلُونَ مِن الْأَعْرَابِ سَلَّهُ عَوْنَ لِلْ فَوَ إِلَّهُ الْمِنْ الْمُنْ اللَّهُ وَلَيْ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّالِمُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّه

<sup>483.</sup> Now comes out another motive behind the minds of the laggards. The journey for pilgrimage had no promise of war booty. If at any future time there should be a promise of booty they would come! But that is to reverse God's law and decree. Jihâd is not for personal gain or booty: see S. viii. and Introduction to S. viii., paragraph 2. On the contrary Jihâd is hard striving, in war and peace, in the Cause of God.

<sup>4884.</sup> Not thus: i.e. not on those terms; not if your object is only to gain booty.

<sup>4885.</sup> See viii. 1, and n. 1179.

<sup>4896</sup> The desert Arabs loved fighting and plunder, and understood such motives for war. The higher motives send to be beyond them Like ignorant men they attributed petty motives or motives of leadousy if they were kept out of the vulgar cricic of fighting for plunder. But they had to be schooled, and they were schooled to higher ideas of discipline, self-sacrifice, and striving hard for a Cause.

<sup>4687.</sup> While they are reproached for their supineness in the march which led to Budaiblya, where there was danger but no prospect of booty, they are promised, if they learn discipline, to be allowed to follow the Banner of Islam where (as happened later in the Persian and Byzantine Wanj there was real fighting with formidable and well-organized armies.

<sup>4888.</sup> Cf. xxvii, 33,

<sup>4889.</sup> That is, you shall go forth to war if you learn discipline, not for booty, but for a great and noble Cause. For if your opponents submit to the Cause, there will be no fighting and no booty.

1396

(٤٨) بسورة الفتح

Did before, He will punish You with a grievous Penalty.

17. No blame is there
On the blind, nor is
There blame on the lame,
Nor on one ill (if he
Joins not the ward):
But he that obeys God \*\*\*
And His Apostle,—(God)
Will ad nit him to Gardens
Beneath which rivers flow;
And he who turns back,
(God) will punish him
With a grievous Penalty.

### SECTION 3.

- 18. Sod's Good Pleasure 18 Was on the Believers
  When they swore Fealty
  To thee under the Tree: 18 He knew 18 What was
  In their hearts, and He
  Sent down Tranquillity 18 To them; and He rewarded
  Them with a speedy Victory: 18 Wi
- 19. And many gains will they Acquire (besides): and God Is Exalted in Power, Full of Wisdom.

مِن قَبْلُ يُعْدَذِبُكُمْ عَلَا الْآلِيكُا ﴿ لَيْسَ عَلَىٰ الْأَعْنَىٰ حَنَّ الْآلَا عَلَىٰ الْأَعْنَىٰ عَلَىٰ الْأَعْنَىٰ الْكَافِيلِ اللهَ مَنْ الْعَلِيمِ اللهَ مَنْ الْعَلِيمِ اللهَ مَنْ الْمُؤْمِدُ وَمَنْ الْعَلِيمِ اللهَ اللهُ الْمُؤْمِدُ اللهُ عَلَىٰ اللهُ 
لَقَدْ رَضِيَما لَهُ عَنِ الْوَلْمِينِينَ إِذْ يُبَايِعُولَكَ
 تَضَا النَّهَ فَلَى اللَّهُ عَنْ النَّهِ الْوَلِيمِ وَالنَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَى اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَى اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَيْهِ عَلَيْهِ مَا اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَيْهِ عَلِي عَلَيْهِ 
۞وَمَغَانِرَكَئِيمَ ۚ يَاْخُدُونَكُمْ ۚ وَكَالَالَهُ عَرْبِرُا حِيكًا

<sup>4870</sup> There may be neither fighting nor booty. But all who obey the righteous Imam's call to Jhaād with perfect discipline will get the spiritual Rewards of the Hereafter. The blind, the mained, and the unim will of course be exempted from active compliance with the Call, but they can render such services as are within their power, and then they will not be excluded from the reward.

<sup>1891</sup> The noun from the verb radhyn is ridhwan (Good Pleasure); hence the name of this Barat, Barat ur Ridhwan, the Fealty of God's Good Pleasure; see n. 4877 to xiviii. 10.

<sup>4892</sup> The great ceremony of the Fealty of God's Good Pleasure took place while the holy Apostle sat under a tree in the plann of gudatibya. This Tree became very famous, and so much superstitious veneration was attached to it by later generations that it had to be out down.

<sup>4893</sup> Or tested; see n. 4855 to xivii, 31.

<sup>4894.</sup> Sukina= Peace, calm, sense of security and conbidence, tranquility. G above xivis, 4, and n 4890. The same word is used in connection with the battle of Bunain in ix, 26, and in connection with the Cave of Thour at an early stage in the Hijirat i.v. 40.

<sup>4895.</sup> The Treaty of Budaibiya itself was a " speedy Victory ": it followed immediately after the Barat

#### S. XI.VIII. 20-24.

- 20. God has promised you
  Many gains that ye shall have
  Acquire, and He has given have
  You these beforehand; and
  He has restrained the hands
  Of men from you; that it
  May be a Sign for have
  The Believers, and that
  He may guide you
  To a Straight Path;
- 21. And other gains (there are),
  Which are not within the Your power, but which
  God has compassed: and God
  Has power over all things.
- 22. If the Unbelievers Should fight you, they would seed Certainly turn their backs; Then would they find Neither protector nor helper.
- 23. (Such has been) the practice <sup>801</sup> (Approved) of God already In the past: no change Wilt thou find in The practice (approved) of God.
- 24. And it is He Who
  Has restrained their hands

© وَمَدَكُ اللهُ مَنْكَ الْمُحَدَّانِ حَكَيْرَةً

تَا فُلُوْمَ الْعَكَرُ اللهُ مُنْكَ الْمُحَدِّدِهُ وَمُكَنَّ الْمُعَلَّكَ اللهُ مَنْكَ الْمُحَدِّدُهُ وَمُكَلِّكُمُ مِنْ طَا

مُنْسَفَقِينًا

هُ وَلَمْ فَيْ مُرْفَقَ لِهِ مُولِا عَلَيْهَا وَلَمْ أَلْوَلِينَا اللّهَ مِنْكُ اللّهُ مِنْ اللّهُ مُنْكُولِاً اللّهُ مِنْكُولُولًا اللّهُ مِنْ اللّهُ مُنْكُولُولًا اللّهُ مِنْ اللّهُ مُنْكُولُولًا اللّهُ مِنْ اللّهُ مُنْكُولُولًا اللّهُ مِنْ اللّهُ مُنْكُولُولًا اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْكُولُولًا اللّهُ اللّهُ مِنْ اللّهُ مُنْكُولُولُولًا اللّهُ مِنْ اللّهُ مُنْكُولًا اللّهُ مِنْ اللّهُ اللّهُ مُنْكُلُكُ اللّهُ اللّهُ مُنْكُولُولُولُولًا اللّهُ مِنْ اللّهُ مُنْكُولُولُولًا اللّهُ اللّهُ مُنْكُولُولُولُولُولًا اللّهُ اللّهُ اللّهُ مُنْكُلُكُ اللّهُ اللّهُ مُنْكُولُولُولًا اللّهُ اللّهُ مُنْكُلُكُ اللّهُ الللللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ ا

۞ سُنَّةَ ٱللَّهِ ٱلْتِي فَلْخَلَتْ مِن فَبَلَّ لَكَ لَيْجَدَ لِسُنَةَ اللَّهِ تَبْدِيلًا

® وَهُوَالْذَى كَفَّ أَيْدِيَهُمْ

<sup>4896.</sup> The gains so far seen from the Barat and their calm and disciplined behaviour were certainly great; but greater still were to follow in the spinitual sense, in the rapid spread of Islam, in the clearance from the Sacred House of the idolatrous antecracy, and in the universal acceptance of the Message of God in Arabia.

<sup>4897.</sup> The first fruits of the Bal'al were the victory or treaty of Hudaibtya, the cessation for the time being of the hostitiy of the Meccan Qurash, and the opening out of the way to Mecca. These things are implied in the phrase, "He has restrained the hands of men from you."

<sup>4598.</sup> Hudaibiya (in both the Barat and the Treaty) was truly a sign-post for the Behevers; it showed the solidarity of Islam, and the position which the Muslims had won in the Arab world.

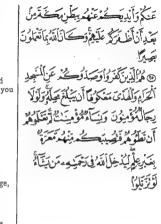
<sup>4899.</sup> Other gains: these are usually referred to the later victories of Islam, but we must view them not merely in their political or material aspect, but chiefly in the use of Islam as a world power morally and spiritually.

<sup>4900.</sup> Their morale was now truly broken.

<sup>4901.</sup> Cf. xxxiv. 62.

25. They are the ones who Denied revelation and hindered

From the Sacred Mosque And the sacrificial animals, 490s Detained from reaching their Place of sacrifice. Had there Not been believing men And believing women whom Ye did not know that "" Ye were trampling down And on whose account A crime would have accrued To you without (your) knowledge, (God would have allowed you To force your way, but He held back your hands) That He may admit To His Mercy whom He will. 4905 If they had been 4900 Apart, We should



4902. Little incldents had taken place that might have plunged the Quraish and the Muslims from Medina into a fight. On the one hand, the Quraish were determined to keep out the Muslims, which they had no right to do; and on the other hand, the Muslims, though unarmed, had sworn to stand together, and if they had counter-attacked they could have forced their entrance to the Karba, the centre of Mecca. But God restrained both sides from anything that would have violated the Peace of the Sanctuary, and after the Teaty was signed, all danger was past.

4903. The Muslims from Medina had brought the animals for sacrifice with them, and had put on the Iprim or pilgrim's garb (see n. 217 to il. 197), but they were not only prevented from entering Mecca, but ware also prevented from sending the sacrificial animals to the place of sacrifice in Mecca, as they could have done under ii. 196. The sacrifice was therefore actually offered at Budablyta.

490). There were at the time in Mecca believing Muslims, men and women, and the faith of some of them was unknown to their breibnen from Medina. Had a fight taken place in Mecca, even though the Muslims had been successful, they would unwittingly have killed some of these unknown Muslims, and thus would unwittingly have been guilty of shedding Muslim blood. This was prevented by the Treaty.

490.5. God works according to His wise and holy Will and Plan, and not according to what seems to us, in the excitement of human life, to be the obvious course of things. By preventing a fight He saved many valuable lives, not only of Muslims but also of some who became Muslims afterwards and served Islam. He grants His Mercy on far higher standards than man in his limited horzon can see

4906. If the party from Medina could have distinguished Muslims from non-Muslims among the Meccans, they might have been allowed to enter and punish the pagan Quraiso for their inordinate vanity and gross breach of the unwritten law of the land. But in the actual circumstances the best solution was the Treaty of Budaiblya.

Certainly have punished The Unbelievers among them With a grievous punishment.

26. While the Unbelievers
Got up in their hearts
Heat and cant—the heat \*\*\*
And cant of Ignorance,—
God sent down His Tranquillity \*\*\*
To his Apostle and to
The Believers, and made them
Stick close to the command
Of self-restraint; and well
Were they entitled to it \*\*
And worthy of it.
And God has full knowledge
Of all things.

# SECTION 4.

- 27. As a support of the vision for His Apostle: 400 Ye shall enter the Sacred Mosque, if God wills, With minds secure, heads shaved, Hair cut short, and without fear. For He knew what ye Knew not, and He granted, Besides this, a speedy victory. 4011
- 28. It is He Who has sent His Apostle with Guidance And the Religion of Truth, To proclaim it over

لَّهُ ذَبْنَا الْدِينَ كَفَرُا مِنْهُ مُنَابًا الْهِمَّا (ه إِذْ جَنَا الْإِينَ كَمَنُ الْفَقْلُونِهِ مُ الْجِينَةَ جَنِيَةً الْجَلِيلِيَةِ مَنَّ الْوَلِينَةِ مَنْ يَنَا مُنَا اللَّهِ مِنْ الْوَلِينِينَ وَالْوَمَهُ مُنْ حَكِلَةً الْفَقْوَى وَكَانُوا أَنْقَى مِنَا وَالْوَمَهُمُ مُنْكِلَةً الْفَقْوَى وَكَانُوا أَنْقَى مِنَا وَالْمَلَهُمَا وَكَانَ اللَّهُ مِنْ اللَّهِ عَلَيْهِا

 القائمة متعققاً لله وتعلى الأوقا بالمتق التدغمان المنتجية القرام ان شئاء الله الهوائية محيلية بن وثوست محيدة ومنعقيرين لاتفا فوائة مقواماً وتعتلوا المتعلق بن دُون ذلك ففا قريبًا
 معة الذي أنسال يستولله بالماتك ودن

4907. While the Unbelievers were blustering and excited, and meticulously objected to introductory words such as "la the name of God, Most Gracious, Most Marchild (they did not like the titles), the Muslims were calm and collected, and got the substance of their demands embodied in the Treaty without worrying about words. This was due to their unity and trust in their Leader.

4908. Cf. above xlviu. 18, and n. 4894.

4909. It=Tranquillity. Their calmness amid much provocation was a gift of God; they had earned a right to it by their obedience and discipline, and showed themselves well worthy of it.

4010 The Prophet had had a dream that he had entered the Sacred Mosque at Mecca, just before he decided on the journey which resulted in the Treaty of Budaiblya. By it he and his people tould enter next year without the least molestation and in the full customary garb, with bead shaved or harr cut short, and all the customary minor rites of pligrimage.

4911. See above, xlviii. 18, and n. 4895.

All religion : and enough Is God for a Witness 612

29. Muhammad is the Apostle Of God: and those who are With him are strong Against Unbelievers, (but)

Compassionate amongst each

other 1913 Thou wilt see them bow

And prostrate themselves (In prayer), seeking Grace From God and (His) Good Pleasure. 1914

On their faces are their Marks, (being) the traces #915 Of their prostration. This is their similitude In the Taurat : 4916 And their similitude In the Gospel is: #17 Like a seed which sends Forth its blade, then Makes it strong; it then Becomes thick, and it stands

4912. The divine disposition of events in the coming of Islam and its promulgation by the holy Prophet are themselves evidence of the truth of Islam and its all-reaching character; for there is nothing which it has not influenced. See also lat. 9, n. 5442.

4913 Cl ix 128. The devotees of God wage unceasing war against evil, for themselves, and for others; but to their own brethren in faith-especially the weaker ones-they are mild and compassionate; they seek out every opportunity to sympathise with them and help them.

4914. Their humility is before God and His Apostle and all who have authority from God, but they yield no power or pomp, nor do they worship worldly show or glitter. Nor is their humility before God a mere show for men.

4915. The traces of their earnestness and humility are engraved on their faces, is, penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, a good man's face alone shows in him the grace and light of God; he is gentle, kind and forbearing, ever helpful, relying on God, and possessing a blessed Peace and Calminess (Sakīna, xivii, 26) that can come from no other source.

4916. In the Book of Moses, which is now found in a corrupt form in the Fentaleuch, the posture of humility in prayer is indicated by prostration: e.g., Moses and Aaron "fell upon their faces", Num. xvi, 22.

4917 The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower; "the seed should spring and grow up, he knoweth not how: for the earth bringeth forth fruit of herself; flist the blade, then the ear, after that the full corn in the ear 1; Mark, iv. 27-28. Thus Islam was preached by the holy Prophet; the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own legs, and its worst enemies recognised its existence and its right to live. Note how much more complete the parable is in the Qur-an. The mentality of the sowers of the seed is expressed in beautiful terms; its growth and strength filled them " with wonder and delight."

On its own stem, (filling)
The sowers with wonder
And delight. As a result, 6918
It fills the Unbelievers
With rage at them.
God has promised those
Among them who believe
And do righteous deeds
Forgiveness,
And a great Reward.

عَلَىٰمُونِهِ يُغِبُ الزُّدَاعَ لِيغِيظَ بِعِمُ الْصُفَّ أُزُوعَمَاللَّهُ الْإِينَ اَمَنُواْ رَعَسِلواْ الصَّلِيحَاتِ مِنْهُهُ مِّغْفِرَةً وَأَجْرًا عَظِيمًا



<sup>4918.</sup> I construs the particle "it" as expressing not the object, but the result. The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a contrast to the satisfaction, wonder, and delight of the Prophet and his Companions. The pronoun in "rage, at them" of cour a\_releg to the Prophet and his Companions, and goes back to the eatlier words, "on their faces" etc.

# INTRODUCTION TO SURA XLIX (Hujurāt).

This is the third of the group of three Medina Saras, which began with S. xlvii. See the Introduction to that Sara.

Its subject-matter is the manners to be observed by the members of the rapidly-growing Muslim community, among themselves and towards its Leader. The key-word "Hujurāt" (Inner Apartments) occurs in verse 4.

Its date is referred to the Year of Deputations, A.H. 9, when a large number of deputations of all kinds visited Medina to offer their allegiance to Islam.

Summary.—A community must show its respect to its Leader in all forms of behaviour; quarrels are unseemly and should be composed; manners spring from morals; and mutual respect and confidence are a duty and a privilege in Islam (zlix, 1-18, and C. 223).

C. 223.-Respectful behaviour to the Leader, in manner, (xlix. 1-18.) Voice, and demeanour, are the bonds and cement Of an organised community. The whispers Of rumour should be tested, and selfish impatience Should be curbed to discipline. All quarrels Should be composed, if pecessary by the force Of the community, but with perfect Fairness and justice. Ridicule, taunts, And biting words, should be avoided. In presence or in absence. Suspicion And spying are unworthy of men who believe. All men are descended from one pair: Their honour depends, not on race, but On righteousness. Faith is not a matter Of words, but of accepting God's Will And striving in His Cause. The coming Into Islam confers no favour on others. But is itself a favour and a privilege, A guidance for those who are true and sincere.

Hujurat, or the Inner Apartments.

In the name of God, Most Gracious,
Most Merciful.

- Put not yourselves forward \*\*!

  Put not yourselves forward \*\*!

  Before God and His Apostle;

  But fear God: for God

  Is He Who hears

  And knows all things.
- 2. Pye who believe!

  Raise not your voices "\*\*
  Above the voice of the Prophet,
  Nor speak aloud to him
  In talk, as ye may
  Speak aloud to one another,
  Lest your deeds become "\*\*
  Vain and ye perceive not.
- 3. Those that lower their voice In the presence of God's Apostle, -- their hearts Has God tested for piety: \*\*\*\* For them is Forgiveness And a great Reward.
- 4. Whose who shout out ""

  To thee from without



4919. Three shades of meaning are implied: (1) do not make youselves conspicuous in word or deed when in the presence of God ( $\epsilon_{R}$ , in a Mosque, or at Prayers or religious assembles); (2) do not anticipate in word or deed what your Leader (God's Apostle) may say or do; (3) do not be impatient, trying to hasten things before the time is ripe, of which the best Judgets God. Who speaks through His Apostle. Be reverent in all things, as in the presence of God; for the hears and sees all things.

4920. It is bad manners to talk loudly before your Leader. Some ill-mannered people so raise their voices as to drown the voice of their Leader, in conversation or in Council.

4921. Such rudeness may even destroy the value of such services as they may otherwise have been able to render, and all this without their even realising the harm they were doing to the Cause.

4922. The essence of good manners arises from the heart. The man who really and sincerely respects his Leader has true piety to his heart, just as the man who does the opposite may undo the work of years by weakening the Leader's authority.

4923. To shout aloud to your Leader from outside his Apartments shows disrespect both for his person, his time, and his engagements. Only ignorant fools would be guilty of such unseemly behaviour. It is more seemly for them to wait and bide their time until he is free to come out and attend to them. But, in the Court of a spiritual King, much is forgiven that is due to lack of knowledge and understanding. In an earthly Court, ignorance of the Law excuselt no man. If a man behaved in that way to the General of an army or the Governor of a Province, not to speak of an earthly King, he would be laid hands on by the Guard, and could never gain the access he desires. The Inner ApartmentsMost of them lack understanding.

- 5. If only they had patience
  Until thou couldst
  Come out to them,
  It would be best
  For them: but God is
  Oft-Forgiving, Most Merciful.
- 7. And know that among you see Is God's Apostle: were he, In many matters, to follow Your (wishes), ye would Certainly fall into misfortune: But God has endeared see International Inte
- A grace and favour From-God; and God Is full of Knowledge And Wisdom.

الجنزين المستحدد المستحدث و وَلَقَ أَنْفَقُ مُصَرِّوا الْحَيْفَ الْمَعْ الْمُلَاثِ الْمَعْ الْمُلَاثِ اللّهِ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللل

حَبُ الْيُكُرُّ الْمُهَنَّىٰ وَدَيْنَاوِيْ فَكُو بِكُرُّوْكَنَّ رائيكُرُا تكفْرُوا أَنْسُوقَ وَالْمِصْيَانَّ الْوَلِيَّالَ مُرَّالِنَّ شِدُونَ الْوَلِيَّالَ مُرَّالِنَّ شِدُونَ

۞ڡؙ۬ۻ۫ڵؙؙؙؙۮؿؘڹؘٱڵڣۘۅؘڣۼٛؠۜڎ۫ٞؖٷؘٲڷڎؙٷڸؽؙڗڮڮڽ۠

4924. All little-tattle or reports—especially if emanating from persons you do not know—are to be tested, and the truth ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards to report heartily. Scandal or slander of all kinds is here condemned. That about women is specially denounced: xxiv, 11-20; 23-26.

4925. The man of God, if he consults his friends and associates, should not be expected to follow their advice in all matters. The judgment and responsibility are his; he sees farther than the rest, and he is less swaved by personal feeling than any one else.

4916. Fortunate indeed was the generation among whom the Prophet of God walked in his faily hie. His example was inspiring. Their inner, Faith was dear to them; it was a thing to be proud of in their innermost hearis; and they loved discipline, obedience, and righteousness. No wonder all other other disadvantages were neutralised, and they went from strength to strength. Nothing but the Grace of God gould have brought about such a result.

- 9. If two parties among enter The Believers fall into A quarrel, make ye peace Between them: but if One of them transgresses Beyond bounds against the other, Then fight ye (all) against The one that transgresses Until it comples with The command of God; But if it comples, then Make peace between them With justice, and be fair: For God loves those Who are fair (and just).
- 10. The Believers are but A single Brotherhood: 10058 So make peace and Reconciliation between your Two (contending) brothers; And fear God, that ye May receive Mercy.

SECTION 2.

11. Pye who believe!

Let not some men

Among you laugh at others: \*\*

It may be that

The (latter) are better

Than the (former):

Nor let some women

Laugh at others:

وَان طَآبِقَ إِن مِنَ الْمُؤْمِينِ بِنَ الْمُؤْمِينِ بِنَ الْمُؤْمِنِ بِنَ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِ اللّهِ اللّهُ الللّهُ اللّهُ اللّ

۞ إِنَّاٱلْوُّيْنُونَ لِمَخْرَةٌ فَأَصْلِحُلِّا بَيْزَاَخَوَيْكُرُّ وَاَنْفُوا اللَّهَ لَتَلَكَحُدُرُتَهُونَ

۞ ێٙٲؿؙ؆ٵڵۮؽٵۺٶؗٳڵٳؾۜڂڒۊؘٷؿؽۏۊ؞ عَسَمۡ ڵؽڮٷڵٷۼڋٲڝ۫ۿڎۅٙڵؽڝؖٲ؞ۨۻۯؽڝۧٳۧۄ

4927. Individual quarrels are easier to compose than group quarrels, or, in the modern world, not an advantels. But the rollective community of Islam should be supreme over groups or nations. It would be expected to act justly and rry to compose the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect farners and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations fails because these essentials are absent.

4928. The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Sermon at his last pilgrimage, and Islam cannot be completely realised until this ideal is achieved.

4979. Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh al people in contempt or ridicule. In many things they may be better than ourselves!

It may be that 'The (latter) are better Than the (former): Nor defame nor be """ Sarcastic to each other, Nor call each other By (offensive) nicknames: Ill-seeming is a name Connoting wickedness, (To be used of one) After he has believed: And those who Do not desist are (Indeed) doing wrong.

12. Pye who believe!
Avoid suspicion as much (85)
(As possible): for suspicion
In some cases is a sin:
And spy not on each other,
Nor speak ill of each other
Behind their backs. Would any
Of you like to eat
The flesh of his dead (80)
Brother? Nay, ye would
Abhor it . . . But lear God;
For God is Oft-Returning,
Most Merciful.

4930 Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or faunt or sarcasm is included in the word famata. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or faqued defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lume, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man"

4931. Most kinds of suspiction are baseless and to be avoided, and some are crimes in themselves: for they do cruel injustice to innocent men and women. Spying, or enquiring too curiously into other people's afters, means either idle curiosity, and is therefore futile, or suspicion carried a stage further, which almost amounts to sin. Back-biting also is a broad of the same genus. It may be either futile but all the same mischievous, or it may be poisoned with malice, in which case it is a sin added to sin.

4932. No one would like even to think of such an abomination as eating the flesh of his brother. But when the brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or fails, when they are absent!

- 13. mankind! We created \*\*\*
  You from a single (pair)
  Of a male and a female,
  And made you into
  Nations and tribes, that
  Ye may know each other
  (Not that ye may despise
  (Each other). Verily
  The most honoured of you
  In the sight of God
  Is (he who is) the most
  Righteous of you.
  And God has full knowledge
  And is well acquainted
  (With all thines).
- 14. "Me desert Arabs say,"
  "We believe." Say, "Ye
  Have no faith; but ye
  (Only) say, 'We have submitted "as
  Our wills to God,'
  For not yet has Faith
  Entered your hearts.
  But if ye obey God
  And His Apostle, He
  Will not belittle aught
  Of your deeds: for God
  Is Oft-Forgiving, Most Merciful."
- 15. Only those are Believers Who have believed in God And His Apostle, and have Never since doubted, but Have striven with their Belongings and their persons In the Cause of God: Such are the sincere ones.

۞ ٓێٲؠؙۜؠؗٵۘڵؾٛٵ؈ؖٳ۪ڵڡؙڂڶڞؙڴۘ؞ؾڹڎؙڲڕۅۧٲٮؙؽٙ ۅٙۼڡڶؾؙڴڗۼۘٷٵۅڡٙؠؖٳٙڸڶؿٵڒڡ۬ٵٞٳڹ ڵڝٞڗڡڴڔڠڹۮٲڵڡٲؙڨۜؾڝڰ؞ٝۧٳ۞ڶۿ ۼڸؿػڂؘڿؚؠڽٞ

٥٠ قَالَىٰالْخَرَابُ اَمَنَا أَهُلَ أَنْ فَيْسُوَا وَكُانَ هُوْلُوْاَ اَسَنَا وَلَايَدْخُلِلْإِيمَنُ فِي هُلُورِكُمْ وَلانَطْلِمُوااللّهُ وَرَسُولُهُ لِاَيلاْحِكُ مِنْ آغَمُلُوكُمْ نَشِيعًا إِنَّ اللّهَ عَمْلُوكُولَاتِكُمَ

 ﴿إِنَّا ٱلْوُصِنُونَ الْوَيْنَ اسْتُواسِا اللهُ وَرَسُولُونَ شُمَّ أَرْيَزَ آوَا وَجَهَا مُوالِيَّا اللهِ مِوَالنَّسِيمُ
 في سيديل اللهِ أَوْلَئِلِنَا كُمْ السّلة وَوَنَ

<sup>4933.</sup> This is addressed to all mankind and not only to the Muslim brotherhood, though it is understood that in a perfected world the two would be synonymous. As it is, mankind is descended from one pair of parents. Their tribes, races, and nations are convenient labels by which we may know certain differing characteristics. Before God they are all one, and he gets most honour who is most rightness.

<sup>4934.</sup> The desert Araba were somewhat shaky in their faith. Their hearts and minds were petty, and they thought of petty things, while Islam requires the complete submission of one's begin to God. See next verse. Some of the failings of the desert Araba are described in xiviti, 11-15. But the reference here is said to be to the Banti Asad, who came to profess Islam in order to get chantit during a familie.

<sup>4935. &#</sup>x27;This is what ye ought to prove if your faith has any meaning, but ye only say it with your tongues.'

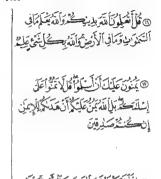
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(٩٩) سورة الحجرات

16. Say: "What! Will ye ""
Instruct God about your
Religion? But God knows
All that is in the heavens
And on earth: He has
Full knowledge of all things.

17. They impress on thee 'vi As a favour that they Have embraced Islam. Say, "Count not your Islam As a favour upon me: Nay, God has conferred A favour upon you That He has guided you To the Faith, if ye Be true and sincere.

18. "Verily God knows "see
The secrets of the heavens
And the earth: and God
Sees well all
That ve do."





4936, 'You say (or perhaps even think) that you are Muslims, but where are the fruits of your Faith? God knows the innermost motives and secrets of your heart, and you cannot deceive Him by attaching a certain label to yourselves.' Alas! that this answer to the desert Arabs is true of so many others in our own times!

4937. Islam in itself is a precious privilege. By accepting it we confer no favour on its preacher or on any community. If the acceptance is from the heart, it is a great favour done to those who accept that, the Light of God has entered their hearts and they have received guidance.

C)38. This does not mean that we should seek petty motives in newcomers into the House of Islam. That would indeed be harbouring suspicions or allowing curiosity to spy out motives, which would be a crime under xlix. 12. We should be true, sincere, and devoted ourselves, and leave the case of others to God, from Whose eyes nothing is hidden.

### INTRODUCTION TO SURA L. (Oan).

We now come to a group of seven Meccan Sûras (t-lvi), dealing with God's revelation through nature, through history, and through the mouths of the Prophets, and pointing to the Herester. We saw that the last group of three (xivii—xil.x) dealt with the external and internal relations of the Ummat when formed. In the present group our attention is more particularly directed to aspects eschatological,—the Future before us when this life is done.

This particular Sura belongs to the early Meccan period. After an appeal to nature and to the fate of wicked peoples in history, it removes as it were the veil (verse 22) from the Future after death.

Summary.—Sceptics can look up to the heavens above and to Nature around them, as well as to the fate of sin in the history of the past: will they doubt God's Revelation when the veil is lifted? (J. 1-29, and C. 224.)

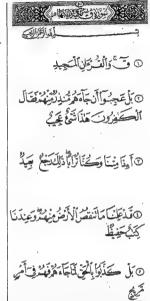
A vision of the Day of Recompense and the Day of Reality (1. 30-45, and C. 225),

C. 224.—The Apostle's credentials are the Revelation
(4.159.) He brings. Let them not wonder at the Message
Or at the News of the Hereafter. They have but
To look at the starry heavens and at Nature
Around them to see God's goodness and His power
To bring life out of the dead, and to punish
All wrong. Every deed, word, and thought are in
The eternal Record. Death will open
Your eyes and make you see Realities.
Then will every action bear
Its due fruit, and no soul can shift
Its responsibility on to another.

Sūra L.

In the name of God, Most Gracious, Most Merciful.

- Caf: """
   By the Glorious "" Qur-an (Thou art God's Apostle).
- 2. But they wonder that ""
  There has come to them
  A Warner from among
  Themselves.
  So the Unbelievers say.:
  "This is a wonderful thing!
- 3. "What! When we die "9"
  And become dust, (shall we
  Live again?) That is
  A (sort of) Return
  Far (from our understanding).
- 4. We already know
  How much of them \*\*\*
  The earth takes away:
  With Us is a Record
  Guarding (the full account).
- 5. But they deny the truth
  When it comes to them;
  So they are in
  A confused state. 944



4939. This is an Abbreviated Letter. For Abbreviated Letters generally, see Appendix [19p. 118.

20). This particular Abbreviated Letter Off occurs only here as a single letter, and in combination at the beginning of S. xili., where I was unable to explain the full combination. Here the Qsf is taken by several Commentators to represent "Outhyo-I-am.rs", "the matter has been decreed," with reference to the eschatological trend of the Sizn. God knows best.

4940. Majid (translated "Glorious") is one of the beautiful appellations of the Qur-ān. Its glory is that of the rising sun: the more it rises on your mental and spiritual horizon, the more you are tost in admiration of its glory. Its meanings are manifest and inexhaustible. The greater your experience, the more light is your spiritual eye able to bear. And in that glory is a beauty that none can tell who has not experienced it in his soul. It is in itself the proof of the mission of the holy Prophet.

4941. In a sense their wonder is natural: do we not wonder at the glorious sun? In another sense it is unnatural: what should we say of a man who fails to see in broad daylight?

4942, Cf. xxxvii. I6

4943. The earth only corrupts and takes away the body when they are dead; it has no power over the soul. The full account of the soul's doings is in God's Record.

4944. If they deny what has been made clear to them, their minds must necessarily get into confusion. All nature declares the glory and goodness of God. Revelation explains the inequalities of this life and how they will be redressed in the Hereafter. If they do not accept this, they are not in a logical position. They cannot reconcile the known with the unknown.

- 6. Do they not look.

  At the sky above them?—

  How We have made it out

  And adorned it,

  And there are no

  Flaws in it?
- 7. And the earth—
  We have spread it out, was
  And set thereon mountains
  Standing firm, and produced
  Therein every kind of
  Beautiful growth (in pairs)—est
- 8. To be observed
  And commemorated
  By every devotee wee
  Turning (to God).
- 9. And We send down
  From the sky Rain
  Charged with blessing,
  And We produce therewith
  Gardens and Grain for harvests;
- And tall (and stately) \*\*\*
   Palm-trees, with shoots
   Of fruit-stalks, piled
   One over another:—
- 11. As sustenance for (God's) Servants;—
  And We give (new) life
  Therewith to land that is
  Dead: thus-will be
  The Resurrection.

4945. The greatest philosophers have found a difficulty in understanding the sceptical position when they contemplate the wonder and mystery of the skies with all the countless beautiful stars and planets and lights in them, and laws of order, motion, and symmetry, that respond to the highest mathematical abstractions without a flaw Can blind Chance give rise to such conditions?

highest mathematical abstractions without a naw. Can blind Chaitee give rise to such conditions? 4946. Cf. xiii 3'; and xv. 19 and n. 1955. The earth is round, and yet it appens stretched out as a wast expanse, like a carpet kept steady with the weight of the mountains.

4917. Cf. xxii. 5, and n 2777. Sex in plants may be hinted at : see n. 1804 to xiii. 3.

4948. For all these things go into his very heart and soul. He loves to contemplate them, to remember them for himself as evidence of God's goodness and glory, and to mention and proclaim them, in the form of Psalms, Hymns, or the Zikrs or Chants of the Stills and Saints.

4949. A beautiful nature passage. How graphic and unforgettable to any one who has seen a spring and summer in an Arabian oasis!

- 12. Sefore them was denied
  (The Hereafter) by the People (150)
  Of Noah, the Companions
  Of the Rass, the Thamud.
- 13. The 'Ad, Pharaoh, The Brethren of Lut,
- 14. The Companions of the Wood, And the People of Tubba'; Each one (of them) rejected The apostles, and My warning Was duly fulfilled (in them).
- 15. Were We then weary
  With the first Creation,
  That they should be
  In confused doubt \*\*01
  About a new Creation?

# SECTION 2.

- 16. The was We Who
  Created man, and We know
  What dark suggestions his soul \*\*\*
  Makes to him: for We
  Are nearer to him
  Than (his) jugular vein.
- 17. Behold, two (guardian angels) \*\*\*
  Appointed to learn (his doings)
  Learn (and note them),
  One sitting on the right
  And one on the left.

﴿ كَذَبَّنَ قَبَلَهُ مُ فَوْمُ نُوجٍ وَأَصْحُكُ أَلَيْنِ كَنَّارِهُ كَنَّوْدُ

> ® وَعَادُكُوْ فِرْعُونُ وَالْحُولُ الْأَطِ ® وَأَصْلِنَا لَأَيْفَكَ وَوَفَرُونُتَجَّ كُلُّ سِيتِهِ الْإِمْلِيَةِ فَيْسِسِيسِ

۞ٲڡۜۼۣۑٮؗٵؽؙڵٷڵٷڷڗ۠ڶ؇۫ۏڮۺۿ ػڵۣۏڿڍڽۄ

® وَلَقَدْ خَلَقْتُ ٱلْإِنسَانَ وَفَعَلَمُ مَا تُوسُونُ بِهِ مَنْسُلُّهُ وَخَرْأً وْسُرَالِنَا وَمِنْ حَبْلِ ٱلْوَرِيدِ

@إذْ يَسَكُنَّ ٱلْتُكَفِّيُ الْحَيْنِ الْمِينِ وَعَنِ النِّمَالِ وَمِيدُّ

4951. Cf. xlvi, 33, and n. 4912.

4932. God created man, and gave him his limited free-will. God knows the inmost desires and motives of man even better than man does himself. He is nearer to a man than the man's own jugular vein. The jugular vein is the bug trunk vein one on each side of the neck, which brings the blood back from the head to the heart. The two jugular veins correspond to the two carotid arteries which carry the blood from the heart to the heart. As the blond-stream is the vehicle of life and ronsciousness, the phrase "nearer (han the jugular vein" implies that God knows more truly the innermost state of our ferling and consciousness, than does our own ego.

4953. This must of course be taken figuratively. Two angels are constantly by him to note his thoughts, words, and actions. The allegory is further elaborated. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds; corresponding to the Companions of the Right and the Companions of the Left mentioned in Ivi. 27 and 41.

<sup>4950.</sup> Just the names of the peoples of Arabian tradition who were punished for their sins are mentioned; their stories will be found elsewhere. For the Pople of Nooh, see xi. 23-48 and other passages. For the Companions of the Ross, see xiv. 38 and n. 3094; for the 'id and the 'Hamid, see xiv., 123-158, and other passages; for Pharson and his People, see ii. 49-50 and other passages; for the Britishren of Laf, see vii. 80-84, and other passages; for the Companions of the Wood, see xiv. 78-79, and n. 2003; and for the Pople of Tubba, see xiliv. 33 and n. 4155.

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rs. J. 18-22.

- 18. Not a word does he 48 Utter but there is A sentinel by him. Ready (to note it).
- And the stupor of death \*\*35 Will bring truth (before His eyes): "This was The thing which thou Wast trying to escape!"
- 20. And the Trumpet es Shall be blown: That will be the Day Whereof Warning (had been given).
- 21. And there will come forth Every soul: with each Will be an (angel) to drive. "" And an (angel) to Bear witness.
- 22. (It will be said:) "Thou wast heedless Of this: now have We Removed thy veil,

4954. Then each "word" spoken is taken down by a "sentinel" (raqib). This has been construed to mean that the sentine only records words, not thoughts which are not uttered, Thoughts may be forgiven if not uttered, and still more if they do not issue in action. At the \*tage at which we clothe a thought in words, we have already done an action. The Recorders mentioned in the last verse make a complete Record, in order to supply motives and springs of action, which will affect the degrees or status in the spiritual Hereafter. The three together, individuals or kinds, make the honourable Recorders, Kirāman Kātibīn, (plural, not dual number) mentioned in luxuii 11.

4955. What'is stupor or unconsciousness to this probationary life will be the opening of the eyes to the spiritual world: for Death is the Gateway between the two. Once through that Gateway man will realise how the things which he pegicted or looked upon as remote are the intimate Realities, and the things which seemed to loom large in his eyes in this world were shadows that have fled. The things he wanted to avoid are the things that have really come to pass. Both Good and Evil will realise the Truth now in its intensity.

4956. The next stage will be the Judgment, heralded with the blowing of the Trampet. Every soul will then come forth.

4957. Several interpretations are possible, leading to the same allegatical truth, that the Judgment will be set up; the Record will be produced; the good and bad deeds will speak for and against; and complete justice will be done, each act leading to its own due fruit. (1) The (angel) to drive and the (angel) to bear witness may be the Recording Angels of the left and the right (verse 17); or (2) it may not be angels, but the evil deeds will drive like task-masters, and the good deeds will bear witness for the soul on trial; or (3) his misused limbs and faculties will drive him to his doom, while his well-used limbs and faculties will witness for him,

And sharp is thy sight ""
This Day!"

- 23, And his Companion 6990 will say:
  "Here is (his Record) ready
  With me!"
- 24. (The sentence will be:)
  "Throw, throw "" into Hell
  Every contumacious Rejecter
  (Of God)!---
- 25. "Who forbade what was good, Transgressed all bounds, Cast doubts and suspicions;
- 26. "Who set up another god Beside God: throw him Into a severe Penalty."
  - 27. His Companion (1981 will say:
    "Our (1982 Lord | I, did not
    Make him transgress, (1985)
    But he was (himself)
    Far astray."

فَصَرُكَ الْجُوَّةِ كَدِيدٌ ﴿ وَقَالَ فِي يُنْوَهَنَا مَا لَدَى عَنِيدٌ ﴿ اَلَفِيَا فِي مُنْدَةِ كُلِّ كَفَّا لِي عَنَا ﴿ مَنَاعِ لِلْغَرِيْمُ مُعْمَنَةً مُنْ إِيبِ

الذي يجمل مع الله إله المحمدة الذي اله في المحمدة الله المسلم المحمدة ال

4958. The clearness of vision will now be even greater; see n. 4955 above.

4959, QerFin: Companion. If we take No. I of the constructions suggested in n. 4957, the Companion will be one of the Recording Angels mentioned above, in vere 21, perhaps the one that J drives; or perhaps the third one mentioned in verse 18, for he has the Record ready with him. If we take any of the other constructions mentioned in n. 4957, it will be the evil deeds or the misused faculties. In any case it will be the factors on whose testiment who conviction will be based.

4960. The original for "throw", here and in verse 26 below, is in the dual number, which some Commentators explain by saying that the dual form is used for emphasis, as if the verb ("throw, throw") were twice repeated. Examples of this are found in Arabic. But is it possible that the dual refers to the two angels mentioned in verses 17 and 21? In that case the Companion in verse 27 will be the third one mentioned in verses 18 and 23. In any case the third one will be the one on whose Record the sentence will be plassed.

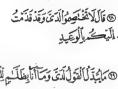
4961, See last note. But some people understand by "Companion" here an evil associate in the world, an evil one who misled.

4962. Our Lord. One man speaks: "I did not", etc. Yet he uses the plural pronoun in saying, 
"Our Lord". This is beautifully appropriate, as he is speaking so as to include the person to be 
judged: as if he were to say, "Thou art my Lord, or the Lord of us angels or of all Creation, but 
Thou art his Lord also, for Thou didst cherish him and warn him, and he owed duties to Thee."

4965. Neither the Recording Angels nor the misused limbs and faculties, nor anything else whetever was responsible for the Evil: it was the personal responsibility of the Doer himself, with his free-will.

28. He will say: "Dispute not 664
With each other
In My Presence:
I had already in advance
Sent you 664
Warning.

29. "The Word changes not Before Me, and I do not The least injustice To My Servants." """

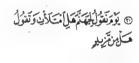


C. 225.—As Goodness has possibilities unlimited,
(1. 30 45) So has Evil in the opposite direction.
To those who bring a heart unsulited
And to God devoted, will be Peace,
Security, and Eternal Life—the Rays
From God's own Presence. Adore ye God
And pay no heed to whispers of Doubt
And Evil: these must vanish at Judgment,
When Truth and Justice reien supreme.

### SECTION 3.

30. One Day We will
Ask Hell, "Art thou
Filled to the full?" ""
It will say, "Are there
Any more (to come)?"

31. And the Garden we Will be brought nigh



@وَأَزْلِفِكِأَ لِجُنَّةُ

4964. It is suggested that sinners whose Record is black, driven into a corner, accuse others of misleading them: the others may be the Recorders, or their faculties or opportunities or surroundings or their associates in the world, or anything but themselves Such recriminations are not allowed in the Court of Judgment.

4965. Besides, personal responsibility had already been clearly preached to them in God's Message, and they had been warned of the consequences. "You" is in the plural number: 'all of you who are before the Judgment. Seat had clear warning of the consequences of your conduct.

4966. "4864" has two plurals: (1) '4864, as here, means all Servants of God, i.e. all his creatures; (2) '1864 has the further connotation of Servants of God, devoted to his service; I have translated t in many cases by the word "devotees". The Sentence before the Judgment-Seatis pronounced with perfect justice; 14 does not change, and requires no change; the intervitable consequences of sin must follow; the time for Mercy is past.

4967 As the capacity of Good is unlimited, so is the capacity of Evil—unlimited. Hell is personfised and asked, "Art thou sated to the full?" It replies, "If there are more to come, let them come." It is not satisfied,

4968. In this life, the ideals of the spirit, the accomplishment of the things in our hearts and our hopes, seem to be ever so far, seem even to recode as we think we come nearer. Not so in the Hereafter. The fruits of righteousness will no longer be in the distance. They will be realised. They will seem themselves to approach the Righteous.

To the Righteous, -no more A thing distant.

32: (A voice will say:)
"This is what was
Promised for you,—
For every one who turned \*\*\*
(To God) in sincere repentance,
Who kept (His Law).

33." Who feared (God)
Most Gracious unseen, 4950
And brought a heart
Turned in devotion (to Him):

34. "Enter ye therein
In Peace and Security; ""
This is a Day
Of Eternal Life!"

35. There will be for them Therein all that they wish,— And more besides In Our Presence. 6072

36. But how many
Generations before them
Did We destroy (for their
Sins),—stronger in power """
Than they? Then did they
Wander through the land:
Was there any place
Of escape (for them)?

عِن عِن الْعَرِيدِ

هَ مَنْ الْمَا الْوَعِدُ وَلَ الْحَدُولَ الْحَدُولَ الْحَدُولَ الْحَدُولَ الْحَدُولَ الْحَدُولَ الْحَدُولِ الْعَنْدِ وَجَاءَ بِعَلْدِ

هُ مَنْ خَيْنَكُ الْحَفْرَ الْمَالَّةِ وَاللّهَ يَوْمُ الْمُعْلُودِ

هُ الْمُمْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ

4969. The description of the Righteous is given in four masterly clauses: (1) those who turned away from Evil in sincerte repentance; (2) those whose new life was good and righteous; (3) those who in their innermost hearts and in their most secret doings were actuated by God-fearing love, the fear that is akin to love in remembering God under His title of "Most Gracious"; and (4) who gave up their whole heart and being to Him.

4970. Cf. xxxvi. 11 and n. 3952; and xxxv. 18, and n. 3902.

4971. The true meaning of Islam: peace, security, salutation, and accord with God's Plan in all

4972. To get all that our purified wishes and desires comprehend may seem to sum up final Bliss; but there is something still wanting, which is supplied by the Presence of God, the Light of His Countenance

4973. While virtue and rightenusness will accomplish their final goal, what will be the End of Sin? Let the pust tell its story. Many powerful and arrogant generatious were swept away, to stray in the paths of misery, without any way of escape from the consequences of their sin. This was aiready seen in the life of this world. In the world to come, it will be worse, as already stated in verses 42-52 above.

(٥٠) سورة ق

37. Verily in this <sup>161</sup>
Is a Message
For any that has
A heart and understanding
Or who gives ear and
Earnestly witnesses (the truth).

38. We're created the heavens ""
And the earth and all
Between them in Six Days, "
Nor did any sense
Of weariness touch Us."

39. Bear, then, with patience, All that they say, And celebrate the praises Of thy Lord, before <sup>678</sup> The rising of the sun And before (its) setting.

40. And during part
Of the night, (also,)
Celebrate His praises,
And (so likewise)
After the postures way
Of adoration.

إِنِّ فِي ذَلِكَ لَذَ كُرْعَلِنَ كَانَ لَهُ وَقَلْبُ
 أَوْ أَنْهَ السّمَعَ وَهُوسَتُهِمُّهُ
 وَلَقَدْ حَلَقْتَ السّمَعَ وَيُولِ وَالْأَصْرَ وَمَا بَيْنَهُا
 في مَنْ أَنْهُ وَكَا السّمَعَ وَيُولُ وَسَنِيمًا لِمُؤْمِنِ اللّهُ وَمَا بَيْنَهُا
 في فَاضِيمُ عَلَى المَعْدُولُ وَسَنِيمً فِي اللّهُ وَمِلْ السّمَعُ وَمِنْ السّمَةُ وَاللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمُنْ اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ ولَا لَهُ مِنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ ولَا لَهُ مُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَاللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَلّهُ وَمُنْ اللّهُ وَاللّهُ وَاللّهُ وَمُولِمُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ

4974. As Christ and (Mata xi 15), "he that hath ears to hear, not him hear." These are matters of high moment. Many spiritual lessans can be learnt from these things by any one who has the heart and understanding to apply to God's teaching and can give go unne thought to what he sees, as a writtess does who has to swear to the facts on his oath.

4975. God's creation of the heavens and the entil in long stages or periods of time, as we count time, shows how things evolve in their own good time. We must therefore be pattern if Good does not seem to come to its own-according to own relocks. Our replicationary register of God's Will, and we should praise Him, realising that He is All-Good, and that all adjustments will be in the Herealier.

4076. Cf. vo. 54. n. 1031: and xii. 12. n. 4477

· 4977, Cf xxxv. 35

4978. God should be remembered at all times. But the best time for individual adoration is early in the morning before surrise. Size in the day before sunset, and a portion or the night, when there is stillness in the air, and main's spirit loves to common with things, spiritual. Those who would connect this with the first canonical prayers, instituted at a later stage in Medina, would take the Fair for the prayer before sunset, the Bulk and the Mayr for the alternoon prayers before sunset, and the Mayrs 

4979. The general meaning of "ofter the postures of advisation—would be the contemplation and remembrance of God after prayers. Those was would council this passage with the are causonical prayers understand those further prayers. following the subject or postures of adoration" to mean the exits or supernumerary prayers known as not, also the use of the Rusary in remembering the Names of God.

(٥٠) سورة ق

- 41. And listen for the Day 4800 When the Caller will call Out from a place Quite near,—4801
- 42. The Day when they will Hear.a (mighty) Blast over In (very) truth: that Will be the Day Of Resurrection.
- 43. Verily it is We Who Give Life and Death; And to Us is The Final Goal—
- 44. The Day when
  The Earth will be 1000
  Rent asunder, from (men)
  Hurrying out: that will be
  A gathering together,
  Ouite easy for Us. 1000
- 45. We know best what they "\*\*
  Say; and thou art not
  One to overawe them
  By force. 'So admonish
  With the Qur-an such
  As fear My Warning!

وَاَسْتَعْعُ تَوْمُ يُنَادِ النَّنَادِ مِن صَحَالٍ

 إِن وَاسْتَعْعُ تَوْمُ يُنَادِ النَّنَادِ مِن صَحَالٍ

 بَوْمَ يَسْمَعُونَ الصَّيْعَةُ وَالْتِيَّ ذَلِكَ وَمُ الْحُمْكِيَ

 هِ إِنَّا يَعْنُ فَنِي عَوْمُنِكَ وَالْتِنَا الْفَصِيرُ

 هِ يَوْمُ النَّفَقُ الْأَرْضُ عَنْهُ مِيرَاعًا قَدْلِكَ حَمْدُ مُنْ مَنْ اللَّهِ مَنْ مُنْ اللَّهِ مَنْ مُنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهِ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهِ مِنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ الْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللِلْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُل

4980. The Day of Resurrection, when the Call to the souls to arise and come to the Judgment-Seat will be immediately answered, and they will all arise and come forth. Cf. xxxvi. 49-33, and notes 3997 and 5999.

4981. In the life of this world it seemed all so remote. In the new life at the Resurrection it will all be so near; for there will be neither time nor space as we know them here.

4982. The word "saisaius" (mighty Blast) is used for the Resurrection (as here) or for the sudden punishment of the guilty on this earth, as in xi 67, where see further references.

4983. Men will hurry out from all corners of the earth to answer the call, and the earth itself will be rent asunder. In xxv. 25 the imagery used was the heaven being rent asunder, and angel, coming out in ranks: see n. 3092. Cf. also Ixxxiv. 1.4.

4984 It may seem to our material imaginations a difficult task to collect together the souls of all sorts of men, who died in all sorts of conditions at different times, but it will be a different kind of world and creation altogether, and to Go all things are not only possible but east.

4985. People may throw all sorts of doubts about the Judgment and the Hereafter. The Prophet's task is not to force them to accept anything. His task is to deliver the Message of the Qur-an, and admonish those who are spiritually fit and ready to receive admonition and to prepare themselves for the new and higher life destined for man.

# INTRODUCTION TO SURA LI. (Zāriyā!).

This is an early Meccan Sūra, with a highly mystic meaning. It is the second of the seven Sūras forming a group dealing with Revelation and the Hereafter. See Introduction to S.1. This Sūra deals with the varying ways in which Truth prevails irresistibly even against all human probabilities.

Summary.—The winds may blow and scatter, lift and rush, or divide in all directions; but the Truth and Promise of God are sure and stable, whereof you may see Signs both around and within you (ii. 1-23, and C. 226).

Past events and what you see before you point to the unfailing consequences of all you do: God, of His Grace, sends you a Reminder: the loss is your own if you reject and deny (li. 24-60, and C. 227).

C. 226.—Various are the ways of working we see
(II. 123.) In God's world,—strong and gentle, scattering
And uniting: through it all runs a Purpose
True and stable, which we shall see fulfilled
On the Day of Judgment and Justice, which
Must inevitably come to pass: give up
False doctrines, which agree not among themselves
Or with facts: For evil must end in evil,
And good in joy and felicity. The good
Worship God and serve God's creatures:
Those needing help are ever in their thoughts.
They see Signs of God in all things in heaven
And earth, and in their own hearts and minds.

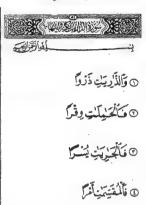
Sora L.L.

Zarivat, or the Winds That Scatter.

In the name of God, Most Gracious, Most Merciful.

- 1. By the (Winds) Pro-That scatter broadcast: PAT
- And those that <sup>PM</sup>
   Lift and bear away Heavy weights;
- 3. And those that ""
  Flow with case
  And gentleness;
- 4. And those that \*\*\*

  Distribute and apportion
  By Command;---



4986. The almosphere of mysticism starts from the beginning of the Süra. Four agencies are mentioned in verses 1 to 4 as evidences or types or symbols of the certainty and unity of a Truth described in verses 56. What these agencies are is described by certain adjectival participles, the noin understood being usually taken to be "Winds": the word for Wind (Rish being feminine in Arabic. Some Gommentators however understand other noins as being minded, e.g., angels in all four verses, or different things in each of the four verses. I do not think that it is necessary to be precise about material things in spiritual parables. Whatever the agencies are, their different modes of working are evidence of the power and goodness of God, the Unity of His Plant, and the certainty of Gond and Rivil reaching their own destined ends, when Judgment and Justice will have given each one his due.

493. Winds may blow strong, and scatter particles of dust far and wide; but they do not diminish by one jut the substance of God's material creation; on the contrary they help to readjust things. They reshape the configuration of the earth; in the vegetable kingdom they carry seeds about and plant new seeds in old soils; in the region of air they produce mighty changes in temperature and pressure that affect animal and vegetable life; they carry the moisture of equational Africa to the parched plains of, India; and so on. Yet they are just one little agency showing God's working in the material world. So in the spiritual world. Revealation works mighty changes; it may be resisted, but the resistance will be swept away; it ever points to the one Great Final Event, "to which the whole Creation moves."

4988. The things that lift and bear away heavy weights may be the Winds that carry the heavy rain-clouds or that sweep off every resistance from their path, or it may be the heavy moisture-laden clouds themselves. So works Revelation: it lifts and sweeps away the burdens of custom, superstition, or man's inertia, and ever leads onwards to the destined End.

4989. These may be Winds that fill the sails of ships with gentle and favourable breezes, that carry men and merchandise to their destinations. Or they may be the ships themselves, whose smooth motion through the waters is described in many places by the verb jara. "to flow", e.g. cf. ii. 164.

4990. These may be Winds (or other agencies) that distribute and apportion moisture or rain or atmospheric pressure or other blessings of God.—not haphacard but bu fixed laws, is. according to the Command of their Lord. So with Revelation. Its blessings are distributed all round, and it produces its marvellous effects sometimes in the most unlikely places and ways.

(١٥) سبورة الداريات

- Verily that which ye <sup>491</sup>
   Are promised is true;
- And verily Judgment for And Justice must Indeed come to pass.
- 7. By the Sky
  With (its) numerous Paths, \*\*\*\*
- 8. Truly ye are in
  A doctrine discordant, \*\*\*\*
- Through which are deluded (away From the Truth) such As would be deluded. 4971
- 10. Woe to the falsehood-mongers,-
- 11. Those who (flounder) heedless 4996
  In a flood of confusion:
- 12. They ask, "When will be The Day of Judgment And Justice?"

إِنْمَا تُوْمَدُونَ لَمَا وَقُ
 وَالْمَا تُوْمَدُونَ لَمَا وَقُ
 وَالْمَا اللّهِ مَا لِيدَ الْمُحِيلِ
 وَالسَّمَا إِذَ اللهِ الْمُحِيلِ
 إِنْسَاءَ أَلِي قَوْلِمُعْزَلِينِ

درون حد سون

( الذين مُرفي عَنَرَة بِسَاهُونَ

® بَنْكَانُونَ أَيْنَانَ يَوْمُأَلِدِينِ

4991. That thick ye are promised: the Promise of God about Marcy and Forgiveness to the Penitent, and justice and Penalty to the Rebellious; the promise of the Hereafter; the promise that all does not end here, but that there is a truer and more lasting world to come, for which this is but a preparation.

4992. Din=the giving to each person his precise and just due; this is implied in Judgment and Justice. All the inequalities of this Life are to be redressed.

4993. The study of the numerous regular orbits of the planets and irregularly regular orbits of comets, and the various motions, visible or invisible, of the fixed stars or revolving stars, form in themselves a network of knowledge or science, of a highly technical nature; the highest astronomy or mathematics can only barely reach list fringe. But these have all a fixed Plan and Purpose under God's Dispensation. In them variety leads to Unity. In contrast look at the confused medley of doctrines, views, and dicta plut forward by the Sceotics, as described in the next verse.

4994. Qaul=saying, word, theory, doctrine. Mubhialif=differing, various, inconsistent with itself, discontant. No theory or doctrine based on a denial of a Hereafter can be consistent with spiritual facts as we know them, or with God's Goodness, Justice, and Mercy.

4995. Some Commentators draw from this a rigid doctrine of Calvinstic Predestination or beterminism, which I do not think is fairly deducible from the words. "Uffihe" should I think be translated "will be or result he deluded", meaning "have the wish or desire to be", and not "mux necessarily be deluded by eternal predestination". The word occurs in many places in the Quran; 82, CJ. v. 78, or its 30.

4996. They are in great spiritual danger: yet they care not.

(٥١) سورة الذاريات

13. (It will be) a Day
When they will be tried
(And tested) over the Fire!

14. "Taste ye your trial!
This is what ye used
To ask to be hastened!" [997]

 As to the Righteous, They will be in the midst Of Gardens and Springs. 6006

16. Taking joy in the things Which their Lord gives them, Because, before then, they Lived a good life.

They were in the habit <sup>6998</sup>
 Of sleeping but little
 By night,

18, And in the hours
Of early dawn,
They (were found) praying
For Forgiveness; 6000

19. And in their wealth
And possessions (was remembered)
The right of the (needy.)
Him who asked, and him
Who (for some reason) was \*\*001
Prevented (from asking).

بورة هرعل المشاريقانون

 دُوفُوْلُ فِلْنَدَ حَلَّمُ مِلْكُ الْذِي كُنتُهُ

 يدِهِ تَسْتَهِمُ لُونَ

 الْمُنتَقِيدَ فِي جَنَّانٍ وَعُيْوُنِ

 الْمُنتَقِيدَ مَنَ التَّهُمُ وَتُهُمُّ إِنَّهُ مُرَكُامُ اللَّهُ وَكُلُونُ وَاللَّهُ وَلَيْكُونُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَالْمُوالِقُولُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُنْ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُوالِمُ وَاللَّهُ وَالْمُوالِمُ وَاللَّهُ وَالْمُوالِمُ وَاللَّهُ وَالْمُوالِمُولُ

@وَيَالْأَسْحَالِغُ يَسْتَغَغْرُونَ

@ وَفِّ أَنْوَالِمِ مُحَقُّ لِلْتَكَايِلِ وَٱلْخَرُومِ

4997. They used to say scoffingly, "if there is to be punishment for our sins, let it come at once!"

When it comes, they will know what a terrible thing it is! Cf xxvi, 204, n. 3230.

4998. Gardens and Springs are the two most frequent symbols for the highest satisfaction and bliss, 4999. They were engaged most of the night in worship and in the planning of good deeds. They preferred activity to idleness, the service of God and His creatures to the indulgence of Self,

3000 They were up early before dawn, ready for their devotions. The praying for Forgiveness, and Mercy does not necessarily imply that they had committed fresh sins. Indeed they began the day with such devotions, showing their great humility before God and their anxious care for others, for whom they prayed as much as for themselves. See the last sentence of n. 21 to 1.5.

5001. True charity remembers not only those in need who ask, but also those who are prevented by some reason from asking. The man of true charity seeks out the latter. There may be various reasons which prevent a man from asking for help: (1) he may be ashamed to ask, or his sense of honour may prevent him from asking; (2) he may be so engrossed in some great ideal that he may not think of asking; (3) he may even not know that he is in need, especially when we think of wealth and possessions in a spiritual sense, as including spiritual gifts and talents; (4) he may not know that the young to be seen the single of the sense in the sense include all help from one better endowed to one less well endowed. Charity in the higher sense includes all help, from one better endowed to one less well endowed. Cf. n. [79 to it, 177; also it. 23-244, and notes 322 and 323.

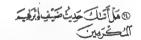
20. On the earth
Are Signs for those
Of assured Faith.

- 21. As also in your own 8008 Selves: will ye not Then see?
- 22. And in heaven is and Your Sustenance, as (also) That which ye are promised.
- 23. Then, by the Lord \*\*004
  Of heaven and earth,
  This is the very Truth,
  As much as the fact
  That ye can speak
  Intelligently to each other.

C. 227.—Even Abraham the True had need to be told
(II. 2460.) Before he could realise the purpose of God.
Clear Signs were sent for warning, as, of old,
To Pharsoh, the 'Åd, the Thamād, and the people
Of Nosh, and the warning inevitably came
To pass. Our Signs are for your instruction.
Heed them and learn by them: Those who believe
Find profit in their lives: those who reject
Or deny,—alas I they learn not from the past.
Woe unto them I The loss is their own!

SECTION 2.

24. Trans the story one Reached thee, of the honoured Guests of Abraham?



5002. The Signs and Evidences of God are in all nature and within the body and soul of man, if man has but the spiritual eyes to see. Cf. xii. 53.

5003. "Sustenance," here as elsewhere, includes physical sustenance, as well as spiritual sustenance. Similarly heaven or sky has both the physical and the spiritual meaning. The physical sustenance grows from rain from the sky; the spiritual sustenance comes from divine aid, grace, and mercy, and includes the Good News and the Warning which come from Revelation about the Hereafter.

5004. Attention having been called to the Signs or Evidences of God's working on the earth, within ourselves, and in the heavens, in verses 20-22, an appeal is made to our own inner conscience, in the name of the Lord of heaven and earth, to acknowledge and act up to the truth of Revelation, and turn to the spiritual Realities. For they are as real as our own conscious and self-intelligent existence, on which is based all our knowledge. As a philosopher (Descartes) has said: "I think: therefore I am."

5005. Cf. xi. 69-73 and notes, where further details of the story will be found. Cf. also xv. 51-56.

25. Behold, they entered 600s His presence, and said: "Peace!" He said, "Peace!" (And thought, "These seem) Unusual people." 5007

- 26. Then he turned quickly some To his household, brought , Out a fatted calf.
- 27. And placed it before them ... He said, "Will ve not Eat?"
- 28. (When they did not eat). He conceived a fear of them. They said, "Fear not," And they gave him Glad tidings of a son Endowed with knowledge.
- 29 But his wife came forward 5009 (Laughing) aloud: she smote Her forehead and said: " A barren old woman l"
- 30, They said, "Even so soul Has thy Lord spoken:
- 26 And He is full
- 30 Of Wisdom and Knowledge,"

5006. They were angels, who appeared suddenly before him at his tent-door in the guise of men. and saluted him with the salutation of peace. He returned the salutation, but felt from their appearance and their manner, that they were unusual, not ordinary, strangers.

5007, Munkar; unknown, uncommon, unusual, not customaty, (hence by derived meaning, not applicable here, not fair or just); opposite in both primary and secondary meanings to ma'raf.

well-known, usual, customary, just. C1, xv. 62.

5008. They seemed unusual strangers, but he said nothing and quietly proceeded to perform the rites of hospitality. He brought a roast fatted caif and placed it before them to eat. But the strangers did not eat ixi. 70. This disconcerted him. According to the laws of hospitality, a stranger under your roof is under your protection, but if he refuses to eat, he refuses your hospitality and keeps himself free from any ties of guest and host. "What were their designs?" thought Abraham, and he felt some distrust. But they were angels and could not eat. They declared themselves, and announced the birth to Abraham of a son endowed with wisdom,-in other words that Abraham was to be the head of a long line of Prophets! (xv. 53).

5009. Abraham's wife Sarah was old and barren. This news seemed to her too good to be true. She came forward, laughed aloud (xi. 71), struck her forehead with her hands, indicative of her amusement and meredulity as "a barren old woman"; xi, 72.

5010. The angels said: "What may sound improbable to human beings will yet come to pass if God commands. And God thy Lord has spoken. So shall it be. For all His promises are full of wisdom and knowledge" So the angels on that occasion. But the application is for all time and to all human affairs. Never despair. However much Truth may be in the shade, it will shine with full splendour. And the Judgment will come, when good will come to its own !

31. (Abraham) said: "And what, O ye Messengers,

ls your errand (now)?"

- 32. They said, 'We have Been sent to a people (Deep) in sin;—
- 33. "To bring on, on them, (A shower of) stones Of clay (brimstone),"
- 34. "Marked as from thy Lord 3-45 For those who trespass Beyond bounds."
- 35. Then We evacuated will a Those of the Believers Who were there,
- 35. But We found not there '
  Any just (Muslim) persons
  Except in one house: ''''
- And We left there
   A Sign for such as Fear the Grievous Penalty. 5013

501. G/ xi. 82, and n 1032 to vii 81. The angeld errand of mercy to Abraham (to announce the succession of gold) men in his lines was coupled with their errand of justice and punishment to the people of Lip, the people of Sodom and Gomorrah, who were deep in the most abountable and unnatural sims. So God's Mercy and Justice go, hand in hand in all liumna affairs. Faith has nothing to fear, and wickedness has only to furn and repeate, to obtain God's Mercy.

5012. Cf. xi. 83, and n 1380. Every crime has its due puhishment, as marked out in the decrees of God.

5013. The only just or righteous persons found in Sodom and Gomorrah (Cities of the Plain by the Dead Sea) were in the house of LDI, who was the apostle sent to call them to repentance. He and his believing family and adherents were told to leave in due time, and the wicked were destroyed in a shower of brimstone.

5014. That was the house of  $L\bar{u}_1$ ; and even there, his wife had no faith: she disobeyed the Command and perished:  $x_i$ , 81, n. 1577.

5015. The Griewus Penalty: that is, the Final Judgment. The destruction of Sodom and Comorrah in this life is taken as the type of the Final Judgment. The vestiges can be seen—as a Sign and a Waraing—in the sulphury plain round the Dead Sea: Cf. xx. 79.

- 38. And in Moses \*\*\*

  (Was another Sign):

  Behold, We sent him

  To Pharaoh, with authority

  Manifest.
- 39. But (Pharaoh) turned back With his Chiefs, and said, "A sorcerer, or One possessed!"
- 40. So We took him
  And his forces, and
  Threw them into the sea;
  And his was the blame. MIT
- 41. And in the 'Ad (people) White (Was another Sign):
  Behold, We sent against them
  The devastating Wind:
- It left nothing whatever That it came up against. But reduced it to ruin And rottenness.

5016. Cf. xiiv 17-31. The story of Moses and Pharanti is here just referred to. The points emphasized here are: (1) that Moses had manifest authority, yet Pharach's reliance was on his Chiefs and his forces, but they could not help when his doom came; and (3) that in the inost extraordinary and incredible ways judged by ordinary human standards), his arrogance and his reliance on his Chiefs and forces was his undoing.

5017. The ungodly Egyptians were all destroyed, but the chief blanie lay on Pharaoh for inisteading them Pharaoh's punishment was just. He could not blante any one else. And certainly no one can blane the course of God's Justice, for God was long-suffering, and gave him many chances to repent.

5018. Cf. x1vi. 21-26. The point here is that the 'Ad were a gifted people. God had given them talenis and material wealth; but when they defied God, they and all their belongings were distroyed in a night, by a hurricane which they thought was bringing them the rain to which they were looking forward. How marvellously God's Providence works, to help the good and destroy the wicked!

5019. See the story of the Thamud and their prophet Salih in vis. 73-79. Here the point is the suddenness of their punishment and its unexpected nature.

5020. Sainh their prophet gave them three days' clear warning for repentance (xi. 65). But they heeded him not. On the contrary they flouted him and continued in their evil courses.

(٥١) سورة الذاريات

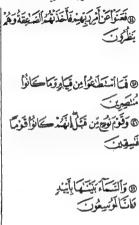
44. But they insolently defied wat
The Command of their Lord:
So the stunning noise wat
(Of an earthquake) seized
Them, even while they
Were looking on.

45. Then they could not Even stand (on their feet), will Nor could they help themselves,

46. So were the People \*\*\*
Of Noah before them:
For they wickedly transgressed.

SECTION 3.

47. AN ith power and skill on Did We construct
The Firmament:
For it is We Who create
The vastness of Space.



5021. They had already defied the order to preserve the She-camel, which was symbolical of the grazing rights of the common people: see xt. 64-65 and n. 1360. They continued to flout the warnings of the prophet until the earthquake came on them with a stunning noise and buried them where they were: vii. 78; and xt 67.

5022. Şā'iqat : a stunning sound like that of thunder and lightning (ii. 55); such a sound often accompanies an earthquake (see xli. 17, n. 4485, and vii, 78, and n. 1047).

5023. They were swept off in the earthquake.

5024. The generation of Noah was swept away in the Flood for their sins: vii. 39 64. The point is that such a Flood seemed so unlikely to them that they thought Noah was "wandering in his mind" when he delivered God's Message: vii. 60.

5013. If you do not wish to go back to the wonderful things in the past, which show the power and goodness of God, and Hu justice supreme over all wrong-doing, look at the wonderful things unfolding themselves before your very eyes! (1) The space in the heavens above! Who can comprehend it but He Who made it and sustains it? (2) The globe of the earth under your feet! How great its expanse seems over sea and land, and spread out for you like a wonderful carpet or bed of rest! (3) All things are in twos: sex in plants and animals, by which one individual is complementary to another; in the subtle forces of nature, Day and Night, positive and negative electricity, forces of attraction and repulsion: and numerous other opposites, each fulfilling its purpose, and contributing to the working of God's Universe; and in the moral and spiritual world, Love and Aversion, Mercy and Justice, Striving and Rest, and so on;—alt fulfilling their functions according to the Artistry and wonderful Purpose of God. Everything has its counterpart, or pair, or complement. God alone is one, with nonthe like Him, or needed to comolement Him. These are noble things to contemplate. And they lead us to a true understanding of God's Purpose and Message.

- 48. And We have spread out The (spacious) earth: How excellently We do spread out!
- 49. And of every thing
  We have created pairs: \*\*\*
  That ye may receive
  Instruction.
- 50. Hasten ye then (at once) 20.5 To God: I am from Him A Warner to you, Clear and open!
- 51. And make not another "bath An object of worship With God:

  I am from Him
  A Warner to you,
  Clear and open!
  - 52. Similarly, no apostle came
    To the l'eoples before them,
    But they said (of him)
    In like manner,
    "A sorcerer, or
    One possessed" 15005
  - 53. Is this the legacy the They have transmitted,

كَالْأَيْسُ فَرَشْنَهُ الْعَمْ الْسَهِدُونَ

 وَمِنْ كُلِّ مُنْمُ الْمَسْدُونِ الْمُعَالِّ الْمُعَالِيْنِ الْمُعَالِيْنِ الْمُعَالِيْنِ الْمُعَالِيْنِ الْمُعَالِيْنِ الْمُعَالِيْنِ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللللّهُ اللّهُ اللّهُ الللللللللللّهُ الللللّهُ اللللللّهُ الللللللللللللللللّهُ الللللللل

5026. See (3) in the last note. Cf. xxxvi. 36, n. 3981.

5027. If you understand Nature and yourselves aright, you will know that Gud is all in all, and you will fly at once to Him. This is the teaching which the Prophet of God has come to give you, in clear terms and openly to all.

5038. Veises 50 and 51, ending with the same clause to emphasize the connection between the two, should be read together. The Prophet's mission was (and b): (1) to show us the urgent need for repentance: and (3) to wean us from the precipice of false worship. The one convinces us of sin and opens the door to the Mercy of God; the other cures us of the madness of paying court to false or worthless objects of desire; for in the worship of the One True God is included the best services to oreally and our fellow-creatures. If fully understood, this sums up the whole duty of man: for it leads us by the right Path to the love of God and the love of man and of all creatures.

5029 They said this of Moses : li 39 And they said this of the holy Prophet : xxxvi : 4; xliv 14

5030 There is a tradition of Evil as there is a tradition of Good. The ways of Evil in dealing with the teachers of Truth are smiller in all ages. But such evil traditions would have no effect, without that the generation following them is itself ungody, "transgressing beyond bounds".

(١٥) سورة الذاريات

مِّ - بَالْهُ فَوْرُهُ طَاعُونَ

One to another? Nay, they are themselves A people transgressing Beyond bounds!

- 54. So turn away (1).

  From them; not thine Is the blame.
- But teach (thy Message)
   For teaching benefits
   The Believers.
- I have only created on Junes and men, that They may serve Me.
- No Sustenance do I require <sup>voi</sup>
   Of them, nor do I
   Require that they should
   Feed Me;
- 58. For God is He Who Gives (all) Sustemmer,— Lord of Power,—<sup>24-1</sup> Steadfast (for ever).
- For the wrong-doers, Their portion is like

® فَدَرَلَ عَنْهُمْ فَيَا أَنْ يَكُوُمُو ۞ وَذَكِّرُوا إِنَّ الذِّكِرِيَّ تَنْفَعُ الْوُّمِيدِينَ @ وَمَا خَلَفْنُ الْإِنْسُ إِلَا إِنْسُوا إِنَّا لِيَعْبُدُو

﴿ إِنَّ اللَّهُ هُوَ أَلْزَاقُ ذُو ٱلْقُوَّةُ اللَّهِ إِنَّ اللَّهُ وَاللَّهِ إِنَّ اللَّهُ وَاللَّهِ اللَّهُ

@ فَإِنَّ لِلَّذِينَ ظَلَوْا ذَ نُوْيَا

50M. When the Prophet freely proclaims his Message, it is not his fault if obstonate wickedness refuses to issue. He can leave them alone, but he should continue to teach for the benefit of those who have Earth

5032 Creation is not for idle sport or play; xxi, 16. God has a serious Purpose behind it, which, in our imperfect state, we can only express by saying that each creature is given the chance of development and progress towards the God, which is God, God is the source and centre of all power and all goodness, and our progress depends upon our putting ourselves into accord with His Will. This is His service. It is not of any benefit to Him; see the next two verses; it is for our own benefit.

5033. Swittmance: in both the literal and the figurative sense; so also "Feed Me" at the end of the verse. God is independent of all needs. It is therefore absurd to suppose that He should require quy Sustenance, and still more absurd to suppose that we can fred Him." The gifts, the Sustenance, the goodnest, all come from His side.

5034. God commands all power; therefore any power we seek must be from Him. And His power is steadfast, the same to-day as yesterday, and for ever. Therefore His help is diways sure,

Unto the portion of their <sup>5m3</sup> Fellows (of earlier generations): Then let them not ask Me To haste, (that portion)!

60. Woe, then, to the Unbelievers, On account of that Day 'ess Of theirs which they Have been promised!



\$035. Each generation, that acts like any of its predecessors, must meet a similar fate. If the wicked came to an evil end in the past, the same results will follow in the present and the future, The punishment will come suddenly enough: let them not in mockery ask that it should be hastened.

5036. That is, their eternal Punishment in the Hereafter, as well as any punishment that may come to them in this life.

#### INTRODUCTION TO SÜRA LII (Tar).

This is the third of the group of seven Meccan Sūras described in the Introduction to  $S,\,l_{\star}$ 

It is, like its predecessor, an early Meccan Süra. The points here emphasized are: that Revelation is in accord with all God's Signs, including previous Revelations, and that the Hereafter is inevitable, and we must prepare for it.

Summary.—All Signs of God, including previous Revelations, point to the inevitable consequences of ill-deeds and good deeds: how can people deny or ignore the Message of Revelation? (Iii. 1-49, and C. 228).

C. 228.—By the sacred Symbols-of the Mount (lii. 1-49.) Sublime, the Eternal Record on an open Scroll, the House of Worship thronged With men, the Canopy blue of unfathomed Heights, and the boundless Ocean with Its resistless tidal Swell,-all acts Of men must have their inevitable fruits. New worlds will be born with the Day of Doom : New values established by God's Decree. Consumed will be Evil in the fire of Reality :-And Good will come to its own-in personal And social Bliss, but most in the full Realisation that God is good, the Beneficent. The Merciful . . . Proclaim, then, the praises Of the Lord, nor heed the slanders of Ignorance Or Spite: for the Lord Who created will cherish: His Plan will overthrow the puny plots Of men. Hold firm with patience in Faith In the Hereafter, and sing His praises Even in the busy marts of this world, But chiefly in the stillness of the Night And the holy hour of Dawn as the Stars Retreat, singing glory to the Maker Of their own most glorious Sun.

Stra 1.11.

Tar, or the Mount.

In the name of God, Most Gracious, Most Merciful.

- 1. By the Mount (of Revelation): 50.37
- 2. By a Decree Inscribed 1038
- 3. In a Scroll unfolded:
- 4. By the much-frequented Fane: 5000
  - 5. By the Canopy Raised High: 5010



5037. The adjuration is by five things which we shall presently explain. An appeal is made to these are Signs in verses I to 6, and the certainty of future events is asserted in the most emphatic terms in verses 7 to 28, in three parts, via the coming of judgment and the passing away of this phenomenal world (verses 7-10); the future ill consequences of ill-deeds done (verses 11-16); and future attainment of bliss and complete realisation of God's love and mercy (verses 17-28).

5038. See last note. The five Signs to which appeal is made are: (1) the Mount (of Revelation), verse 1: (2) the Decree inscribed, verses 2-3: (3) The Much-frequented Fane, verse 4: (4) the Canopy Raised High, verse 5; and (5) the Ocean filled with Swell, verse 6.

Let us examine these in detail. Each of them has a figurative and a mystic meaning. (1) The Mount is the sublime world of Revelation. In the case of Moses it is typified by Mount Sinal; Cf. xcv. 2, where it is mentioned in juxtaposition to the sacred territory of Mecca, xcv. 3. In the case of fesus it is the Mount of Olives: Cf. xcv. 1, and also Matt. xxiv. 3-51, where fesus made his striking pronouncement about the Judgment to come. In the case of Muhammad it is the Mountain of Light, where the divine inspiration made him one with the spiritual world: Cf C, 31 and n. 11 (2). The Decree Inscribed is God's Eternal Decree. When it becomes Revelation to man, it is figured forth as something "inscribed", reduced to writing; and as it is made clear to the intelligence of man, it is further described as "in a scroll unfolded", that is, spread out so that everyone who has the will can seek its guidance.

5039. See the last two notes. (3) "The much-frequented Pane" (or House) is usually understood to mean the Kaba, but in view of the parallelism noted in the last note, it may be taken generally to mean any Temple or House of Worship dedicated to the true God. It would then include the Tabernacle of the Israelites in the wilderness, the Temple of Solomon, the Temple in which Jesus worshipped, and the Ka'ba which the holy Prophet purified and re-dedicated to true worship, These would be only illustrations. Other concrete places of worship would be included, and in a more abstract meaning, the heart of man, which craves, with burning desire, to find and worship God. The Fane is "much-frequented" as there is a universal desire in the heart of man to worship God, and his sacred Temples draw large crowds of devotees,

5040. (4) "The Canopy Raised High" is the canopy of heaven, to whose height or sublimity no limit can be assigned by the mind of man. It is Nature's Temple, in which all Creation worships God,-the Symbol in which the material and the visible merges into the spiritual and the intuitional.

٥٢١) سورة الطور

6. And by the Ocean soil Filled with Swell;—1019

7. Verily, the Doom of thy Lord Will indeed come to pass;-

8. There is none Can avert it ;---

9. On the Day when The firmament will be In dreadful commotion.

 And the mountains will fly Hither and thither.

11. Mehen woe that Day
To those that treat
(Truth) as Falsehood;—204

۞ وَالْبَخِي النَّبِحُورِ ۞إَنَ عَذَاتِ رَبِكَ لَوَافِعٌ ۞ مَالَهُ مِن دَافِع ۞ يَوْمَ تَمُورُ السَّسَكَ أَهُ مَوْرًا

> ۞ۏٙؿ۫ڷؙؾؘۄؾؠۮٳڵڮڬۮڽڹ ۞ۏٙؿ۫ڷؙؾؘۄؾؠۮٳڵڮڬۮڽڹ

5041. (5) The Ocean—the vast, limitless, all on riching Orean—is the material symbol of the universal, unlimited, comprehensive nature of the prosible spinitual world. It is expressed to be massion, full of a mighty swell, boiling over, poured is rish all over the earth, as if overwhelming all landmarks; Cf. 15xxi. 6—a fitting description is no shall disappearance of our temporal world in the surferme exhibition of the Reahity behind it.

2012. This completes the five Signs or Symbio's ny which man may know for certain of the judgment to come. Note that they are in a disceiling order;—the highest, or most remote from man's consciousness, being mentioned first, and that nearest to man's consciousness bring mentioned last. The truth of Revelation; is embodiment in a Prophet's Message given in human language; the universal appeal of drivine worship; the sarry world above; and the entricting Ocean, full of life and motion below,—all are evidences that the Day of God will finally come, and nothing can swett it.

In 9001 interpretation each of these Symbols further typifies an aspect of the final Preacher of Unity: the Mount signifying his tremadous Personality; the Decree instuded in a Stroll Unfolded, the perspicious Surfair; the much-frequented Fane, his heart open to every living creature; the Canopy Raised on High, his spartual eminence; and the Swelling Ocean, the vast sea of his living knowledge.

5043. The Day of Judgment is typified by two figures. (1) "The firmament will be in dreadful commonition." The heavess as we see them suggest to us peace and transmullity, and the power of fixed laws which all the heavenly bodies, see, T dis will all be shaken in the rise of the new spiritual world. Cf. Mart xxv 29: "Immediate'y ter the tribulation of those days...the powersof the breavens shall be shaken. For t21's see next note.

3044. (2) The mountains are a type of firmness and stability. But things that we think of as firm and stable in "its material life will be "hinken to pieces, and will be no more substantial than a mirace in a desert. C. I. xx. iii. 30.

5015. That Day will be a Day of Woe to the ground-doers described in two aspects, the rebels against God and God's Truth, just as it will be a Day of Joy and Thanksgruing to the Righteous, who are described in three spectrs in wrises 17 to 28. The robels are here described as being those who onestly deflect Truth and plungsed first are 12 doing, or who trufied with truth, who jested with serious matters, who had not the courage to 11 to 12 doing, or who trufied with truth, who jested with profit out of it, who wasted their life is dorbts and petty quibbles. It is difficult to say which attitude did more harm to themselves and to others. Both are aspects of deep-seated via and rebellion. But the mercy of Sod was open, soly "If they had repented and amended their lives."

- That play (and paddle)
   In shallow trifles.
- That Day shall they be Thrust down to the Fire Of Hell, irresistibly.
- 14." This", it will be said, "" Is the Fire,—which ye Were wont to deny!
- 15. "Is this then a fake, "Or is it ye that
- 16. "Burn ye therein:
  The same is it to you
  Whether ye bear it
  With patience, or not:
  Ye but receive the recompense
  Of your (own) deeds."
- 17. As to the Righteous, some They will be in Gardens, And in Happiness,—
- 18. Enjoying the (Bliss) which Their Lord hath bestowed On them, and their Lord Shall deliver them from The Penalty of the Fire.

٤ فَكِونِ بِمَا اللَّهُ وَيَقَالُونَ وَوَقَالُهُ وُ رَبُّهُمْ عَلَابَ الْجِيدِ

5046. In face of the Realities, it will be borne in on them how wrong it was for them in this life to deny or forget that every wicked thought or deed had its own retributive chain of consequences.

5047. Perhaps they had said that the Hereafter was a fake, mere old wives' tales! If they had given serious thought to the Signs of God, they would have been saved from that serious spiritual blindness: then they will see that the fault was their own, and that the warnings of the apostles of Truth were nothing but pure Truth.

50%. At that stage they will have no justification for anger or impatience; for their whole position will have been due to their own conduct and their rejection of God's Grace. Nor will there be time then for patience or repentiance, for their period of probation will then have been over

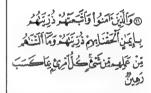
5049. The Righteous will be in Bliss far beyond their merits: their sins and faults will be forgiven by the grace of God, which will save them from the penalties which they may have incurred from human frailty. It will be their own effort or striving which will win them God's grace: see verse 19 below. But the fruits will be greater than they could strictly have earned.

19. (To them will be said:) 5006
"Eat and drink ye,
With profit and health, 5005
Because of your (good) deeds."

- 20. They will recline (with ease)
  On Thrones (of dignity)
  Arranged in ranks; \*\*\*
  And We shall join them
  To Companions, with beautiful
  Big and lustrous eyes,\*\*\*
- 21. And those who believe
  And whose families weir follow
  Them in Faith,—to them
  Shall We join their families:
  Nor shall We deprive them
  (Of the fruit) of aught
  Of their works:
  (Yet) is each individual
  In pledge for his deeds. \*\*Ass

٥ كافرا وَاشْرَهُما هَيْنَا مِمَا كُنْدُ مَنْسَالُونَ

۞ مُتَّكِينَ عَلَى سُرُرِهِّ صَنُوْفَةٍ وَذَقَجَنَكُمُ بِحُرِعِينِ



5000. The bits of the Rightcous is described in three aspects: (1) their individual bits, verses 17-20; (2) their social bits, verses 21-24; and (3) their satisfaction in the dissipation of past shadows, and their full understanding of the goodness of Gr-G, verses 23-28

3031. Individual satisfaction is expressed in three types or figures of speech, (I) eating and drinking. (2) thropnes of dignitic, and (3) the joy of individual companionship. But the eating and drinking will not be like the physical acts, which are subject to drawbacks, such as excess, after-effects and sattery: here there will be pure health, profit, and enjoyment. So about the other two: see the noise following.

Cf. with this the symbolical description of heaven in xxxvii 40-49; while the general account is the same, special phases are brought out in the two passages to correspond with the context,

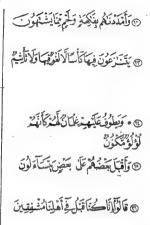
\$052 Every one will have a Throne of dignity, but it does not follow that the dignity will be tasses. Every one's Personality will be purified but it will not be merged into one general supports.

5053. Cf. xliv. 54, and notes 4728 and 4729. where the meaning of Bur is fully explained This is the special sharing of individual Biiss, one with another. The next verse refers to the general social satisfaction shared with all whom we loved in this earthly life.

3034, Farriyat: literally, progeny, offspring, family; applied by extension to mean all near and dear ones whether related or not, ancestors and descendants, friends, a circle, a group, whether contemporaneous in time or not. Love is uspelish, and works not merely, or chiefly, for Self. but for others; provided the others have Faith and respond according to their capacities or degrees, they will be joined on to the Head of the Group, even though on individual ments their rank might be less. This applies specially to a Prophet and his Umward for following).

5055. As already explained in the last note, though the love poured out by Prophets, ancestors, descendants, friends, or good men and women, will secure for their loved ones the enjoyment of their society, it is an indispensable condition that the loved ones should also, according to their lights, have shown their faith and their goodness in deeds. Each individual is responsible for his conduct. In the kingdom of heaven there is no boasting of ancestors or friends. But it is part of the satisfaction of the good ones who poured out their love that those who were in any way worthy to receive their love should also be admitted to their society, and this satisfaction-shall in no wise be diminished to them.

- And We shall bestow On them, of fruit and meat, \*\*\*\* Anything they shall desire.
- 23. They shall there exchange,
  One with another,
  A (loving) cup
  Free of frivolity, we
  Free of all taint
  Of ill.
- Round about them will serve, (Devoted) to them, Youths (handsome) as Pearls we Well-guarded.
- Manage of the state of the stat
- 26. They will say: "Aforetime, We were not without fear For the sake of our people."



5056. To be interpreted allegorisally as the "feast of feasion and the few of soul." Note that this verse is embedded in the midst of the description of social blass; the individual blass figured by meat and drink has already been mentioned in creat P shows. The social ideasures will be of any kind or quantity they shall desire, but their desires will then be purified, just as their pleasures will be on a different plane.

303. Drinking or loving cups, in our life is this earth, are ant to be insused in two ways: (I) they may be occasions for mere frivolity or the washing of tone; (I) they may lead to evil thoughts, evil suggestions, evil falls, or evil deed. To a frequent the afterers, it is added that the Cap in the final Bliss will be free from any taint of this kind. It will be pure love without any grossness whatever.

503. The allegary is further continued. There is no question of sex to braven. But the type of the grace and gentleness of womanhood baying been implied in the word Har (verse 20 above), the type of the handsome and well-formed strength and spit-action of manhood is mentioned here in the allegary of Pearls—off the purest water, well-guarded from weathering and unsultied by rough usage. Their service will be the service of youth, whose glory is enthusian without self-interface.

Maknām: well-guarded, kept close, concealed from exposure: the beautiful nacrenus lustre of Peases is disfigured by exposure to gases, vapiours, or acids; when not artually in use they are best kept in closed caskets, guarded from deteriorating agencies.

5039. The third—and the highest—stage of Bliss, after individual Bliss and social Bliss, is the satisfaction of looking to the Past without its shadows and realising to the full in the Present the goodness of God. See n. 5030. This, again, is shared in mutual converse and confidence.

5060. A man may be good, and may within limits have found goodness in his own spiritual life, but may have anxieties about his family or friends whom he loves. All such shadows are removed in heaven by the Grace of God, and he is free to dwell on it in his confidential converse with other men similarly circumstanced.

27. "But God has been good To us, and has delivered us From the Penalty Of the Scoreling Wind." (2011)

28. "Truly, we did call
Unto Him from of old:
Truly it is He,
The Beneficent, the Merciful!" 300

#### Section 2

29. Mehretore proclaim thou sal The praises (a) thy Lord): For by the Grace Of thy Lord, thou art No (vulgar) soothsayer, nor Art thou one possessed.

30. Or do they say:
"A Poet! we await
For him some calamity ""
(Hatched) by Time!"

31. Say thou: "Await ye! I too will wait "" Along with you!"

2061. "Us" includes the good man or woman and all whom he or she cared for. This would be an ever-expanding crucic curful triculules all manking through Teachers like the Chosen One. The "Scorching Wood" is the type of haste, arrogance, and fire, such as entered into the composition of Jinns: xx 27. The destiny of man is to attain to calm, peace, security, the Garden of Bliss.

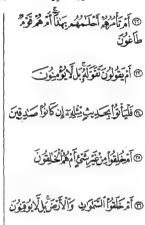
5062. Before this, we called upon Him, in faith that He is good: now we know in our inmost souls that He is indeed good.—the Beneficent, the Merciful. This is the climax of the description of Heaven.

5053. The nature of the spiritual kingdom, with its apex in God, having been explained in the last section, the main of God is now exhorted to go on proclaiming the Message of God, despite all that the God-bot, ignorant, or wiked men may say. The greatest of the Prophets was called a soothsayer, i.e. one who tells fortunes by divunation, or a madman possessed of some evil spirit, or a poet singing spiteful stitles. Much more may lesser men be called by such names because they preclaim the Truth. They should go on in spite of it all.

5004. If a spiteful poet fortells evil calamities for men, men can afford to laugh at him, hoping that Time will bring about its revenge, and spite will come to an evil end. For the various meanings of Raib, seen, 1884 to xiv 9. Some Commentators suggest Death as the Calamity hatched by Time.

"305, C/, xx, 32. If the wicked wait or took for some calaimity to betall the preacher of Fruth, the preacher of Truth can with far more justice await the decision of the issue between him and his persecutors. For he stands for right, and God will support the right.

- 32. Is it that their faculties Of understanding urge them along To this, or are they But a people transgressing along Beyond bounds?
- 33. Or do they say, "He fabricated the (Message)"? Sould Nay, they have no faith!
- 34. Let them then produce A recital like unto it,— If (it be) they speak The Truth!
- 35. MY ere they created of nothing, soon Or were they themselves
  The creators?
- 36. Or did they create The heavens and the earth? Nay, they have No firm belief. MOTO



\$066. It may be that the persecutors of Truth are ignorant, and their deficient faculties of understanding mislead them, but it is more often the case that they are perverse rebels against the law of God, defending their own selfish interests, and preventing those whom they oppress, from getting justice.

5067. Cf. lt. 53.

5008. As an alternative to the charges of being a soothsayer or a madman or a disgravited poet, there is the charge of a forger or fabricator applied to the man of God when he produces his Message. This implies that there can be no Revelation or inspiration from God. Such an attitude negatives Faith altogether. But if this is so, can they produce a work of man that can compare with the inspired Word of God? They cannot. Cf. x 3.739, and x wit. 88.

3069 "Were they created of nothing?" Three possible alternative meanings are suggested by the Commentators, according to the meaning we give to the Arabic preposition m(in—of, by, with, for. (1) "Were they created by nothing? Did they come into existence of themselves? Was it a mere chance that they came into being? (2) Were they created as men out of nothing? Was there not a wonderful seed, from which their material growth can be traced, as the handlework of a wise and wonderful Creator? Must they not then seek His Will? (3) Were they created for nothing, to no purpose? If they ware created for a purpose, must they not try to learn that purpose by understanding God's Revelation?

5070. They obviously did not create the wonders of the starry heavens and the fruitful globe of the earth. But they can assign no definite cause to explain it, as they have no firm belief on the subject themselves.

- (٥٢) سبورة الطور 1439
- 37. Or are the Treasures. Of thy Lord with them. "" Or are they the managers (Of affairs)?
- 38. Or have they a ladder, 5013 By which they can (climb Up to heaven and) listen (To its secrets)? Then let (Such a) listener of theirs Produce a manifest proof.
- 39. Or has He only daughters 371 And ve have sons?
- 40. Or is it that thou Dost ask for a reward. sure So that they are burdened With a load of debt?-
- 41. Or that the Unseen 5077 Is in their hands. And they write it down?
- 42. Or do they intend A plot (against thee)? 50% But those who defy God Are themselves involved In a Plot!

5071, Cf. vi. 50, and n. 867. The Treasures of God's Knowledge are infinite. But the doubters and unbelievers have no access to them, much less can the doubters and unbelievers manage the wonders of this world. Must they not therefore seek grace and revelation from God?

5072. Cf. vi. 35: a reference to the Pagan belief that by means of a material ladder a man might climb up to heaven and learn its secrets!

5073. Cf. xvi. 57-59, and n. 2082. To the gospel of Unity it is repugnant to assign begotten sons or daughters to God. But the Arab superstition about angels being the daughters of God was particularly blasphemous as the Pagan Arahs hated to have daughters themselves and considered it a mark of humiliation!

5074. The men of God ask for no reward to preach the Message of God and direct men to the right Path. Why then do men shun them and persecute those who seek to bring blessings to them?

5075. The Unseen in the spiritual world is a subject of Revelation, though it works through the common everyday life of man. The men who reject Revelation simply because it is outside their own experience ought on the contrary to try to learn about it and seek to understand it.

5076. Shallow men who plot against Good are themselves the willing victims of insidious plots laid by Evil.

43. Or have they a god som Other than God? Exalted is God Far above the things They associate with Him!

44. Mere they to see
A piece of the sky \*\*\*\*
Falling (on them), they
Would (only) say: "Clouds
Gathered in heaps!"

45. So leave them alone
Until they encounter
That Day of theirs,
Wherein they shall (perforce)
Swoon (with terror),—serv

46. The Day when their plotting Will avail them nothing And no help shall be Given them.

Understand not.

48. Now await in patience
The command of thy Lord:

لَمُ اعْلَامُ وَكُنَّ ذَلَكَ وَلَكُونَ لَا لَكُوا الْكُورَ الْكُورُ الْكُورَ الْكُورَ الْكُورَ الْكُورَ الْكُورَ الْكُورَ الْكُورُ الْمُؤْلِقُ الْمُؤْلِقُ الْكُورُ الْمُؤْلِقُ الْمُؤْلِقِ الْمُؤْلِقُ الْمُؤْلِقِ الْمُؤْلِقُ الْمُؤْلِقِ الْمُؤْلِقُ الْمُولِقُ الْمُؤْلِقُ الْمُؤْلِقُ لِلْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِق

5077. This is the final and decisive question: If there really any god other than the One True God? Every argument points to the negative. A series of questions has been still above, poloiting to the negative of the superstitions of the godless. The gospel of Unity, Revelation, and the Hereafter has thus been preached by a searching examination of the position of the Unbel evers. And the Star ends with an exhortation to leave alone those who will not believe and to let Time work out the web and pattern, of God's Plan.

5078. In xxvi. 187. Shu'aib, the man of God, is challenged by the Companions of the Wood "to cause a piece of the sky to fall on us, if thou art truthful," Such a challenge, mome form or other, is addressed to all men of God. It is mere defiance. It has no meaning. If a rice of the sky were to fall on them, it would not convince them, for they would only say: "These are only clouds gathered in heaps." They do not wish to believ. Otherwise there are ample Signs and Evidences of God's Plan in Creation and in man's own heart.

5079 That is, the Day of Judgment. Cf. xxxix. 66. and n. 4343.

5080. The final Judgment is for all. But in add tich wrong-doe's have to first a retubution or puts the first tibs very life, an open punishment through external events, or and the bitter cange of conscience within.

(S. L11, 48-49,

For verily thou art In Our eyes: 5081 And celebrate the praises Of thy Lord the while Thou standest forth, 5081

49. And for part of the night also Also praise thou Him,—
And at the retreat also Of the stars!

(٥٢) سورة الطور 1441

فَإِنْكَ بِأَعْيُنِيًّا وَسَبِغَ بِحَمْدِرَةِكَ حِينَ مَوْمُر

@ وَمِنَ الْيَالِمَسَيِّقَهُ وَاذْبَ رَالْفُورُمِ



50%1. The man of God must strive his utmost to proclaim the Message of God: as for results, it is not for him to commind them. He must wait patiently, in the knowledge that he is not forgation by God, but is constantly under God's eyes.—under this loving care and protection. And he must glorify God's name, as he is a standard-bearer of God's Truth.

\$982. The translators and Commentators nearly all understand laquimu in the sense of rising up from sleep. But the rendering I have given is consistent with Quranic usage. In xxv. 218, we have the same two words \$\tilde{\text{tan}}\$ tagame, meaning "standing forth (in prayeri". In Iviti. 25, we have "B-yaqiim an-nüsu bul-tsti" which obvoodly means "that men may stand forth in juttice," i.e. do all their business in justice. In lxxviii 38, we have yaquima used for the angels standing forth in ranks.

On my rendering the meaning will be; 'celebrate God's praises when you stand forth in prayer, or at all times when you go about your business; but also for part of the night and at early dawn when worldly life is at a standault.'

5033. It is not necessary to understand this for any particular canonical prayers. It is good to spend a part of the night to prayer and praise: (7) lexiii, i. And the Dawn is a daily recurring miracle of nature, full of spiritual influences and "testingon": (f), x(1), (8-9).

5084. Idhar-un-nujam; the retreat of the stars; the glorious hour of early dawn. In caiii, 1, we seek God's protection as "Lord of the Dawn".

## INTRODUCTION TO SURA LIII (Najm).

This is an early Meccan Sūra, and is the fourth of the series of seven which were described in the Introduction to  $S.\ l.$ 

The particular theme of this Sara is that Revelation is not an illusion: the illusion is in the minds of those who doubt and have false ideas of God: God is the source and goal of all things.

In some Sûras the consecutive arrangement is shown or suggested by a cue-word. Here the cue-word is "star", corresponding to "stars" in the last verse of the last Sûra. So in xlvi. 1, the words: "Exalted in Power, Full of Wisdom": are carried forward from the last verse of S. xlv. and indeed the same words occur in the first verse of S. xlv. So, again the words: "Most Merciful, Oft-Forgiving": in xxxiv. 2, refer back to the words: "Oft-Forgiving, Most Merciful": in the last line of S. xxxiii. In S. liv. 1, the nearness of Judgment recalls the same idea at the end of the previous Sûra (liii. 57). Other examples will also be found.

Summary.—The impression received by the Prophet in revelation is neither error on his part nor deception by others, nor does he speak from selfish motives: it comes clearly from God, Who is not what the vain imaginations of men conceive: He is all-in-all, First and Last, Lord of all, Ample in forgiveness (liii. 1-32, and C. 229).

Those who turn away are petty and ignorant, not knowing that God is the source and goal of all things—in men, in nature, and in the events of history: therefore serve ye Him (Iiii, 33-62, and C. 230).

C. 229.—True revelation is not a process

(Ini. 1-32) Either of error or deception, nor does

The Prophet speak from k.mself as he desires.

It is God's inspiration, frue, without doubt.

It is reality,—the inner reality

Of heaven as far as knowledge can reach,

Not the false ideas and idols that men

Construct for themselves, names without truth

Behind them. The goal of all 'things is God,

As He is the One from Whom starts Reality.

No other can e'er intercede except

As He wills. He made us, and knows all

That we are. It is not for us to' justify

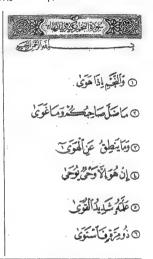
Ourselves, but to offer ourselves as we are.

### Sūra LIII.

Nann, or the Star.

In the name of God, Most Gracious,
Most Merciful.

- 1. By the Star 3085
  When it goes down,---
- Your Companion is neither 5006 Astray nor being misled.
- Nor does he say (aught) Of (his own) Desire.
- 4. It is no less than Inspiration sent down to him:
- He was taught by one sur! Mighty in Power,
- Endued with Wisdom: For he appeared (In stately form)



5083. Najm is interpreted in various ways. As most commonly actepted, it means either a Star generically, of the close cluster of seven stars known as the Plendess in the Constellation Taurus, which the sun enters about the 21st of April every year. In mid-April, or a hittle later, the beautiful cluster would set just after the sun, after having gradually as ended the sky in the winter months. In late laby, or a little later, it would rase just before the sun, in its western aspects, it might be considered a spring constellation. To open uir malions uncluding the Arabisy whose climate usually presents starty askes, this is no object of great interst, and many folkione tales gather round it. When so glorious a cluster is content to how down in the horizon and merge its light in the greater light created by God (see the last three lines of C.21s), it becomes a symbol of humility in beauty and power before the Most High. Whose revelation discloses the summit of beauty, power, and wisdom.

Hawa in the text may mean either "goes down (or sets)" or "rises". Whichever meaning we take, it mak s no difference to the symbolic interpretation given above.

5086 "Yo r Companion" is the holy Prophet Muhammad, who had lived among the Quraish all his life. He i defended from three kinds of charges that the Unbelievers brought against lini: (I) that he was going astray, either through defect of incligence or through carelessness; (2) that he was being misted or deceived by evil spirits; and (3) that he spoke out of a whint or impulse, or from a selfish desire to impress his own personality. None of these charges was true. On the contrary he had direct inspiration from God.

5087. This is referred by the Commentators to the angel Gabriel, through whom the inspiration came. Cf. laxxi, 20.

(٥٣) سورة النجم

7. While he was in The highest part 5088 Of the horizon:

8. Then he approached And came closer.

9. And was at a distance
Of but two bow-lengths support (even) nearer;

 So did (God) convey to the inspiration to His Servant— (Conveyed) what He (meant)
 To convey.

 The (Propher's) (mind and) heart In no way falsified 20.0.
 That which he saw.

12. We ill ye then dispute With him concerning What he saw?

13. For indeed he saw him At a second descent, Butt

14. Near the Lote-tree tool
Beyond which none may pass:

۞ وَهُوَ بِٱلْأَقْلِ ٱلْأَعْلَى

۞ئْغَوَدْمَا هَنَادَكُ

٤ فَكَانَ فَابَقُوْسُ يْنِأُ وَأَدْنَىٰ

@ فَأَوْجَنَ إِلَىٰ عَبْدُوء مَمَا أَوْجَىٰ

٥ مَا كَذَبَ ٱلْفُؤَادُمَارَأَيَ

القَمْرُونَةُ عَلَى مَا يَرَيْ

@ وَلَقَدْ زَاهُ نَزَلَةٌ ٱلْخُرَى

@عِندَسِندَرَوْٱلْمُنكَعَلَ

5089. Gabriel appeared in stately form, perhaps towering above the Mountain of Light (see C. 31). Island in verse 6, translated "appeared", means literally "mounted" or "ascended", or "set himself to execute a design" is see, 1,380 to x 3.

5089. Two bow-shots (counting 100 to 150 yards to a bow-shot) would be a clearly visible distance. But \$01 injsticism would interpret: "two drawn bows, with their chords touching' making a complete circle of union. In this case the "one Mighty in Power "in verse 5 above would be not Gabriel, but the Supreme Being, Who Himself taught the Prophet.

5090, Gabriel would be just a messenger, to do no more than convey God's Message to God's Apostle.

5091. "Heart" in Arabic includes the faculty of intelligence as well as the faculty of feeling. The impression conveyed was pure truth; there was no illusion in it.

5002. The first occasion when Gabriel appeared in a visible form was at the Mountain of Light, when he brought his first revelation beginning with Igraa; see C. 20.35. The second was at the Prophet's Air raj or Ascension: see Introduction to S. xvii paras 2-4. These were the only two occasions when Gabriel appeared in visible form. The Mi'raj appearance was near the Lote-tree in the highest heaven, above which (figuratively) is the Throne of God.

5093. For the Lote-tree in its literal meaning, see n. 3814 to xxxiv. 16. The wild Lote is thorny; under cultivation it yields good fruit and shade, and is symbolic of heavenly bliss, as here and in lyi, 28. The symbolism here is that the farthest Lote-tree marked the bounds of heavenly knowledge as revealed to men, beyond which neither angels nor men could pass.

	271	-	 00

- 15. Near it is the Garden Of Abode. 50.1
- Behold, the I ote-tree
   Was shrouded
   (In mystery unspeakable!)
- 17. (His) sight never swerved, Nor did it go wrong!
- 18. For truly did he see, Of the Signs of his Lord, The Greatest!
- 19. Kajave ye seen 6003 Lat. and 'Uzza,
- 20. And another, The third (goddess), Manat?
- 21. What! For you see The male sex, And for Him, the female?
- 22. Behold, such would be Indeed a division Most unfair!

(٥٣) سورة النجم 1445 هـ عندَهـ المَّدِيَّةُ ٱلْمُأْوَى اللهِ

@إِذِ نَفْشُوَالِيَدُونَةَ مَا يَغْشُمُ

﴿ مَا زَاغَ ٱلْبَصَرُ وَمَاطَغَىٰ

@لَقَدْدَأَعَامِنْ اليَكِدَيْهِ الْحُنْرَىٰ

﴿ أَوَّ نِنْكُ ٱللَّنَ وَالْعَزَىٰ ﴿ مَنْكَ مَالِنَا لِكُوْ مِنْ الْعُوْمِ مِنْ الْعُوْمِ مِنْ الْعُوْمِ مِنْ

٥ ٱلكُرُ الدَّكَرُ وَلَهُ ٱلْأَنْتَى

اللك إذا في المنافقة المنافقة

5094. The Mansion or Throne (figuratively) or Special Plesence,—if the Throne or Presence could ever be localised in our thoughts; for God's "Throne doth extend over the heavens and the scalin" (ii. 255). The point was teached when the spinitual floowledge of non could reach no higher. The Spilis interpret the Lote-tree in Islam to be what the Binning Bush in the valley of Towa was to Moses:  $Q \propto 10.13$ , and  $n \sim 251$ ; and Exod iii. 1-6. Only, in this case of Moses it was but prebigurement of the davine effulgence on this earth; in the case of Musammad it was the davine Glory in heaven itself, and it was "shoulded in invisery unspeakable". This was indeed "the Greatest of the Signs of the Lord" (fill; 18.)

5093. From the heights of divine Glory, we come back again to this sorry earth, with its base indiatries. We are asked to "look at this picture, and at that!" The three principal idols of Pagan Arab Idolatry were the godderses Lat, Uzza, and Man t. Opinions differ as to their exact forms: one version is that Lat was in human shape. Uzza had its origin in a sacred tree, and Mankt in a white stone. They all represented God in femals form.

3096 To show God in human shape, or imagine sons or daughters of God, as if God were flesh, was it any case a derogation from the supreme glory of God, high above all creatures, even if the human shapes were invested with great beauty and majesty as in the Greek Pautheon. But when we consider in what low opinion Pagan Arabia held the female size, it was particularly degrading to show God, or so-called daughters of God, in female shapes. Cf. xvi. 37-59, and in 2082; also its, 39, and in 2033.

23. These are nothing but names Which ye have devised,—1009 Ye and your fathers,—For which God, has sent Down no authority (whatever). They follow nothing but 1000 Conjecture and what Their own souls desire!—Even though there has already Come to them Guidance From their Lord!

24. Nay, shall man have (just)
Anything he hankers after? 5000

25. But it is to God That the End and The Beginning (of all things) Belong.

SECTION 2.

26. In ow.many-so-ever be
The angels in the heavens, sim
Their intercession will avail

Except after God has given even Leave for whom He pleases And that he is acceptable To Him.

﴿ ، وَكُمْ فِن مَلَكِ فِي السَّمْ وَنِ لَا لَهُنِينَ شَفَعَ نُهُمُّ مِنْ مِنْكُ الإَمِنُ بِعَبْدِ أَن يَأْدَ كَ اللَّمُ لِنْ يُشِكُ أَهُ وَيَضِيَّقَ

5097. Cf. vii. 71; xii. 40, n. 1693. The divine names which they give to stocks and stones, or to here so living or dead, or even to prophets and men of God, are but the creations of their own fancy. Whatever they ware, they ware not god.

5098, Cf. vi. 116. Conjecture is a dangerous thing in speaking of divine things. It follows lines with reflect the lusts of men's own hearts. Why not follow the divine guidance which comes through men of God?

5099. The unpurified desires of men's hearts often lead to destruction, for they are dictated by Evil. The true source of guidance and light is God, just as He is also the goal to which all persons and things—all existence—returns

5100. We are apt to imagine the angelic host of heaven as beings of immense power. But their power is all derived from God. Men, when they attain to the highest spiritual dignities, may have even more power and position than angels in the sight of God, as is typified by angels being bidden to how down to Adam: ii, 34. The Quraish superstition about angels being intermediaries' and intercessors for man with God is condemned.

5101, CI, xx. 109 and xxi. 28. No one can intercede except with the permission of God, and that permission will only be given for one who is acceptable to God. For a possible different shade of meaning, see 1.054 to xx. 109.

- 27. Those who believe not In the Hereafter, name The angels with female names. \*\*\*
- 28. But they have no knowledge
  Therein. They follow nothing
  But conjecture; and conjecture
  Avails nothing against Truth.
- Therefore shun those who Turn away from Our Message And desire nothing but The life of this world.
- 30. That is as far as <sup>504</sup>
  Knowledge will reach them.
  Verily thy Lord knoweth best
  Those who stray from
  His Path, and He knoweth
  Best those who receive guidance.
- 31. Yea, to God belongs all
  That is in the heavens
  And on earth: so that
  He rewards those who do subs
  Evil, according to their deeds,
  And He rewards those who
  Do good, with what is best.
- Those who avoid Great sins and shameful deeds,

5102, Cf. hii. 21 above, and n. 3096. The Pagan Quraish had no firm belief in the Hereafter, Their prayers for intercession to angels and deities was on account of their worldly affairs.

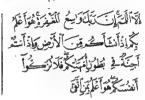
5103, Cf. liit 23 above, and n 3098

3104. Men with a materialist turn of mind, whose desires are bounded by sex and material things, will not go beyond those things. Their knowledge will be limited to the narrow circle in which their thoughts move. The spiritual world is beyond their ken. While persons with a spiritual outlook, even though they may fail again and again in attaining their full ideals, are on the right Path. They are willing to receive guidance, and God's Green will find them out and their them.

5105. All deeds have their consequences, good or ill. But this is not an iron law, as the Determinist in philosophy, or the pracches of bare Karma, would have us believe. God does not sit apart. He governs the world. And Mercy as well as Justice are this attributes. In His Justice every deed or word or thought of evil has its consequence for the doer or speaker or thinker. But here is always in this life room for repentance and amendment. As soon as this is forthcoming, God's Mercy, comes into action. It can blot out our evil, and the "reward" which it gives is nearly always greater than our ment;

Only (falling into) small faults,—Verily thy Lord is ample he for giveness. He knows You well when He brings You out of the earth, And when ye are hidden In your mothers' wombs.

Therefore justify not yourselves: he knows best who it is That guards against evil.



C. 230 .- When once in God's Way, turn not away. dur. 33-62 Nor check your generous impulse to give Your all to God. The spiritual world Unseen is above all worldly bargains. Each soul must bear its own responsibility. It must strive its utmost and attain its end. The final Goal of all is God . In His hands are Laughter and Tears, Life And Death, the mystery of Birth and Creation. And the Hereafter. He controls our Bliss And inner satisfaction. He is Lord Of the highest and noblest in Nature. His hand Traces the course of History. Learn, Oh learn from His Revelation, and Adore the Lord of your inmost Soul!

SECTION 3.

33. Seest thou cre 5108
Who turns back,

34. Gives a little, Then hardens (his heart)? ﴿ أَوْنَيْنَا لَذِى تُولَٰنِ

\$106. God's attributes of Mercy and Forgiveness are unlimited. They come into action without our asking, but on our bringing our wills as offerings to Him. Our asking or prayer helps us to bring our minds and wills as offerings to Him. That is necessary to frame our own psychological preparedness. It informs God of nothing, for He knows in

\$107. As God knows our immost being, it is absurd for us to justify ourselves, either by pretending that we are better than we are, or by finding excuses for our conduct. We must offer ourselves unreservedly, such as we are; it is His Mercy and Grare that will cleanse us. If we try, out of love for Him, to guard against evil, our strong is all that He asks for.

\$108. The particular reference in this passage, according to Baighāwi, is to Waltd the Mußstra, who bargained with a Quian-th Pagan for a certain sum if the latter would take upon himself the sum of Waltd. He and a not of the sum but withheld the rest. The general application that concess us is threefold: If, if we at cent 1-lam, we must accept it whole heartedly and not lock bod. Sepagan superstitions, (2) we cannot play fast and loose with our promises and (3) or man conbargain about solitulal matters, for he cannot see what his end will be, unless he follows the how of Qod, which is the law of ighteroismes.

١٩٥١ سورة النجم

- 35. What! Has he knowledge Of the unseen So that he can see? 3000
- Nay, is he not acquainted With what is in the books 5110 Of Moses—
- 37. And of Abraham \*\*\*\*
  Who fulfilled his

engagements? - 8118

- 38. Namely, that no bearer strain Of burdens can bear The burden of another;
- 39. That man can have nothing But what he strives for:
- 40. That (the fruit of) his striving 5114
  Will soon come in sight;
- Then will he be rewarded With a reward complete;
- 42. That to thy Lord Is the final Goal; 5115

@أعِندَوُ عِلْمُ ٱلْعَبْيَةِ فَهُوَ يَرَعَكَ

@ أَوْلَمْ بُنَبَأْمِمَا فِي صُحُفِيهِ مُوسَىٰ

@ مَا اُرَهِ يَمَ الْهَ يَى وَفَّتَ

الاَيْرُوكَاذِرَةٌ وِنْدَأُخْرَىٰ

® وَأَن لِيْسَ لِلْإِنسَانِ إِلَا مَاسَعَىٰ

® وَأَنْ سَعْكِهُ مِ سُوْفَكُرُهُا

﴾ تُزَيْجُونِهُ الْجَزَاءَ الأَوْقِ

@وَأَتَ الْأَرَيْكِ ٱلْمُنْعَلَ

5109 'So that he can see what will happen in the Hereafter': for no bargains can be struck about matters unknown.

5110. Books of Mores: apparently not the Pentatruch, or the Touriel, but some other book or book now lost. For example, the Book of the Wars of Jehovan is referred to bothe Old Testament (Num, xxi. 14) but is now lost. The present Pentateuch has no clear message at all of a Life touch

5111. No original Book of Airiaham is now extant. But a book called "The Testament of Abraham" has come down to us, which seems to be a Greek translation of a Hebreworiginal See n. 6094 to Ikxxvii. 19, where the Books of Moses and Abraham are again mentioned together

5112 One of the titles of Abraham is Hantl, the True in Faith: C/ xvi. 120, 123.

\$113. Here follows a series of eleven aphorisms of ancient wisdom apparently incorporated in current Semute folklore. The first is that a man's spiritual burden—the responsibility for his sin must be borne by himself and mit by another: (\*!, vi. 164. There can be no vicarious atonement.

5114. The second and third aphorisms are that man must strive, or he will gain nothing; and that if he strives, the result must soon appear in sight and he will find his reward in full measure.

5115. The fourth, fifth, and sixth aphorisms are that all things return to God; that all our, hope should be in Him, and we should lear none but Him; and that He alone can give Life, and Death

(٥٣) سورة النجم (٥) وَأَنْهُ هُو أَضْعَالَمُواً أَضْعًا مُواً أَنْكُو

@ وَأَنَّهُ وَهُوَأَمَّاتَ وَأَخْيَا

@وَأَنْهُوٰحَكُونَ ٱلزَّوْجَهٰنِٱلذَّكُرَوَٱلأُنْثَىٰ

﴿ وَأَنَّ عَلَيْهِ اللَّهِ أَلَا أُمَّرَى

٤ مِن نُطَفَةِ إِذَا كُنَّمَنَىٰ

۞ وَأَنَّهُ وُهُوٓ أَغْنَىٰ وَأَفْنَىٰ

٤٥ وَأَنْهُ وَهُورَبُ الشِّعْرَي

و وَأَنْتُرَاهُ لَكَ عَادًا ٱلأَوْلَ

- 43. That it is He Who Granteth Laughter and Tears;
- 44. That it is He Who Granteth Death and Life;
- 45. That He did create
  In pairs,—male and female, 5116
- 46. From a seed when lodged (In its place);
- 47. That He hath promised A Second Creation (Raising of the Dead); 5187
- 48. That it is He Who
  Giveth wealth and satisfaction; 5118
- 49. That He is the Lord Of Sirius (the Mighty Star); 5119
- And that it is He Who destroyed the (powerful) Ancient 'Ad (people), 5120

5116. The seventh aphorism relates to the mystery of sex: all things are created in pairs: each sex performs its proper function, and yet its wonderful working is part of the creative process of God in the living seed fructifies, but contains within itself all the factors disclosed in its later development and life.

5117. No tess wonderful is the promise He has made about the raising of the dead, and a new life in the Hereafter, and this is the subject of the eighth approxim.

5118. Wealth and material gain are sought by most men, in the hope that they will be a source of enjoyment and satisfaction. But this hope is not always fulfilled. There is a psychical and spiritual side to it. But both the material and the spiritual side depend upon the working of God's Plan. This is referred to in the unith aphorism.

S119. The tenth aphorism refers to a mighty phenomenon of nature, the magnificent star Sirius, which is such a prominent object in the skies, in the early part of the solaryear, say, from January to April It is the brightest star in the firmament, and its bluish light causes wonder and terror in Pagan minds. The Pagan Arabs worshipped it as a divinity. But God is the Lord, Creator and Chersher, of the most magnificent part of Creation, and worship is due to Him alone.

5120. The eleventh and last aphorism refers to the punishment of the most powerful ancient ovin 13. They were strong; and they were 18016 to vii 65, and for the Thamüd, see n. 1013 to vii 73. They were strong; and they were latened; but their strength and their talents did not save them from being destroyed for their sins. The same may be said about the earlier generation of Noah, who were destroyed in the Flood - they "rejected Our Signs: they were indeed a blind people" (vii, 64); see also n. 1039 to vii 39; and xi 25-49.

Ancient 'Ad (people): some Commentators construe, "First' Ad people", distinguishing them from the later 'Ad people, a remnant that had their day and passed away.

(٥٣) سورة النجم

 And the <u>Thamud</u>, Nor gave them a lease Of perpetual life.

52. And before them,
The people of Noah,
For that they were (all)
Most unjust
And most insolent transgressors,

53. And He destroyed
The Overthrown Cities (Of Sodom and Gomorrah),

54. So that (ruins unknown) Have covered them up.

55. Then which of the gifts bisk Of thy Lord, (O man,)
Wilt thou dispute about?

56. This is a Warner, Stra Of the (series of) Warners Of old!

57. The (judgment) ever approaching Draws nigh:

 No (soul) but God Can lay it bare.

59. Do ye then wonder bish At this recital? ۞ۅٙٷٙڔۘٙڹٷڿ<u>ؠٞ</u>ڽٚ؋؊ؙڷٳؖڹٙۿڎۘػڶۏؙٳۿڔٙٳٞڟڶػ

@وَٱلْوُٰ تِفْرِكَةَ أَهُوَىٰ

@فَغَشَتْكُما مَاغَشَّىٰ

﴿ فِيأَيَّ الْآءِ رَبِّكَ نَتَّمَارَىٰ

٥ مَنَا يَدِيرُ مِنَ النَّهُ رُرُ ٱلْأُولَة

٥ أَنِفَا لِأَذِفَةُ وَ اَنِهَا لِأَذِفَةُ

۞ أَفِن هَلَا أَكِدِيثَ تَعِيدُنَ

5124. Mere wondering will not do, even if it is the wonder of admiration. Each soul must strive and act, and God's Mercy will take it under its wings.

<sup>5121,</sup> Verses 53 60 may be construed as a commentary on the aphonsms. The story of the Overthrown Cities, to which Lot was sent for a warning, will be found in x1. 74-83 and the notes thereon. This story may well be freated as separate from the aphonisms as it refers to events that nappened in the later life of Abraham.

<sup>\$112.</sup> With a slight modification this forms the refrain of the next S0ra but one, the highly poetical S0ra of Rahmān. In S. Inv. 15, 17, etc., there is a similar refrain in different words. Every gift and benefit you have is from God, and to save you from the just punishment of your sins, God at all timessends revolutions and Messengers to warn you. Why not accept God's Grace instead of dispouting about it?

<sup>5123.</sup> The Proubte before the Qurarish (and before us) continues the line of men of God who have come to teach markind and lead men into unity and righteousness. Shall we not listen to his voice? Every day that passes, the Judgment approaches nearer and nearer. But God alone can say at what precise hour it will come to any of us. It is certain, and yet it is a mystery, which God alone can lay have

٥٣١) سورة النجم

وَتَضْعَكُونُ وَلَا يَبْكُونَ

@ وَأَنتُمُ سَلِمِدُونَ

@ فَأَشِعُدُوالِلَهِ وَأَعْبُدُوا \*

- 60. And will ye laugh 5195 And not weep,—
- 61. Wasting your time In vanities?
- 62. But fall ye down in prostration To God, and adore (Him)! 512h



<sup>\$125</sup> The higher issues of Life and the Hereafter are serious, and therefore all that we do in this life is serious and important. We must shui renatties and fitrofittes. It is no laughing time. If we only realised our own shortcomings, we should weep, with our good angels who weep for us. But weeping by itself will not help. We must try and understand God and adore Him. Thus shall we be able to understand ourselves and our fellow-men.

<sup>5126</sup> And so we are invited to prostrate ourselves and adore. Him. For this is the true end of kervelation and the true attitude when we understand the world. Nature, History and the working of God's Plan.

# INTRODUCTION TO SCRA LIV (Qamar).

This is an early Meccan Sara, the fifth in the series dealing with Judgment, and the truth of Revelation, as explained in the Introduction to S. I.

The theme of the Sūra is explained by the refrain: "Is there any that will receive admonition?" which occurs six times, at the end of each reference to a past story of sin and rejection of warnings and in the appeal to the simplicity of the Qur-an (verses 15; 17, 22, 32, 40, and 51). There is an invitation to listen to the Message and turn to Truth and Righteousness.

Summary.—The Hour of Judgment is nigh, but men forget or reject the Message, as did the people of Noah, of 'Ād, of Thamūd, of Lot, and of Pharaoh. Is there any that will receive admonition? (liv. 1-55, and C. 231.)

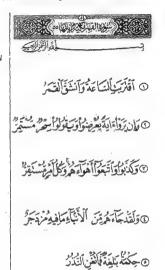
C. 231 .- With every breath of our life, comes nearer (liv. 1-55.) And nearer the Hour of Judgment: the proud Will be brought low: the lovers of case Will find themselves in hardship. Come ! Is there any that will truly receive admonition? So said Noah, but his people rejected The warning and perished. We have made Our Revelation easy to understand and follow. Is there any that will truly receive admonition ? So said the prophets of 'Ad and Thamad: So said the prophets deputed to the People Of Lut and of Pharaoh: but the wicked continued In sin and defiance and perished. Will the present Generation learn wisdom by warning? Alas! Is there any that will truly receive admonition? The Righteous will dwell in their Gardens of Bliss .-In the joyful Assembly of realised Truth. In the Presence of their Sovereign Most High!

Sura LIV.

Qamar, or the Moon.

In the name of God, Most Gracious,
Most Merciful

- Mehe Hour (of Judgment) her Is nigh, and the moon Is cleft asunder. 5126
- 2. But if they see
  A Sign, they turn away,
  And say, "This is
  (But) transient magic." 6120
- 3. They reject (the warning)
  And follow their (own) lusts
  But every matter has 6120
  Its appointed time.
- 4. There have already come
  To them Recitals wherein 5181
  There is (enough) to check (them),
- Mature wisdom;—but (The preaching of) Warners Profits them not.



5127. See para, 2 of the Introduction to S. kii. The idea of the Judgment being nigh at the beginning of this Süra connects it with the same idea at the end of the last Süra (verse 57), though the actual words used in the two cases are different.

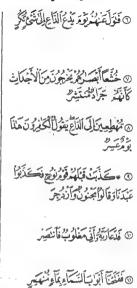
5128 Three explanations are given in the Muspadāt, and perhaps all three apply there: (1) that the moon once appeared cleft asunder in the valley of Mecca within sight of the Prophet, his Companions, and some Unbelievers; (2) that the prophetic past tense indicates the future, the cleaving asunder of the moon being a Sign of the Judgment approaching; and (3) that the phrase is metaphorical, meaning that the matter has become clear as the moon. That the first was noticed by contemporaries, including Unbelievers, is clear from verse 2. The second is an incident of the disruption of the solar system at the New Creation: Cf. lxxv. 8-9. And the third might well be implied as in eastern allegory, based on the other two.

5129. Muslamirr: transient, or powerful; either meaning will apply. The Unbelievers acknowledge the unusual appearance, but call it magic. They do not therefore profit by the spiritual lesson.

5130. The prevalence of sin and the persecution of truth may have its day, but it must end at last.  $^{\prime\prime}$ 

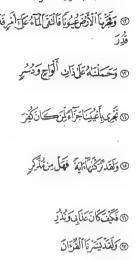
5131. The stories of the slus of past generations having been visited with exemplary punishments were already in their possession, and should, if they had been wise, have opened their eyes and checked them in their mad career of sin. Five of these stories are again referred to later in this Sura by way of illustration.

- 6. Therefore, (O Prophet.) Turn away from them.
  The Day that the Caller State Will call (them)
  To a terrible affair.
- 7. They will come forth,—
  Their eyes humbled—
  From (their) graves, (torpid) 518
  Like locusts scattered abroad,
- Hastening, with eyes translixed, Towards the Caller!—
   "Hard is this Day!",
   The Unbelievers will say.
- Before them the People
  Of Noah rejected (their apostle):
  They rejected Our servant, Suasian And said, "Here is
  One possessed!", and he
  Was driven out.
- 10. Then he called on his Lord: "I am one overcome: Do Thou then help (me)!" \$138
- So We opened the gates Of heaven, with water Pouring forth.



- 5132. For a time godlessness seems to triumph, but the promph is short-lived. And in any case there is the great Reckoning of the Day of Judgment.
  - 5133. The angel whose voice will call at the Resurrection and direct all souls. (7 xx, 108-11).
- 5134. At one stage in the invasion of locust swarms, the locusts are torpid and are scattered abload all over the ground. I have seen them on-trailway tracks in 'Irido, crushed to death in hundreds by passing trans. The similers and for the stunned beings who will ruse up in swarms from their graves and say, "Ah1 woe unto us! who has raised us up?" (xxxvi.33).
- \$133 The story of Noah and the Flood is frequently referred to in the Qur-an. The passage which best illustrates this passage will be found in xi. 25-48. Note in that passage how they first insult and abuse him arrogantly; how he humbly argues with them; how they laugh him to scorn, as much as to say that he was a madman possessed of some evil spirit; and how the Flood comes and he is gaved in the Ark, and the wicked are doomed to destruction.
- 5136 He did not call down punishment. He merely asked for help in his mission, as he felt himself overpowered by brute force and cast out, which prevented the fulfilment of his mission. But the wicked generation were past all repentance, and they were wiped out.

- 13. But We bore him
  On an (Atk) made of
  Broad planks and caulked SIRO
  With palm-fibre:
- 14. She floats under our eyes
  (And care): a recompense size
  To one who had been
  Rejected (with scorn)!
- 15. And We have left
  This as a Sign 5140
  (For all time): then
  Is there any that will
  Receive admonition? 5141
- 16. But how (terrible) was and My Penalty and My Warning?
- 17. And We have indeed Made the Qur-an easy 5148



\$137. The torrents of rain from above combined with the gush of waters from underground springs, and caused a huge Flood which inundated the country.

1456

5138 Dusur, plural of disar, which means the palm-fibre with which boats are caulked: from dasara, to ram in, to spear A derived meaning is "nails", (which are driven into planks): this latter meaning also applies, and is preferred by translators not familiar with the construction of simple boats.

5139. As usual, God's Mercy in saving His faithful servants takes precedence of His Wrath and Penalty. And He helps and rewards those whom the world rejects and despises t

5140. Cf. xxix 15. where the Ark (with the salvation it brought to the righteous) is mentioned as a Sign for all Peoples So also in xxv. 37 and xxvi. 121, it is a Sign for men. Similarly the saving of Lot; with the destruction of the wicked Cities of the Plain, is mentioned as a Sign left for those who would understand: xxix. 33, and it. 37.

5141 A refrain that occurs six times in this Stra: see Introduction.

5142 While the Mercy of God is always prominently mentioned, we must not forget or minimise the systeme of Evil, and the terrible Penalty it incurs if the Grace of God and His Warning are deliberately rejected.

5143 While the Qur-an sums up the highest philosophy of the inner life, its simple directions for conduct are plana and easy to understand and act upon. Is this not in itself a part of the Grace of God? And what excuse is there for any one to fall in receiving admonition?

1 S. LIV. 17-24

1457

(٥٤) سورة القمر للذَّكُر فَهَاْم: مُنَّذَكِ

To understand and remember: Then is there any that Will receive admonition?

18. Mhe 'Ad (people) (too)
Rejected (Truth): then
How terrible was
My Penalty and My Warning?

- For We sent against them A furious wind, on a Day
  Of violent Disaster.
- Plucking out men as if They were roots of palm-trees Torn up (from the ground).
- Yea, how (terrible) was My Penalty and My Warning! MIS
- 22. But We have indeed
  Made the Qur-an easy
  To understand and remember:
  Then is there any that
  Will receive admonition?

SECTION 2.

- 23. The Thamad (also)
  Rejected (their) Warners.
- 24. For they said: "What! said A man! a solitary one

® كَذَّبُّتْ عَادُّةُ فَكَيْفَكَانَ عَنَا إِن وَنُدْرُ

 إِنَّاأَرُسَلْنَا عَلَيْهِ رِيَّاصَرَصَرًا فِيهُم خَينُ شَخْرٍ
 أَنْوَعُ النَّاسَ كَا أَهْمَ أَغِارُ خَلِيُ النَّاسِ كَا أَهْمَ أَغِارُ خَلِيْ النَّاسِ كَا أَهْمَ أَغِارُ النَّالِ  النَّالِ اللَّذِي النَّالِ اللَّذِي اللَّذِي اللَّذِي اللَّالِ النَّالِ اللَّالِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي النَّالِ اللَّالِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي الْمَالِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي الْمَالِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي اللَّذِي الْمِنْ الْمَالِي اللَّذِي اللَّذِي الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمِنْ الْمَالِي الْمَالِي الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمُنْفَالِي الْمَالِي الْمِنْ الْمِنْ الْمَالِي الْمَالِي الْمِنْ الْمَالِي الْمَالِي الْمِنْ الْمِنْ الْمِنْ الْمَالِي الْمِنْ الْمَالِي الْمِنْ الْمَالِي الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِيْلِي الْمِنْ الْمِيْلِي الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ الْمِنْ

@ فَكُفْتَكَانَعَنَا بِي كُنْدُرُ

@ وَلَقَدُنَيْكُونَ الْفُرَّانَ لِلذِكِدِ فَعَلَمِنْ مُذَكِّرَ

۞ كَذَبَتْ غُودِيالنَّدُرِ

@فَقَالُوَّا أَبَسَنَّرًا

5144. Cf. xii. 16. How graphic is the description of the toroado that uprooted them! It must indeed be a dreadful tornado that plucks up the palm-trees by their deep tap-roots. The "Day" is an indefinite period of time. The wind that destroyed the 'Ad people lasted seven nights and eight days; Ixix. 7.

5145. Repeated from verse 18 to heighten the description of the sin, the penalty, and the criminal negligence of the sinares in refusing the warmings on account of their self-complacent confidence in their own strength and stability! It is repeated again as a secondary refrain in liv. 30 and (with slight modification) in liv. 32 and 39.

5146. The psychology of the Thamild is more searchingly analysed here than in xli. 17, to show up the contrast between shallow men's ideas about Revelation, and the real sanity, humanism, social value, and truth of Revelation. To them the Revelation was brought by \$81ib.

(١٥) سورة القمر

From among ourselves!
Shall we follow such a one? SHT
Truly should we then be
Straying in mind, and mad!

- 25. "Is it that the Message
  Is sent to him,
  Of all people amongst us?
  Nay, he is a liar,
  An insolent one!" 6148
- 26. Ah! they will know
  On the morrow, which is
  The liar, the insolent one!
- 27. For We will send
  The she-came! \*\*\*
  By way of trial for them.
  So watch them, (O Salih),
  And possess thyself in patience!
- 28. And tell them that

  The water is to be
  Divided between them: SLOW
  Each one's right to drink
  Being brought forward
  (By suitable turns).
- 29. But they called To their companion, And he took a sword In hand, and hamstrung (her).
- 30. Ah! how (terrible) was My Penalty and My Warning!

مِنَاوَحِكَانَّتُهِمُهُ إِنَّا إِنَّا إِنَّا الْإِمْسَكُلْ وَسُعْمِ الْمَاوَدُونَ الْمِنْ الْمِنْ الْمِنْ الْمُؤْمِنَ الْمُؤْمِنِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ

۞ إِنَّا مُنْ مِيلُوا النَّاقَةُ فِيْنَةً لَمُنْ فَأَنْفِيْهُمُرُ وَأَصْطَائِرُ

۞ وَنَيِنْهُ ۚ أَنَّ الْمَاءَ فِنَكُمْ بَيْنَهُ ۗ عَلَيْمِ ۗ تَخْصَعُنُ

® فَنَادَ وَأَصَاحِبَهُ مُ فَنَكَ اَطَىٰ فَعَغَرُ

 قَالَمُهُ كَانَ عَلَا إِن وَهُدُرِ

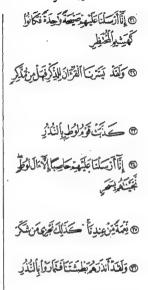
5148. Pure abuse, as a contrast to Salib's expostulation! See xxvi. 141-158, and notes.

5149. See n, 1044 to vii, 73, for the she camel as a trial or test case among selfish people who tried to monopolise water and pasture as against the poor.

\$150. See xxvi. 155-56. All were to have water in due turn. It was to be no one's monopoly. And certainly the gates were not to be shut against the poor or their cattle.

<sup>514.</sup> Because the Preacher is one among so many, and different from them, although brought up among themselves, it is måde a cause of reproach against him, when it should have been an index leading to a searching of their hearts and an examination of their ways.

- 31. For We sent against them also A single Mighty Blast, And they became Like the dry stubble used By one who pens cattle. 5128
- 32. And we have indeed
  Made the Qur-an easy
  To understand and remember:
  Then is there any that
  Will receive admonition?
- 33. We he People of Lut 5158 Rejected (his) Warning.
- 34. We sent against them
  A violent tornado
  With showers of stones, 9154
  (Which destroyed them), except
  Lut's household: them We
  Delivered by early Dawn,—
- 35. As a Grace from Us: Thus do We reward Those who give thanks. 5186
- 36. And (Lut) did warn them 6156 Of Our Punishment, but They disputed about the Warning.



<sup>5131,</sup> See n. 1047 to vit, 78, and cf. the same phrase "single Blast" used for the signal for the Resurrection in xxxvx, 53. In the case of the Thamild, the destruction seems to have been by a severe earthquake accompanied with a terrible cumbing noise.

<sup>5152.</sup> They became like dry sticks such as are used by herdsmen in making pens or enclosures for their cattle.

<sup>5133.</sup> The story of Lot (f.0t) and the Cities of the Plain has been frequently referred to. See xi. 74-85.

<sup>\$154,</sup> Hāgib; a violent tornado bringing a shower of stones. The word occurs here: in xvii, 68 (without reference to any particular place); in xxix, 40 (where it seems to refer to Lot's Cities, see n. 3462); and in Ixvii. 17 (where again there is no reference to a particular place). In Lot's Cities the shower was of brimstone: see xi. 82.

<sup>5155. &</sup>quot;Giving thanks" to God in Quranic phrase is to obey God's Law, to do His Will, to practise righteousness, to use all gifts in His service.

(٥٤) سؤرة القم

- 37. And they even sought
  To snatch away his guests star
  From him, but We blinded
  Their eyes. (They heard:)
  "Now taste ye My Wrath
  And My Warning."
- 38. Early on the morrow An abiding Punishment Seized them:
- 39. "So taste ye My Wrath And My Warning."
- 40. And We have indeed
  Made the Qur-an easy
  To understand and remember:
  Then is there any that
  Will receive admonition?

SECTION 3.

- Mo the People \*\*\*
   Of Pharaoh. too, aforetime,
   Came Warners (from God).
- 42. The (people) rejected all
  Our Signs; but We
  Seizzed them with such Penalty
  (As comes) from One
  Exalted in Power,
  Able to carry out His Will.

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@ وَلَقَدْ جَاءَءَ الْ فِرْعَوْنَ النَّدُرُ

® كَذَوْا عِلَيْتِنَا كُلِهَا فَأَخَذُنَاهُمْ آخَذَ عَنَى مِنْهُ فَنَدَدٍ

<sup>5137.</sup> Lot had been preaching to them some time against their iniquities. The cisis of their fate came when the two angels came to Lot in the guise of handsome young men. The men of the whole City came in an uprorar, assaulted his house, and tried to snatch away the two handsome men. Lot tried to prevent them, but was powerless. Darkness fell on their eyes, as the first stage in their punishment, and before next morning the wicked cities were buried under a shower of himstone. Lot and his believing household were saved.

<sup>31.80.</sup> The Egyptian people of old are the last people mentioned in this Sirca as an example of iniquity meeting with punishment. And the moral is driven home to the Pegao Quiraish, to warn them of their fate if they persisted in their evil lives. The Egyptians had many Signig given them. They were a gifted people and had made much progress in the sciences and the arts. They could have learnt from history that when the highest virtues disappear, the nation must fall. Moses was brought up among them and commissioned to give God's Message to them. But they were arrogast; they were unjust to God's creatures; they followed debasing forms of worship; they mocked at Truth; and were at last punished with destruction in the Red Sea for their briogant leaders and army. Sex. x7-59 for a narrative.

(٤٥) سورة القمر

43. Are your Unbelievers,
(O Quraish), better than they? 5159
Or have ye an immunity
In the Sacred Books?

44. Or do they say:
"We acting together
Can defend ourselves"?

45. Soon will their multitude
Be put to flight,
And they will show
Their backs.

46. Nay, the Hour (of Judgment) Is the time promised them (For their full recompense): 50-6 And that Hour will be Most grievous and most bitter.

47. Truly those in sin
Are the ones
Straying in mind, and mad. \*\*\*

48. The Day they will be Dragged through the Fire On their faces, "had (they Will hear:) "Taste ye The touch of Hell!" كَانْ الْمُتَّالِكُمْ الْمُتَالِكُمْ الْمُتَالِكُمُ الْمُتَالِكُمُ الْمُتَالِكُمُ الْمُتَالِكُمُ الْمُتَالِكُمُ الْمُتَالِكُمُ الْمُتَالِكُمُ الْمُتَلِكُمُ الْمُلْكِمُ الْمُلِكِمُ الْمُلْكِمُ الْمُلِمُ الْمُلْكِمُ الْمُلْكِمُ الْمُلْكِمُ الْمُلْكِمُ الْمُلْكِمُ ا

﴿إِنَّ ٱلْجُيْمِينَ فِي صَلَّالٍ وَسُعُمِ

٤ يَوْمَ يُتَكَبُونَ فِي النَّارِعَلَى مُجُوهِهِمْ ذَوْقُواْ مَسْمَعَةً

512). If the Egyptians with all their power and science were unable to resist the punishment of their sins, the Pagan Quarch are asked: how will you fare when you come to a trial of strength against God's Truth? You are not specially favoured so as to be immune from God's Law. And if you rely on your numbers, they will be a broken reed when the trial comes as indeed happened at the Buttle of Badr.

310). The calculations of unjust men—on their science, their resources, their initiatives etc.—will in many cases be faishfied even in this world as stated in the last two verses; but their real Pous-hinert will come with Judgment, i.g. when they find their real piace in the spiritual world at the resoration of time values. It will then be a world grievous and briter experience for them, throwing into the shade any calaminest they may uff an him side.

S(0,C), we 24 above. Note how the tables are wind in the area maintainty the repetition. The unjust think to at the god ware wandering  $v_1$  mind  $v_2$  and  $v_3$  and  $v_4$ . The will find that it is really they who were wandering in mind, and mad, even  $v_3$  were in the plent, do of their power and in the enjament of all the good things of this like. These minor echoes heighten the effect of the major relation mentioned in the Introduction.

5162. "On their faces": the Face is the symbol of Personality. Their whole Personality will be subverted and degraded—in the midst of the Fire of Suffering.

(٤٥) سورة القمر

49. Verily, all things
Have We created
In proportion and measure. 6185

50. And Our Command
Is but a single (Act),—506
Like the twinkling
Of an eye.

51. And (oft) in the past,
Have We destroyed gangs see
Like unto you: then
Is there any that
Will receive admonition?

52. All that they do
Is noted in (their)
Books (of Deeds): 6167

الأكالتَّذِيِّ خَلَفْتُهُ يِقَدَدٍ
 وَمَا آمَنَ إِلاَ وَحِدَهُ كَلَيْحٍ إِلْبَصَرِ
 وَمَا آمَنَ إِلاَ وَحِدَهُ كَلَيْحٍ إِلْبَصَرِ
 وَلَقَدُ آهَلَتَ أَهْلَتَ الشَّيَاعَ كُدُنْ قَلْ مِن
 مُرْكِرٍ

@ تَرْكُأُنْتُمْ فَعَكُلُومُ فِيَالُّرُرِ

5163. God's Creation is not haphazard. Everything goes by law, proportion, and -measure. Everything it is its appointed time, place, and occasion, as also its definite limitation. Nothing happens but according to His Plan, and every deed, word, and thought of man has its fullest consequences, except in so far as the Grace or Mercy of God intervenes, and that is according to law and plan.

5164. While in the life of created things there is "proportion and measure", and a lag of time or distance or circumstance, in God's Command, the Design, the Word, the Execution, and the Consequences are but a single Act. The simile given is that of the twinkling of an eye, which is the shortest time that a simple man can think of: the cause which occasions the twinkling, the movement of the muscles connected with it, the closing of the eyelids, and their reopening, are all almost like a simultaneous act. By way of contrast take an illustration like that of a man writing a book. He must form the design in his mind; he must prepare himself by research, collection of knowledge, or of personal experience; he must use or acquire the art of writing; he must collect the materials for writing, vis., paper, ink, pen, etc., and this will connect with a chain of manufacturing processes in which he is dependent upon other people's work and experience; then his book may have to be printed or lithographed or bound, and sold, or raken to a library, or presented to a friend, which will bring into play numerous other chains of processes, and dependence upon other neople's work or skill; and the lag of Time, Space, and Circumstance will occur at numerous stages. In God's Command, the word "Be" (kus) includes everything, without the intervention of or dependence upon any other being or thing whatever. And this is also another phase of the philosophy of Unity.

\$165, Ashya akum: 'gangs or parties or collections of men like you.'—addressed to wicked men who arrogantly rely upon their own strength or combination, neither of which can stand for a moment against the Will of God.

5166. The cases of Pharaoh's men of old and the Pagan Quraish are considered as parallel, and appeal is addressed to the latter from the experience of the former; 'will ye not learn and repeat?

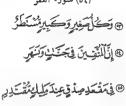
\$167. The Book of Deeds is of course metaphorical. The point is that nothing which men do is .lost—good or evil. Everything gives rise to an inevitable chain of consequences, from which a release is only obtained by the intervention of God's Grace acting on an act, a striving, of the human will to repent and turn to God.

(٥٤) سورة ألقمر 1463

53. Every matter, small and great, Is on record.

54. As to the Righteous, They will be in the midst Of Gardens and Rivers, had

55. In an Assembly of Truth, 5100 In the Presence of 3170 A Sovereign Omnipotent. 5171





\$168. The record, in the case of those who dishonoured and violated Truth, will lead to their undoing; but in the case of those who honoured the Truth and adopted "so as to shine in their righteous lives, the result is expressed by four metaphors, in an ascending, egree of sublimity; (I) they will be in the midst of Gardens where rivers flow; (2) they will be in an Assembly of Truth; (3) in the Presence of God; (4) Whose sovereignty is orimpotent. See notes following, and Appendix XII, at the end of this Sora.

(1) "Gardens" with Rivers (Rowing beneath): this has been explained more than once already; Cf. n. 4608 to xhiii 70. The Garden suggests all the Blies we can imagine through our senses. How the Garden ministers to the noblest functions of our senses is further explained in Appendix N.

\$109 (2) While we possess our badily senses, the best conceptions we can form are through our sense-perceptions, and the Garden is a good synthol from that point of view. The next higher understanding of sprittual truth is through our intellect and our social satisfaction. This is best symbolised by the Assembly of Truth—the gathering in which we sit with our fellows and enjoy the realisation of Truth and the dissipation of falsehoods and half-truths.

5170. (3) But there is a higher conception still, something so intensely spiritual that it can only be expressed by reference to the Presence of God. God is present everywhere and at all times, but when His Presence becomes an actual realised experience to its fuller extent, then we have reached Heaven.

\$171. (4) Such realisation of God, as is spoken of in the last note, can only be perfected when we know—it comes into our inmost being—that God is Sovereign, All-in-all, First and Last, not only for ourselves but for all persons and things and events. \*\*Alreadair\*, which I have translated Omnipotent, implies something more: the eighth-declension form denotes not only complete mastery, but further idea that the mastery arties from God's own nature, and depends on nothing else whatever.

App. XII.) 1464

## APPENDIX XII

The Muslim Heaven (see liv. 54-55, and notes 5168-71)

To write about the Muslim Heaven adequately is to describe the spiritual ideals of Islam and its conception of the Hereafter for those who follow the true laws of their being as created by God and as explained in Revelation. Such a task would be beyond the scope of an Appendix. But I propose to collect here a few matters which have been referred to in scattered notes to the Quranic text, but which could not be fully explained in the space at the disposal of the notes. This is all the more necessary, as some ignorant critics of Islam imagine that Islam postulates a sensual heaven, and they press into service some garbled versions of what some of our own more material-minded brethren have said on the subject.

- 2. It is true that Islam uses the most varied imagery for describing spiritual matters which are really beyond description in words except by such imagery. But it carefully avoids using such imagery for God Himself, lest it should be misunderstood by shallow minds, and confines the use of such imagery to the description of human beings, who have, in their present life, some material forms of pleasure, satisfaction, and happiness, and some mental and social relations which conduce to such feelings, and which may therefore be used legitimately to typify the more spiritual joys and relationships of a spiritual Heaven. It knows nothing of the amours of gods and goddesses and the jealousie, and bickerings that disfigure the Court of the Olympian Jove; and yet Greek Mythology was the most refined of all Pagan Mythologies. In spite of all Wagner's efforts to glorify the Valkyrian heaven, we have yet in that heaven high actions and high passions in an atmosphere of frustration and strife. The Christian imagery of the vision of God and God's Throne is that of "a jasper and a sardine stone," emeralds and crowns of gold. a sea of glass like unto crystal, and four and-twenty elders casting their crowns before the Throne, and glorifying God, but adding, "Thou hast created all things, and for thy bleasure they are and were created." (The concluding Book of the New Testament: The Revelation of St. John the Divine, Chapter iv). Our imagery never carries these metaphors to the Person of God, and we are not taught that the object of creation is God's pleasure; our teaching is that man was created for man's self-development and his attainment of his high destiny, which can be done by his understanding, obeying, and knowing God.
- 3. Our doctrine of the Hereafter is not strictly a doctrine of Rewards and Punishments. A promise of Rewards implies two things: (1) an inducement to a certain course of action by the motive of winning the reward; and (2) the apportionment of the reward to the merits and deserts of the receiver.

As to the motives, see iii. 31:—
Say: "If ye do love God,
Follow me: God will love you

And forgive you your sins: For God is Oft-Forgiving, Most Merciful,

Or again, in ii. 165 we have:-

But those of Faith Are overflowing In their love for God.

Certainly whatever good we do benefits our own souls, but the motive with which we should do it should be only as "seeking the glory (literally, Face, Countenance) of God "(ii. 272). The righteous persevere patiently in righteousness, seeking "the Countenance of their Lord" (xiii. 22).

- 4. Is the "Reward" apportioned to the merits or deserts of the receiver? Not at all. At best, our merits or deserts can amount to very little. But Gold Mercy and Grace are vast and all-embracing (vi. 147). He has said "My Mercy extendeth to all things" (vii. 156): His Grace is universal and all-pervasive; and "He is the Lord of Bounties unbounded" (iii. 74). If any man does good, "the reward to him is better than his deed: but if any does evil, the doers of evil are only punished to the extent of their deeds" (xxviii. 84). Thus His justice is strict but in favour of man; but his Grace is beyond calculation. "That which ye lay out for charity, seeking the Countenance of God, will increase: it is these who will get a recompense multiplied" (xxx. 39). See also n. 5909 to [xxviii. 36).
- 5. To be righteous merely for the hope of reward for one's self or tor fear of punishment may be good at a certain elementary stage of spiritual progress when higher motives are yet unintelligible. But as the light of Islam illumines the soul. more and more, it is seen that virtue is its own reward and evil is its own punishment : for the one accords with the Will of God, and the other is contrary to it - and therefore also contrary to the oure nature of man as made by God. " God's handiwork according to the pattern on which He has made mankind; no change let there be in the work wrought by Gol: that is the standard Religion" (xxx, 30). "Is there any Reward for Good-other than Good ? " (Iv. 60). We are asked to " repent " when we have fallen into evil. But "repentance" does not mean sackcloth and ashes, or putting on a gloomy pessimism. It means giving up disease for health, crookedness (which is abnormal) for the Straight Way, the restoration of our nature as God created it from the falsity introduced by the entirements of Evil (n. 3543 to xxx. 31). The "fear of God" is the beginning of wisdom; but it is not fear in the ordinary sense of the term, for on the righteous ' there shall be no fear, nor shall they grieve" (ii. 38). The fear of God is not a passive oppression by an outside feeling, but an active assertion of our own will not to offend our Lord and Cherisher. The fear is lest we lose His Good Pleasure. It is akin to love, and is a purification of our will. It is on our will that our future depends under the Grace and Mercy of God, We must strive to reach His Grace. Our strength is small, but He will accept the submission of our will (Islam), and His Grace will search us out; and our progress will proceed according to the Law which God in His wisdom has established.

- 6. Thus it becomes a doctrine of Law, or of "fruits of actions". Every deed must have its inevitable consequences (n. 4671 to xliii. 73). There is no vicarious atonement; for there is individual responsibility. And yet it is not a doctrine of "justification by deeds"; for the hest of our actions fall short of the "heaven" which we hope for (see paragraph 4 above. Nor is it the same as the doctrine of \*Karma\*, which plays so prominent a part in Buddhist and Hindu philosophy. For we have a lively faith in God's Grace and Mercy: it can and does intervene for us and accepts our repentance and amendment, and gives us fresh chances at every stage of our probationary life. But our will is an important factor: we cannot accept a mechanical form of Determinism which eliminates the human will in the government of the microcosin within us, and even eliminates such a thing as the Divine Will in the government of the Macrocosm, or the great world without us.
- 7. Such being the fundamental aspects of our life and destiny, how can we best clothe our ideas of heaven in human language? Our Heaven is independent of Time, or Place, or fleeting Circumstance. No one can know precisely now the spiritual delights hidden in reserve for him (xxxii, 17). But we must necessarily use terms that imply all these three conditions. Therefore they can only be expressed by allegory or imagery. If we understand what the essence of the allegory or imagery is, we shall profit by it. If we branch out into fantastic applications that leave us in the material world, we shall never be able to get a glimpse of the spiritual world into which such allegory or imagery is intended to open a window for our spiritual eyes. Such allegory or imagery is supplied in abundance in the Our-śn.
- 8. The simplest and yet the most far-reaching allegory that we can employ is that of the Garden—the Garden of Bliss (Janual or Janual un Na'im, v. 58). In all Muslim languages, that word Janual (Garden) is now appecialised for Heaven. Let us analyse a few of the ideas which we can legitimately associate in this connection with the concrete word "Garden" and the abstract term "Bliss"
- 9. In this our life most of our sensations depend upon sense-perceptions, and we can reduce the highest and noblest of them to terms connected with the Garden. To each of our five senses, in their most refined form, does the Garden minister. For the eye there is the general green, with all the most delicate tints of green in the foliage, and the wonderful colours and shapes in flowers; the arrangement of paths and patterres; the various gradations of light and shade; the soft and melting beauty of clouds and mists; and the landscape views with cool rivers flowing underneath, or perhaps murmuring brooks. For the ear is the music of birds, the music of waterfalls, and the appropriate moonlight music of the human voice with or without the accompaniment of an instrument like a guitar. For the smell there is not only the perfume of flowers but the more subtle scents of foliage, moisture or morning dew, or even garden soil. For taste and touch the exquisite fruits, and for touch the soft rose petals and the carpet-like lawns, besides the gentle kiss of breezes, all minister to the highest bliss and fulfilment that we can imagine through our senses.

- 10. We picture not only a Garden, but a Garden with rivers or springs flowing beneath. This further enlarges our horizon. We can picture a landscape with banks, terraces, and sloping lawns, high ground, and valleys. What is the spiritual analogy for this? We must not imagine a dull place where all are engaged in perpetual psalm-singing. There will be differences in ranks, dignities. and tastes, according to each individual's growth and individuality: for that is the meaning of the persistence of Personality. And yet they will form one equal Brotherhood of Peace, one Society of Concord. There will be the four-fold classification according to the varying spiritual experiences gained in this life: (1) the Prophets who taught and led mankind; (2) the sincere Devotees of Truth. who supported the Cause in their person and with all their resources; (3) the Martyrs and Witnesses, who suffered and served; and (4) the righteous people generally, those who led ordinary lives, but always with righteous aims. All these are united in one beautiful Fellowship (see jv. 69, and n. 586). Or take that other classification indicated in Ivi. 27 and 11: the righteous generally, the Companions of the Right Hand (as distinguished from the Companions of the Left Hand, who will not have reacned Heaven), and those nearest to God in rank and dignity. The latter will have no interposing Veils of Light to obscure the pure Light of God from them (Appendix VIII, and xxiv. 35); for, in Sufi language, they will have had the ineffable Bliss of seeing the "Divine Eyes". Possibly the Companions of the Garden and Those on the Heights (vii. 46) refer to the same two categories of souls. Whatever the precise interpretation of these mystic passages may be, there is no doubt that the retention of individual Personality in the Hereafter will mean Bliss of different kinds for each category.
- 11. How can we understand a psychological term like Bliss in general symbolical terms? If it is to convey the idea of satisfaction in any but abstract terms, we must have the symbolism of ordinary life, yet lifted up to ideas of refinement, delicacy, and satisfaction. The acts of eating and drinking are spiritualised and socialised. The choicest of meats, fruits, and drinks, which minister to the most sensitive taste, will be provided. Press of mest artistic taste will add dignity to social intercourse, and there will be thrones and symbols of honour. There will be companionship, individual companionship, companionship of equal age, as well as general companionship. And those whom we loved in this lifemothers, wives, sisters, relatives, children, friends will all add to our joy by their company in a transformed Love as superior to earthly Love as in the, Garden of Heaven to an earthly Garden. The condition of Faith and good Life is of course attached: for no disharmony can enter to mar the dignity of Heaven. (See siii. 23 and n. 1837; xiiii. 70-72, and n. 46'8-70). Perfected Love will not be content with Self, but like a note of music will find its melody in communion with others.
- 12. Carnal sex has of course no place in Heaven, but sex in our constitution here has a mental and psychological value, which we can picture in our transformed and perfected Love above. The word Hür, in such passages as xiiv. 54, and lii. 20, has been much misunderstood and misrepresented. Grammatically it is not feminine in form, and the companionship of Hürs will be for all in Heaven—men and women (as they were in this life), who will retain their personality but not their

carnal attributes. As in the word "angel" in English, (unlike its original Angelos in Greek or Angelus in Latin), there is with it an association of the specially feminine virtues of purity, grace, heauty, innocence, truth, and good-will (see n. 4729 to xiiv. 54). In lxxviii. 33 are mentioned Maidens or Virgins of Equal Age, in a highly symbolical passage, where the notes may be consulted. But the masculine virtues of handsome and manly strength and the youthful enthusiasm for service are also mentioned in association with heaven (see Iii. 24, and n. 5058). In other words the symbolism leads up from our ideas of beauty, grace, harmony, strength, youth, and service as we know these things in their most refined forms here, to somethine even noblet and purer which no language can adequately describe.

- 13. The symbolism of Springs or Fountains and Cups of Drink or Wine is also worked out in a beautiful way in S. Ixxvi. (Dahr). Note that the Arabic word Sharab means either Drink or Wine, and in Sufi language, Wine or the Cup is the means of attaining spiritual Ecstasy. The Quranic language tempers Ecstasy with coolness, and associates a refreshing tonic, rather than an unbounded ecstasy, with spiritual fervour, especially in the earlier stages of spiritual Bliss. when the soul is yet new to its new world. Just after the Great Event of Judgment is passed, the righteous soul enters the regions of Bliss, and is given to drink of a Cun from the mystic fountain of Kaffir (lxxvi, 5, n, 5835) Kaffir literally means camphor; in symbolic language it stands for all that is wholesome, cooling and refreshing, soothing and agreeable. This is provided in unstinted measure. Then the yearning humility which filled the souls in the lower life gives place to a sense of possession : dignity and honour, typified by light silk garments, thrones, and the humility now shown to them by those around them (Ixxvi.12-14). Then comes the setting of a Magnificent Realm, typifying Divine Glory. A drink of a Cuo of Zaniabil, typifying warmth and zest to the taste, from a fountain called Sal-sabil (" Seek the Way "), feetive clothes of ceremony, and rich setting of a Royal Banquet of beauty and splendour, stand as symbols to show the approach to the very Presence Ineffable. Further, there is a Spring or Fountain Tasnim, which is only drunk neat by those Nearest to God: they alone can bear its fullest flavour, as they alone can bear the full effulgence of the Glory of God : but every righteous man will have a taste of this Fountain mixed with his heavenly Wine, to the extent that his spiritual advancement is capable of enjoying it (lxxxiii, 27-28).
- 14. For the highest Felicity in heaven is described to be in the nearness to God, in the Good Fleasure of God. See iii. 14-15:—

"Fair in the eyes of men
Is the love of things they covet:
Women and sons,
Heaped-up heards of gold and silver;
Horses branded (for blood and excellence);
And wealth of cattle
And well-tilled land.

Such are the possessions

Of this world's life; But nearness to God Is the best of the goals.

"Say: Shall I give you
Glad tidings of things
Far better than those?
For the righteous are Gardens
In nearness to their Lord,
With rivers flowing beneath;
Therein is their eternal home;
With Companions pure and holy;
And the Good Pleasure of God."

But the Good Pleasure of God has its counterpart in the Good Pleasure of man, raised to such eminence in Heaven.

"O thou soul! In (complete) rest and satisfaction! Come back thou To thy Lord!— Well pleased (thyself), And well pleasing Unto Him!

"Enter, thou, then, Among My Devotees,— Yea, enter thou My Heaven!"

(lxxxix, 27-30.)

- 15. This, then, is the Muslim idea of Salvation. It consists, not in being saved from the consequences of our sins by the sufferings or the merits of others, nor in Nirvana, or annihilation or absorption,—but in the achievement of a perfected Personality, a Bliss that grows up within us, and does not depend on external circumstances. It may require the utmost effort or striving (Jihād) of a lifetime or more. But it is the Supreme Achievement, the attainment of all desires, the Felicity in excelsis (xliv. 57, and n. 4733).
- 16. The several aspects of it are summed up in two passages of singular beauty, xxxvi. 55-58, and lii. 17-28, which should be studied along with the notes thereon. The first passage describes symbolically the mise en scene and the nature of the Bliss. It goes on to say that the happiness will not be solitary, but will be shared in association, on thrones of dignity and peace. It further figures the spaychological inner satisfaction, unconnected with outer circumstances, but reflecting the inner tastes of Personalities: "they shall have whatever they call for": the musician's heaven will be full of music; the mathematician's will be full of mathematical symmetry and perfection; the artist's will be full of beauty of form: the

Light will be one, but its rays will be many. And it winds up with the salutation of "Peace!" Irom God, Whose supreme glory is Mercy, Peace, and Harmony. In the second passage these points are again emphasised but from other points of view. Not only will there be individual satisfaction and social bliss, but it will be shared by families or friends whom we held dear in this life, provided their life made them worthy of that association. While the memory of love and all good in this life will endure, it will be purged of all old fears and anxieties in the supreme realisation—the crown and climax of the whole—that God is the One Reality—the Good, the Beneficent and the Merciful. The souls in Heaven will realise in the highest spiritual sense the Presence of God.

## INTRODUCTION TO SERA LV (Rahmān).

The majority of Commentators consider this an early Meccan Sûra, though some consider at least a part of it as dating from Medina. The greater part of it is undoubtedly early Meccan.

It is highly poetical and mystical, and the refrain "Then which of the favours of your Lord will ye deny?" is interspersed 31 times among its 78 verses.

It is the sixth of the series of seven dealing with Revelation, the favours of God, and the Herealter: see Introduction to S. l.

Here the special theme is indicated by the refrain. The rhyme in most cases is in the Dual grammatical form, and the Argument implies that though things are created in pairs, there is an underlying Unity, through the Creator, in the favours which He bestows, and in the goal to which they are marching.

Summary. - God Most Gracious has sent Revelation, one of His greatest favours to man; His creation is in pairs, well-balanced; all created things receive His favours, but they will all pass away, and only God will endure through the ages (lv. 1-34, and C. 232).

Ultimately all evil shall return to its destination, as well as all Good, but ever blessed is the name of God, Lord of Glory, Honour and Bounty (Iv. 35-78, and C. 233).

C. 232.—God's creatures! Which favours of God will ye deny?

(iv 1-34) Most Gracious is God, Who reveals Himself
In the Qur-fin, in man's Intelligence,
And in the nature around man.
Balance and Justice, Goodness and Care,
Are the Laws of His Worlds. Created
From clay, man can yet comprehend
The Lord of the Easts and the Wests, Him
Who sustains all His creatures, Him
Who bestows the Jewels of Life and Faith,
Him Whos bites when all else perisheth;
Him Whose Eternity is the Hope
Of man's Future, the Lord Everlasting
Of Justice and Glory and Bounty and Honour!
Whit's, them. if the favours of your Lord will redeny?

Sitra L.V

- Rahman, or (God) Most Gracious,

In the name of God, Most Gracious,

Most Merciful.

- 1. (God) Most Gracious!
- 2. It is He Who has are Taught the Our-an.
- 3. In e has created man:
- He has taught him speech 6173 (And Intelligence).
- The sun and the moon Follow courses (exactly) computed; 6176
- 6. And the herbs 5178 and the trees— Both (alike) bow in adoration. 5176
- And the Firmament has He Raised high, and He has set up The Balance (of Justice),<sup>817</sup>



3172. The Revelation comes from God Most Gracious, and it is one of the greatest Signs of His grace and favour. He is the source of all Light, and His light is diffused throughout the universe.

5173. Bayan: intelligent speech; power of expression: capacity to understand clearly the relations of things and to explain them. God has given this to man, and besides this revelation in man's own heart, has aided him with revelation in nature and revelation through prophets and apostles.

5174. In the great astronomical universe there are exact mathematical laws, which bear witness to God's Wisdom and also to His favours to His creatures; for we all profit by the heat and light, the seasons, and the numerous changes in the tides and the atmosphere, on which the constitution of our globe and the maintenance of life depend.

5175, Najm: may mean stars collectively, or herbs collectively; perhaps both meanings are implied.

5176. All nature adores God. C/, xxii, 18, and n. 2790; xiii, 15; and xvi, 48-49.

5177. The "balance of justice" in this verse is connected with "the Balance" in the next two verses, that men may act justly to each other and observe due balance in all their actions, following the golden mean and not transgressing due bounds in anything. But the Balance is also connected figuratively with the heavens above in three symbols: (1) Justice is a heavenly virtue; (2) the heavens themselves are sustained by mathematical balance; and (3) the constellation Libra (the Balance) is entered by the sun at the middle of the zodical year.

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IS. Lv. 8-13.

8. In order that je may Not transgress (due) balance.

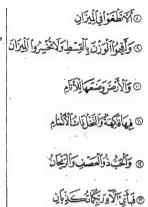
So establish weight with justice and fall not short.
 In the balance:

10. It is He Who has Spread out the earth size For (His) creatures:

 Therein is fruit And date-palms, producing Spathes (enclosing dates):

12. Also corn, with (its)
Leaves and stalk for fodder,
And sweet-smelling plants.

13. Then which of the favours 5160 Of your Lord will ve deny?



\$178. To be taken both literally and figuratively. A man should be honest and straight in every daily matter, such as weighing out things which he is selling: and he should be straight, just and honest, in all the highest dealings, not only with other people, but with himself and in his obedience to God's Law. Not many do either the one or the other when they have an opportunity of deceit, justice is the central virtue, and the avoidance of hoth excess and defect in conduct keeps the human world balanced just as the heaven't world is kept balanced by mathematical order.

\$179. How can God's favours be counted? Look at the earth alone. Life and the conditions here are mutually balanced for God's creatures. The vegetable world produces fruit of various kinds and corn or grain of various kinds for human food. The grain barvest yields with it fodder for animals in the shape of leaves and straw, as well as food for men in the shape of grain. The plants not only supply food but sweet smelling herbs and flowers. Raijās is the sweet basili but is here used in the generic sense, for agreeable produce in the vegetable world, to match the useful produce already mentioned.

\$180. Both the prononun" your" and the verb" will ye deny" are in the Arabic in the Dual Number. The whole SUra is a symphony of Duality, which leads up to Unity, as explained in the Introduction. All creation is in pairs: in, 49, and notes 502-26; xxxvi. 36, a, 3981. Justre is the conclination of two opposites to unity; the settlement of the unending feuch between Right and Wrong. The things and concepts mentioned in this Sura are in pairs: man and outer nature; sun and moon; herbs and trees; heaven and earth; fruit and corn; human food and fodder for cattle; things nourishing and things sweet-smelling; and so on throughout the Sura. Then there is man and Jinn, for which see n. 5182 below.

"Will vs dany?" that is, fail to acknowledge either in word or thought or in your conduct. If you misuse God's gifts or ignore them, that is equivalent to ingratitude or denial or relusal to profit by God's Infinite Grace.

- In e created man From sounding clay 5181 Like unto pottery,
- 15. And He created Jinns has From fire-free of smoke:
- 16. Then which of the favours Of your Lord will ye deny? sign
- 17. (Twice is) Lord
  Of the two Easts 6191
  And Lord
  Of the two Wests:
- 18. Then which of the favours Of your Lord will ye deny?
- 19. The e has let free 81-8
  The two bodies
  Of Howing water,
  Meeting together:
- 20. Between them is a Barrier Which they do not transgress:

تَخَفَّوْاَلُمْآكَ مِنْ كَالِحِ مِنْ كَالِهِ

 مُنِّ أَيْنَا الْآوَرَيُكُا مُكَلِّدُ بَانِ

 مَنِ الْمَشْرِقَ بَنِ وَرَبُّ الْمَشْرِيَةِ بِنِ

 مَنِ الْمَشْرِقَ بَنِ وَرَبُ الْمُشْرِقِيَنِ

فِياً قَوْاللاو تَرْجُمُا مُحْكِيْبانِ
 مَرَجَ الْمُعَيَّنِ يُلْفِينانِ

٥ يَيْنَهُ كَالرِّنَةُ لَا يَيْفِيانِ

\$181, See n. 1966 to xv. 26. The creation of men and Jinns is contrasted. Man was made of sounding clay, dry and brittle like pottery. The Jinn (see next note) was made from a clear flame of fire. Yet each has capacities and possibilities which only God's Grace bestows on them. How can they deny God's favours?

3182. For the meaning of Jinn, see n. 929 to vi. 100. They are suints, and therefore subtle like a flame of fire. Their being fire from smoke implies that they are free from grossness, for smoke is the grossner accompaniment of fire. If we take them to typify-the indden forces and capacities in man, created by God, both their potency and their value would be acknowledged. Then how can we deny the favours of God? Both the natural man with all his grossness and brittleness and the splittual forces with all their fineness and clearness must join in the service of God.

5183. Part of the idea of this refrain will be found in xvi. 71, 72; xl. 81; and fiii. 55 (where see n. 5122).

5184 The Itus Easts are the two extreme points where the sun rises during the year, and includes all the points between. Similarly the two Wests include the two extreme points of the sun's setting and all the points between. The Dual Number fits in with the general atmosphere of Duality in this Stra. God is Lord of every region of the earth and sky, and He scatters His bounties everywhere. See also in 4641 to Xilli 38, and in 4034 to xxxvii. 5.

5185. See xxv. 53, and n. 3111, where it is explained how the two bodies of water, salt and sweet, meet together, yet keep separate, as if there was a barrier or partition between them. This is also one of the favours of God. Sea-water is a sanitating agent, while fresh water is sweet and palatable to drink. For the allegorical interpretation, see notes 2404-5 to xviii. 60; also n. 5186 (end) below.

IS LV. 21-27.

21. Then which of the favours Of your Lord will ye deny?

22. Out of them come Pearls and Coral: 6196

23. Then which of the favours Of your Lord will ye deny?

24. And His are the Ships sist Sailing smoothly through the seas, Lofty as mountains: one

25. Then which of the favours Of your Lord will ye deny?

SECTION 2.

26. All that is on earth Will perish:

27. But will abide (for ever)
The Face of thy Lord,—5180

S186. Pearls are produced by the oyster and coral by the polyo, a minute marine creature which, working in millions, has by its secretions produced the reefs, islands, and banks in and on both sides of the Red Sea and in other parts of the world. The pearl has a translucent lustre usually white, but sometimes pink or black. Coral is usually opaque, red or pink, but often white, and is seen in beautiful branching or cup-like shapes, as systors to Port Sudan will recall Both are used as gens, and stand here for gems generally. Alineral gems, such as agate and cornelian, are found in river-beds. Pearl oystes are also found in some rivers.

Taken allegorically, the two kinds of gems would denote the jewels of this life and the jewels of the spiritual world. The jewels of this 'world-like coral-are hard, widely spread over the world, comparatively cheep and less absorptive of the light from above. The spiritual jewels-like pearls—are soft, care, costly, and translucent, absorbeat of light and showing the more lustre the more they are in light. The analogy can be carried further to the two seas—the two bodies of flowing water—mentioned in verse! 19.20 above. They are the two kinds of knowledge—human and divine—referred to in the story of Moses and Khight: see notes 2404 5 to xviii 60.

5187 The Ships-sailing ships and ateam-rs. and by extension of analogy, aeroplanes and airships majestically navigating the air-are made by man, but the intelligence and science which made them possible are given by man's Creator; and therefore the Ships also are the gifts of God.

3188. Lofty as mountains: both in respect of the high sails, or masts, and in respect of the height to which the top of the ship towers above the surface of the sea. The 'Queen Mary'—the biggest ship afloat in 1936—has a height, from the keel to the top of the superstructure, of 135 ft, and from the keel to the mast-head, of 234 ft.

S189. The most magnificent works of man—such as they are—are but fleeting. Ships, Empires, the Wonders of Science and Art, the solendours of human glory or intellect, will all pass away. The most magnificent objects in outer. Nature—the mountains and valleys, the sun and moon, the Constellation Orion and the star Stirius—will also pass away in their appointed time. But the only one that will endure for ever is the "Face" of God. "Face" expresses Personality, Glory, and Majesty, inner being, essence, self, all the noble qualities which we associate with the Beautiful Names of God. See a. 114 to il. 112 s jalson 1154 to vil. 180, and a. 2322 to xvii, 110,

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Full of Majesty, Bounty and Honour, \*\*\*\*

- 28. Then which of the favours
  Of your Lord will ye deny?
- 23. f Him seeks (its need) <sup>1991</sup>. Every creature in the heavens And on earth: Every day in.(new) Splendour <sup>1902</sup>. Doth H<sub>1</sub>. (shine)!
- 30. Then which of the favours Of your Lord will ye deny?
- Soon shall We Settle your affairs, O both ye worlds! 5100
- 32. Then which of the favours Of your Lord will ye deny?

دَوَالْهَالَا وَالْإِكْرَامِ

هَ فِيأَ قِبَالْآ وَ رَبِّكُمَا لَكُونَانِ

هِ يَسْتُلُهُ مِنْ فِي السَّمَوْتِ وَالْأَرْضِ كُلَ يَوْمِ

هُوفَ فَأَنْ 

وَ فِيأَ يَوْ اللّهِ رَبِيكُمَا كُلُونَانِ

هُوسَنَا مُحَالِّةً النَّفَلَانِ

هُسَنَا مُحَالِّةً النَّفَلَانِ

\$190. Ihrām: two ideas are prominent in the word, (1) the idea of generosity, as proceeding from the person whose attribute it is, and (2) the idea of honour, as given by others to the person whose attribute its. Both these ideas are summed up in "nobitive." To make the meaning quite clear, I have employed in the translation the two words "Bounty and Honour" for the single word Ihrām. The same attributes recur in the last verse of this Sūra. In the Fact of God's Eternity is the Hope of our Future.

• 5191. Every single creature depends on God for its needs: of all of them the Cherisher and Sustainer is God. Seek (its needs): does not necessarily mean's seek them in words; what is meant is the dependence: the allusion is to the Source of Supply.

\$192. Shān: state, splendour; aim, work, business, momentous affair. God's is still the directing hand in all affairs: He does not sit apart, careless of manking or of any of His creatures. But His working shows new Splendour every day, every hour, every moment.

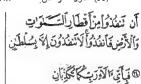
5193 \*Thogad: weight, something weighty, something weighed with something else. The two flaquals are the two worlds of Jinns and men.—the unseen world and the world before our eyes. They are both before God, and the affairs of both are conducted under His Command. If there are inequalities or appearent disturbances of balance, that is only for a season. God gives to both good and evil men a chance in this period of probation; but this period will soon be over, and judgment will be established. To give you this chance, this probation, this warning, is itself a favour, by which you should profit, and for which you should profit and you should you should profit and you should you shoul

Sign Cf. vi. 130, where the Jinns and men are addressed collectively. That whole passage, vi. 130 134, should be read as a commentary on this verse. 'If you think that because you do things in secret, or because some of your sins do not seem to meet their inevitable punishment or some of your good deeds seem to go unnoticed, do not be deceived. Judgment will soon come. You cannot possibly escape out of the zones in which your lives have been cast, without authority from God. Be grateful to God for the chances He has given you'. All that hath been promised unto you will come to pass; on can ye funstrate it in the least bit "(v. 134).

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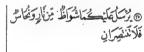
Ye can pass beyond
The zones of the heavens
And the earth, pass ye!
Not without authority
Shall we be able to pass!

34. Then which of the favours one Of your Lord will ye deny?



C. 233.-Let not Evil think that it will escape (lv 35 78) Justice: its tell-tale Mark is on those Who follow it, and it must meet its Reward In the final adjustment. But the Good, The Righteous, must reach their Fulfilment In the Gardens of Bliss, where every Delight Will be theirs in Beauty and Dignity, How can such Delights be pictured in words? In symbols subjective let each take his choice. For Good can there ever be any Reward Other than Good? Beautiful sights And sounds, delicious fruits to nourish The soul, and Companionship where Grace Is mingled with Love, may figure forth our Bliss. Blessed be God, full of Majesty and Bounty. God's creatures! what favours of God will ve deny?

- (O ye evil ones twain!) <sup>5196</sup>
  A flame of fire (to burn)
  And a smoke (to choke): <sup>5197</sup>
  No defence will ye have:
- 36. Then which of the favours asset Of your Lord will ye deny?



@ فَيَأَيْ الْكُوْنَةِ كُمَا تُكُوذُ بَانِ

5195. Note how gradually we have been led up in the Argument. 'The Signs of God are all about you, in revelation, in your intelligence, and in nature around you. Your creation; the mystic light and heat typined by the sun in all directions; the cycle of waters in the physical earth and of Knowledge in the world of Intelligence; the help and cherishing care of God Himself;—all these Jhings should teach you the Truth and warn you about the Future, which is more particularly referred to in the remainder of the SOsta.

5198 Here and in some of the verses that follow, (verses 40, 42, and 45 below), the refrain applies with an ironical meaning "ti-is\_ag it it was said: You used to laugh at Revelation, and at the warnings which were given for your own-benefit in order to draw you to repentance and God's Mercy; what do you find now? Is not all that was raid-to\_you true?' To reject God's Law is in itself to deny God's Mercies.

<sup>5196.</sup> The Dual is with reference to the two worlds explained above in n. 5193.

<sup>3197.</sup> We now come to the terrors of the Judgment on the evil ones.

37: When the sky is rent
Asunder, and it becomes red
Like ointment; and

- 38. Then which of the favours Of your Lord will ye deny?
- 39. On that Day No question will be asked 3,000 Of man or Jinn As to his sin,
- 40. Then which of the favours Of your Lord will ye deny?
- 41. (For) the sinners will be Known by their Marks; son And they will be seized By their forelocks and Their feet.
- 42. Then which of the favours
  Of your Lord will ye deny?
- 43. This is the Hell which The Sinners deny: \*\*\*\*\*
- 44. In its midst
  And in the midst
  Of boiling hot water
  Will they wander round!

@ فَاذَا ٱلْنَفَقَ الْسَكَمَاءُ فَهَ

3199 Melting away like grease or ointment. The red colour will be due to the flames and the heat. The whole of the world as we know it now will dissolve.

1300. This does not of course mean that they will not be called to account for their sin. They will certainly be called to account for all her deeds; xv. 92. The meaning of this whole passage is that their personal responsibility will be enforced. But their own tongues and hands and feet will be are witness against them as to their actions. I xxiv. 24. Eyery man will bear marks on his person, showing his classification in the Final Account will be known to everyone. As to the Judge on the Throne of Judgment, the will of course know all before Judgment is set up. But p give-every chance to the accused, his record will be produced and shown to him (kigs 19, 25; xviii. 49), and he will be given a chance to plead (vii. 53), but, if a sinner, he will be in conspision (xxiviii. 60).

5201. By their Marks: see last note.

\$202 It will then become too real to them, "Oh! that this too, too solid flesh would melt", as Hamlet said to his Queen-Mother (Hamlet, J. 2.129).

\$203. They will apparently have no rest. The fire will burn but not consume them, and their drink will be only boiling water.

(۵۵) سورة الرحمن

45. Then which of the favours
Of your Lord will ye deny?

## SECTION 3.

- 46. But for such as fear
  The time when they will
  Stand before (the Judgment Seat 2001
  Of) their Lord,
  There will be two Gardens—2002.
- 47. Then which of the favours
  Of your Lord will ye deny?—
- 48. Containing all kinds
  (Of trees and delights);—
- 49. Then which of the favours
  Of your Lord will ye deny?-
- 50. In them (each) will be Two Springs flowing (free); 8300
- 51. Then which of the favours Of your Lord will ye deny?-
- 52. In them will be Fruits
  Of every kind, two and two. 5207
- 53. Then which of the favours
  Of your Lord will ye deny?

@ فَبَأَيَّ الْأَوْرَيِّكُمَا كُكُونَانِ

@ وَإِنْخَافَمُقَامَرُنِيْهِ عَجَنَانِ

﴿ فِي أَيْ مَا لَكِ تَنِيكُما تُكَذِّبَانِ

الله وَيُأْتِي اللَّهِ وَيُكِيِّا لَكُوْرَانِ

ويهرياع يكاد تنجران

٥ فَيِأْ نِوَالْآوَرَنِيكُمَا تُكَلِّيَانِ

<u>@ فِي</u>َامِن كَالَهُ لَاهَا فِرْزُوْجَانِ

5204. The reference to the Punishment of Sin having been dismissed in a few short lines, we now come to a description of the state of the Blessed in a number of spaceous allegories. Their general

nature has already been discussed in Appendix XII at the end of the last SUra, where see para. 9 for the significance of the allegory of the Garden.

\$205. Here two Gardens are mentioned, and indeed four, counting the other two mentioned in 1v, 62-76. Opinions are divided about this, but the best opinion is that the two mentioned in verses

In 1962-76. Opinions are divided about this, but the best opinion is that the 1 wo mentioned in verses 46-61 are for the degree of those Nearest to God (1) year-pables, and those in verses 62-76 for the Companions of the Right Hand: see para 10 of Appendix XII, p. 1467. Why two for each? The Duality is to express variety, and the windle-scheme of the Süra runs in twos. There will be no dulness of uniformity: as our minds can conhected it now, there will be fresnices in change, but it will be from Bilas to Bilas, and there will be Duity.

- 3206, Two Springs, for the same reasons as there will be two Gardens. See last note.
- 5207. The Duality of Fruits is for the same reason as the Duality of the Gardens. See n. 5203.

- 54. They will recline on Carpets, Whose inner linings will be Of rich brocade: the Fruit Of the Gardens will be Near (and easy, of reach). 5000
- 55. Then which of the favours Of your Lord will ye deny?
- 56. In them will be (Maidens), 8500 Chaste, restraining their glances, 5110 Whom no man or Jinn Before them has touched;—
- 57. Then which of the favours Of your Lord will ye deny?-
- 58. Like unto rubies and coral, sait
- 59. Then which of the favours Of your Lord will ye deny?
- 60. Is there any Reward
  For Good-other than Good? 1413
- 61. Then which of the favours Of your Lord will ye deny?
- And besides these two,
   There are two other Gardens, \*\*\*\*

5208. The toil and fatigue of this life will be over: Cf. xxxv. 35.

\$209. The symbolic meaning of female Companionship, in terms of grace, purity, innocence and beauty, is explained in para, 12 of Appendix XII. See also notes 4728 29 to xliv, 54.

5210. Cf. xxxvii. 48 and n 4064. Their purity is the feature hereby chiefly symbolised.

5211. Delicate pink, with reference to their complexions and their beauty of form. The gems also indicate their worth and dignity.

5212. This is the summing up of all the symbolism used to express the Fruit of Goodness or Good. The symbolism must necessarily resort to comparative terms, to subjective ideas of Bliss. But the fullest expression can only be given in abstract terms: "Is there any reward for Good-other than Good?" Can anything express it better?

5213. See n, 5205 above.

63. Then which of the favours
Of your Lord, will ye deny?-

64. Dark-green in colour and (From plentiful watering).

- 65. Then which of the favours Of your Lord will ye deny?
- 66. In them (each) will be Two Springs pouring forth water also In continuous abundance:
- 67. Then which of the favours Of your Lord will ye deny?
- 68. In them will be Fruits, And dates and pomegranates: 8236
- 69. Then which of the favours Of your Lord will ye deny?
- 70. In them will be Fair (Companions), good, beautiful; ear
- 71. Then which of the favours
  Of your Lord will ye deny?--
- Companions restrained (as to AJB
   Their glances), in (goodly)
   pavilions;—BJB

۞ڣؘٳؙٙۼ؆ڷؖۮٙڗڣٟڬؗڡۘٵۨڰؙۊؘؠۜٳؙڹ ۞ۼؙڰٙٲؿٵۯ

٠ فِمَأَنِّ الْآءِ رَبِّكُمَا تُكُذِبَانِ

٥ فيهَا عَنْنَانِ نَصَنَّا خَتَانِ

﴿ فِيَأْتِي الْآوِ رَبِيكُمَ الْكُوْبَانِ ﴿ وَيَكُمَا لَكُوْبَانِ اللَّهِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

٥ يَأْتِينَ الَّذِ رَبِّكُمْ تُكَذِّبُونِ

﴿ يُهِ مِنْ خِيرَات حِسَال

﴿ خُرِيمٌ فَصُورَ اللَّهِ فِالْخِيَامِ

5214. "Darh green in colour": these Gardens will also be Truitful and flourishing, and watered plentfully; but their aspect and characteristics will be different, corresponding to the subjective differences in the ideas of Bits among those who would respectively enjoy the two sets of Gardens.

\$215. In comparison with the Springs in the other two Gardens, described in Iv. 90 above, these Springs would seem to irrigate crops of vegetables and fruits requiring a constant supply of abundant water.

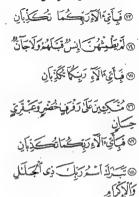
5216. See last note. Cf. also with Iv. 52 above, where "fruits of every kind" are mentioned.

5117. See n 5209 above. Goodness and Beauty are specially feminine attributes.

5213 Maqquad here is the passive participle of the same verb as the active participle Quartet in by 50, xxvvv. 43 and xxxvvv 52. As I have translated Qdquad by the phrase "restraining (their glances)". I think I am right in translating the passive Maqquad by "restrained (as to their glances)". This is the only place in the Quad where the passive form occurs.

5219. The Pavilions seem to add dignity to their status. In the other Gardens (Iv. 58), the description "like rubies and corals" is perhaps an indication of higher dignity.

- 73. Then which of the favours
  Of your Lord will ve deny?-
- 74. Whom no man or Jinn
  Before them has touched: -
  - 5. Then which of the favours Of your Lord will ye deny?-
- 76. Reclining on green Cushions \*\*\*\* And rich Carpets of beauty.
- 77. Then which of the favours Of your Lord will ye deny?
- 78. Blessed be the name Of thy Lord, Full of Majesty, Bounty and Honour.





<sup>5220.</sup> Cf. the parallel words for the other two Gardens, in Iv. 54 above, which suggest perhaps a higher dignity.

Rafraf is usually translated by Cushions or Pillows, and I have followed this meaning in view of the word "teclining". But another interpretation is "Meadows", in view of the adjective "green"—'abpars': carpets richly figured and dyed, and skillfully worked.

<sup>5221.</sup> Cf. Iv. 27 and n. 5190. This minor echo completes the symmetry of the two leading ideas of this Stra,—the Bounty and Majesty of God, and the Duty of man to make himself worthy of nearness to God.

## INTRODUCTION TO SURA LVI (Wāqi'a).

This is the seventh and last Sûra of the series devoted to Revelation and the Hereafter, as explained in the Introduction to S. I.

It belongs to the early Meccan period, with the possible exception of one or two verses.

The theme is the certainty of the Day of Judgment and its adjustment of true Values (Ivi. 1-56); God's Power, Goodness and Glory (Ivi. 37-74); and the truth of Revelation (Ivi. 75-96).

Summary.—When the Day of Judgment comes, the world as we know it will be shaken to its foundations, and men shall be sorted out into three sorts: Those nearest to God, in exalted Bliss; the Companions of the Right Hand, in Bliss; and the Companions of the Left itand, in Misery thy; 1.56, and C. 234).

Surely the Power and Goodness of Gcd, of which Revelation is a Sign, should sead man to accept the Message and glorify Him (Ivi. 57-96, and C. 235).

C. 234.-The Event Inevitable is the Day (Ivi. 1-56.) Of Judgment: the world as we know it Will be shaken to its depths, and its place Will be taken by a world made new, Where Good will be sorted out from Evil. In Dignity and Bliss will the Good find Fulfilment : Both those Nearest to the Throne of God. And those who earned, by faith and good life, The title, Companions of the Right Hand, Who can tell of the Misery in which The Companions of the Left Hand will live? They will be as it were in a fierce blast Of Fire; their drink but boiling water; Their shade that of Black Smoke that chokes Their lungs :--ever burning with hunger and thirst. And never satisfied: fit emblems Of the Life in Death to which Evil leads.

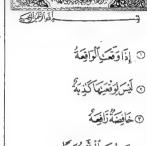
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Stra LVI.

Waqi'a, or The Inevitable Event.

In the name of God, Most Gracious, Most Merciful.

- When the Event Inevitable was Cometh to pass.
- 2. Then will no (soul) Entertain falschood Concerning its coming.
- (Many) will it bring low; 529 (Many) will it exalt;
- When the earth shall be Shaken to its depths,
- 5. And the mountains shall Be crumbled to atoms, 522
- 6. Becoming dust scattered abroad,
- And ye shall be sorted out Into three classes. 5715
- 8. Then (there will be)
  The Companions of
  The Right Hand;
  What will be
  The Companions of
  The Right Hand?



ا زُجُنِ الأَرْضُ الْجُا

و وَبُنَا إِلْمِهَا لُهُنَا

\$\frac{1}{2}\frac{1}{2

۞ فَأَضَعُكُ الْتُمَنَّةُ وَمَا أَضْعَكُ الْمَنْدَةُ

5222. The Event Inevitable is the Hour of Judgment. People may doubt now whether it will come. But when it comes, as it will come, suddenly upon them, it will come with such tremendous reality that it will be burnt deep into the experience of every soul. No one can then be decreived or entertain false notions about it.

\$223. There will be a sorting out of Good and Evil. Or rather, (verse 7 below), there will be three main classes. Among the Good there will be the specially exalted class, those nearest to God (magai rabba), by 11.26°, and the righteons people generally, called the Companions of the Right Hand (4 tabb b) "manama", by 27-40°. And there will be those in agony, the Companions of the Left Hand (4 tabb b) "manama" by 34-456°. Many who were ingli and mighty in this life will be brought low for their Sint, and many who were lowly but virtuous will be exalted to various ranks and degrees. The old landmarks will be 10st in the inner world, as they will be in the outer world.

5274. The old physical world will disappear in the New Creation,

\$225. See. n. 5223 above,

9. And the Companions of The Left Hand,— 'What will be The Companions of The Left Hand?

 And those Foremost (In Faith) will be Foremost (in the Hereafter).

 If hese will be Those Nearest to God; sam

12. In Gardens of Bliss:

13. A number of people From those of old, "\*\*

 And a few from those Of later times.

(They will be) on Thrones (Marchael Street)
 Encrusted (with gold And precious stones)

Reclining on them;
 Facing each other, 8000

رَأْ رَا اللّهُ اللهُ ا

5216. "Foremest (in Faith)": there are two meanings, and both are implied. (I) Those who have reached the highest degree in spiritual understanding, such as the great prophets and teachers of mankind, will also take precedence in the Hereafter, (2) Those who are the first in time—the quickest and readiest—to accept God's Message—will have the first olice in the Kingdom of Hraven. Verses 8, 9 and 10 m-ation the three main categories or classifications after Judgment. In the subsequent verses their happiness or misery are symbolised. This category, Foremost in Pailin, is nearest to God.

5227. See n. 5223 above. Nearness to God is the test of the highest Bliss. The symbols that follow are more remniscences from our physical life.

5228 Of great Prophets and Teachers there were many before the time of the holv Prophet Muhammad. As he was the last of the Prophets, he and the great Teachers under his Dispensation will be comparatively fewer in number, but their teaching is the sum and flower of all mankind's spiritual experience.

5229. The costly Thrones will typify the high degree of their spiritual eminence.

5230. But they will not be separate each in his own corner. They will face each other. For they are all one, and their mutual society will be part of their Biss.

(٥٦) سورة الواقعة

Round about them will (serve) <sup>852</sup>
 Youths of perpetual (freshness),

18. With goblets, (shining) beakers, And cups (filled) out of Clear-flowing fountains:

- 19. No after-ache will they
  Receive therefrom, nor will they
  Suffer intoxication: 6482
- 20. And with fruits, Any that they may select;
- And the flesh of fowls, Any that they may desire.
- And (there will be) Companions With beautiful, big, And lustrous eyes,—<sup>hexts</sup>
- 23. Like unto Pearls 3284 Well-guarded.
- A Reward for the Deeds Of their past (Life).
- 25. No frivolity will they says
  Hear therein, nor any
  Taint of ill,—

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@جَزَآءُمِمَاكَاثُوا مَيْسَاوُنَ

5231. Cf. lii 24, and n 5038. The youth and freshness with which the attendants will serve is expected and true service such as we may expect in the spiritual world. That freshness will be perpetual and not subject to any moods, or chances, or changes.

3212 The Foats of Keason and the Flow of Soul are typfind by all that is best in the feats in this imperfect world, but there will be none of the disadvantages incident to such feats in this world, such as satiety, aches, excess, a sense of exhaustion, or loss of senses, etc. (7, xxxvii, 47, and n, 403). A goblet is a bowl without handles; a beaker has a "lip" and a stem; 'cup" is a general term.

5233, Cf. xliv. 54, and n. 4239. The companionship of Beauty and Grace is one of the highest pleasures of life. In this bottly life it takes bodily form. In the higher life it takes a higher form suitable to the spiritual world,

5234. Cf. lii. 24, where this description is applied to the youths who serve. See also n. 5058 there. In lvi, 78 below the adjective maknin is applied to the Qur-an, "the well guarded Book".

'5235, Cf. lii. 23. Apart from physical ills worldly feasts of delights are apt to suffer from vain or frivolous discourse, idle boasting, foolish flattery, or phrases pointed with secret venom or moral mischiel. The negation of these from spiritual Bliss follows as a matter of course, but it is specially insisted on to guard against the perversities of human nature, which likes to read ill into the best that can be out in words.

(٥٦) سورة الواقعة

26. Only the saying, 5258
"Peace! Peace".

27. The Companions of The Right Hand, — What will be The Companions of The Right Hand?

28. (They will be) among 5.05
Lote-trees without thorns,

Among Ţalḥ trees sais.
 With flowers (or fruits)
 Piled one above another,—

30. In shade long-extended,

31. By water flowing constantly,

32. And fruit in abundance.

33. Whose season is not limited, Nor (supply) forbidden, 5239

 And on Thrones (of Dignity), Raised high.

 We have created (their Companions) <sup>62,10</sup>
 Of special creation. ®وَأَضَعُكُ الْمِينِ مَا أَصْحَكِ الْمِينِ

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5236 QII is best translated "saying", rather than "word". For the saying is an act, a thought, a fact, which may be embodied in a word, but which goes far beyond the word. The "Peace of God" is an atmosphere which swins up Heaven even better than "Bitss".

5237. Lots tress: see xxxiv 16 n. 3814. The thornless lote-tree is a symbol of bliss and of high heaven: liii 14.

5238 Talla: some understand by this the plantain or banana trée, of which the fruit is borne in bunches, one tier above another; but the banana tree does not grow in Arabia and its ordinary Arabic name is Mauc; perhaps it is better to understand a special kind of Acacia tree, which flowers profusely, the dowers appearing in tiers oneabove another.

5239 As it is not like earthly fruit, its season is not limited, nor is there any prohibition by law or custom or circumstance as to when or how it is to be consumed. The spiritual Pruit is free, unlimited, and inexhaustible.

3240. The pronoun in Arabic is in the feminine gender, but lest grosser ideas of sex should intrude, it is made clear that these Companions for heavenly society will be of special creation—of virginal purity, grace, and beauty, inspiring and inspired by love, with the question of time and age eliminated. Thus every person among the Righteous will have the Biss of Heaven and the Peace (of God.

(٥٦) سورة الواقعة

و المُعَلَّدُةُ الْمِثَالُةِ الْمُعَلِّدُةِ الْمُعَالِّدُةِ الْمُعَالِّدُةُ الْمُعَالِّدُةُ الْمُعَالِّدُةُ ال - المُعَلِّدُةُ المُعْلِينِ المُعْلِينِ المُعْلِينِ المُعْلِينِ المُعْلِينِ المُعْلِينِ المُعْلِينِ المُعْلِي

الأضكا أيتين

التَّعَلَيْنَ ٱلْأَمَّلِينَ

۞وَنْلَدُمُّنَ الْأَخِينَ

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١ لَا بَارِدِ وَلَا كَيْنِ

@ إِنْهُ كُوكًا فِأَ قَبُلَ ذَلِكَ

- 36. And made them Virgin-pure (and undefiled),—
- 37. Beloved (by nature), Equal in age,—
- 33. For the Companions Of the Right Hand.

SECTION 2.

- iff (goodly) number From those of cld, APRIL
- 40. And a (goodly) number From those of later times.
- 41. FM to Companions of The Left Hand,— What will be The Companions of The Left Hand?
- 42. (They will be) in the midst Of a fierce Blast of Fire Blast And in Boiling Water,
- 43. And in the shades Of Black Smoke: 5348
- 44. Nothing (will there be)
  To refresh, nor to please:
- 45. For that they were wont
  To be indulged, before that,
- 5241. This class—the righteous—will be a large company in Heaven, belonging to all the ages of the world. Cf. 6, 5228 to 1vi. 13 above. Such is the unbounded Bounty of God. These verses 39-40 should really be in the last Section.
- 5242. Notice the parallelism in the contrast between those in Bliss and those in Misery. The allegory in each case pursues the idea of contrast, and the allegories about Misery lose nothing by their terse brevity. The fierce Blast of Fire and the Boiling Water are in contrast to the happy Lote-tree and the flowers and fruits in verses 28-29 above.
- 5243. Even the Shades get a different quality in the Abode of Misery: shades of black smoke in contrast to the cool and refreshing long-extended shades of trees by brooks in verses 30.31 above.

In wealth (and luxury), \$214

- 46. And persisted obstinately In wickedness supreme!
- 47. And they used to say,
  "What! when we die
  And become dust and bones, sons
  Shall we then indeed
  Be raised up again?—
- 48. "(We) and our fathers of old?"
- 49. Say: "Yea, those of old And those of later times,
- "All will certainly be Gathered together for the meeting Appointed for a Day Well-known.<sup>638</sup>
- Then will ye truly,—
   O ye that go wrong,
   And treat (Truth) as Falsehood !—
- 52. "Ye will surely taste Of the Tree of Zaqqum."
- 53. "Then will ye fill Your insides therewith.
- 54. "And drink Boiling Water On top of it:

مُترَفِينَ ۞ وَكَانُواْ يَفُولُونَ كَالَجَ شِالْمَفِلِيرِ ۞ وَكَانُواْ يَفُولُونَ آبِهَا مِنْنَا وَكُنّا رُآبًا وَعِظْلَمَا أَوَّا لِبَعُولُونَ

® كُلِلنَّالاَفَلِيَّاوَالْكَيْوِينَّ ۞لَجَنَّ مُوغِوزَ الْمَارِيَّةِ نِيَّاعِ تَعْلَمُورِ

STOT GEGO

٥ أَمْ إِنْكُمْ أَيُّنَا المَنَا الْوُزَالْكُوْ بُونَ

آئيان مَنْجَرِيْن نَفْعُ

All days

5144. Cf. xxxiv. 34, and xiiii. 23. We must rend verses 45-46 together. They had wealth and the good things of life, but they used them in self-indulgence and shameless crime, and now they are in humiliation.

5745. Their want of belief and ridicule of God's Message contrasts with the stern reality which they see around them now.

3246. In xxvi. 38 (see n. 3159) the phrase "s day well-known" is used for a solemn day of festival, when the multitude of people gather together. The Day of Judgment is such a day in the supreme sense of the word.

5247. This is the Cursed Tree mentioned in avii, 60, where see n. 2250. Cf. also axavii, 62, n. 4072; and aliv. 43-46 and n. 4722,

55. "Indeed ye shall drink Like diseased camels. Raging with thirst !" bits @فَشَارِيُونَ شُرَيَا لَيْء

56. Such will be their entertainment On the Day of Requital! ٥ هَٰذَانُكُمُ مُوۡعَالِدِينِ

C. 235.—Learn ye then to witness the Truth in your lives.

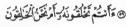
(Ivi 57-96.) Your own creation and growth, the seeds

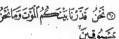
That ye sow in the ground, the Circuit of Water
Through streams, rivers, and seas, to vapour,
Clouds, and rain that feeds the streams,
The Fire that stands as an emblem of Life
And Light,—all point to your Lord Supreme.
His Revelation conveys the same Message
To the pure in heart. Will ye receive it
And live, assured of the truth of the Hereafter?
Glory and Praise to God the Beneficent,
Supreme in Justice, Mercy, and Truth |

- 57. \$\mathbb{E}\$t is We Who have Created you: why will ye \$240 Not witness the Truth?
- 58. Do ye then see ?— The (human Seed) that Ye throw out,—
- 59. Is it ye who create it, Or are We the Creators?
- 60. We have decreed Death
  To be your common lot, 520
  And We are not
  To be frustrated









5248. A terrible picture of Misery in contrast to the Companionship of the Good, the True, and the Beautiful, on Thrones of Dignity, for the Companions of the Right Hand, in verses 34-38 above.

5249. Man is apt to forget his Creator, and even the fact that he, man, is a created being. The seed of his body, out of which his physical life starts, is not created by man, but by God in the process of the unfoldment of the world. Why will not man recognise and bear witness to this fact by a life of obedience to God's Law?

\$250. Literally, to be in the midst of you. Just as God has created this life that we see, so He has decreed that Death should be the common lot of all of us. Surely, if He can thus give life and death, as we seet, it why should we refuse to believe that He can give us other Forms (in the Platonic sonse) when this life is over? The Future Life, though indicated by what we know now, is to be on a wholly different plane.

- 61. From changing your Forms And creating you (again) In (Forms) that ye know not.
- 62. And ye certainly know already The first form of creation: Why then do ye not Celebrate His praises?
- 63. See ye the seed that was
- 64. Is it ye that cause it To grow, or are We The Cause?
- 65. Were it Our Will, We could crumble it To dry powder, and ye would Be left in wonderment,
- 66. (Saying), "We are indeed Left with debts (for nothing):
- 67. "Indeed are we shut out (Of the fruits of our labour)"
- 68. See ye the water Which ye drink?
- 69. Do ye bring it Down (In rain) from the Cloud Or do We?
- 70. Were it Our Will, We could make it

٥ أَوَّىَ بَثُمُ الْكَامَ الْإِنْ مَنْفَرِيُونَ ٥ مَأْنِيمُ أَرْزَلْمُونُونِينَ الْمُرْزِزَأَمْ فَقَنُ

> النَّزِلُون ® لُوَنَشَّاءُ بَحَكُلُنَاهُ

525). Having appealed to our own nature within us, He appeals now to the external nature around us, which should be evidence to us (1) of His loving care for us, and (2) of its being due to accuses other than those which we produce and control. Three examples are given: (1) the seed which we sow in the soil; it is God's processes in nature, which make it grow; (2) the water which we drink; it is God's processes in nature, that send it down from the clouds as rain, and distribute it through aprings and rivers; (3) the fire which we strike; it is again a proof of God's Plan and Wissom in nature.

5252. The cultivator contracts debts for seed and gives labour for ploughing, sowing, watering, and weeding, in the hope of reaping a harvest. Should be not give thanks to God when his harvest is in?

Salt (and unpalatable): 6255
Then why do ye not
Give thanks?

71. See ye the Fire ... Which ye kindle?

72. Is it ye who grow

The tree which feeds \*\*\*

The fire, or do We

Grow it?

73. We have made it A memorial (of Our handiwork), acceptant an article of comfort And convenience for The denizens of deserts. Made

74. Then celebrate with praises east. The name of thy Lord, The Supreme! أَجُاجًا فَأَوْلَاتَكُرُّونَ ﴿ أَفَتَ يَنْمُ الْكَالَا لَكَا فَالْمِي فَوْدُونَ ﴿ مَا مَنْ الْمَنْ اللَّهِ الْمُعْلَى الْمَنْفُونَ ﴿ فَعَنْ مَعْلَمُ اللَّهُ الْمُعْلَمِ اللَّهُ فَعِيدًا اللَّهُ فِينَ اللَّهُ فِينَ اللَّهُ فِينَ اللَّهُ فَينَ ﴿ فَمَنْ مَنْ اللَّهُ فَي اللَّهُ اللَّهُ فَعَلَمُ اللَّهُ فَعِينَ اللَّهُ فِينَ اللَّهُ فَي اللَّهُ فِي اللَّهُ فَي اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَا اللَّهُ فَي اللَّهُ اللَّهُ اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَا اللَّهُ اللَّهُ فَي اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَاللَّهُ اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ اللَّهُ فَاللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ فَاللَّهُ اللَّهُ اللّ

\$253. The mystery of the two streams of water, one sweet and the other sair, constantly mingling, and yet always separate, is referred to more than once. The never-ending circuit is established by streams and rivers mingling with the ocean, the ocean sending forth mists and steam through a process of evaporation which forms clouds, and the clouds by condensation pouring forth rain to feed the streams and rivers again: see notes 3111-2 to xzv, 53, and n, 5185 to iv. 19, and the further references given there.

5254. The relation of Fire to Trees is intimate. In nearly all the fire that we burn, the fuel is derived from the wood of trees. Even mineral coal is nothing but the wood of prehistoric forests petrified under the earth through geological ages. Fire produced out of green trees is referred to in xxxvi. 80; and n. 4026 there gives instances.

\$255. Fire is a fit memorial of God's handiwork in nature. It is also an emplem of man's sadiest civilisation. It can stand as a symbol of physical comfort and convenience to man, of the source of spiritual light, and also of the warning to Evil about its destruction. In the same way the sower's seed has a symbolical meaning in the preaching of the Message: see xivii. 29, and n. 4917: and the Rain and the Streams of Water have a symbolical meaning: see notex 400-5 to xviii. 6

5256. Cf. xx. 10, and n. 2541, where the mystic meaning of the Fire which Moses saw in the Gesett is explained. Even ordinarily, a fire in a desert is a sign of human habitation; by following it you may get human society and human comfort. A fire, or light, or beacon in many places directs a traveller on the way. Lighthouses at sea and beacons in modern aerodromes serve the same purpose for manners and airmen.

Another parable about fire will be found in il. 17-18, and n. 38.

5257. Seeing all these Signs in nature and their symbolical meaning in the spiritual world, man must turn to God and do His Will.

### SECTION 3

- 75. Exarthermore I call
  To witness the setting of the Stars.—
- 76. And that is indeed
  A mighty adjuration 5.36
  If ye but knew,—
- 77. That this is indeed
  A Qur-an most honourable, 8300
- 78. In a Book well-guarded.
- 79. Which none shall touch But those who are clean:
- 80. A Revelation from the Lord Of the Worlds.
- 81. Es it such a Message That ye would hold \*\* In light esteem?
- 82. And have ye made it was Your livelihood that ye Should declare it false?

مَا تَدُرُ لَفَتَ مُرُ لُوْتِهَا لَهُورُ الْعَبْرُ وَ عَظْلِيدُ

 مَا تَدُرُ لَفَتَ مُرُ لُوْتِهَا لَمُونَ عَظْلِيدُ

 إِنَّ مُو لَفَتُونَ مُنْ كُرِيمُ

 فِي حِنْلِ مِنْكُونُورِ

 فِي حِنْلِ مِنْكُونُورِ

﴿ أَفِيَهَا ٱلْكِرِيثِ أَنهُم مُنْدِئُونَ

5238. The setting of the Stars: a number of mystic meanings are attached. Here are three. (1) Cl. xlini, land, n. 5085: the setting of a glorious star is a symbol of humility before the nower, beauty, and goodness of God (2) It may refer to the extinction of the stars at the Day of Judgment, betokening the establishment of God's Justice and the Truth of His Revelat on (3) What is bright or beautiful to our senses may disappear from our ken within a few hours, even though its own existence may continue. All light is relative excépt the Light of God.

319. The glory of the firmament as it exists, and the wonder of its passing away, are both, evidence, to the discreting mind, of the Púture which God has prepared, but this evidence can only be effective if men 'but knew 'i, is furned their earnest gettention to it.

\$250. Your attention is drawn to the momentous issues of the Future by the Quran. It is a Revelation described by four characteristics. (1) It is most honourable, herim, which implies besides the fact that it is worthy of receiving honour, that it confers great favours on those who receive it. (2) It is well-guarded, makhin; precious in itself, and well-preserved in its purity; see n. \$234 to 10: 23: see also xv. 9, and n. 1944. (3) None but the clean shall touch it,—clean in body, mund, thought, intention, apd soul; only such can achieve real contact with its full meaning. (4) It is a Revelation from the Lord of the Worlds, and therefore universal for all.

5261. The Message being such as is described in the last note, how can any one ignore it or freat it with contempt or refuse to allow it to improve his life?

\$262. The worst indictment of an enemy of Revelation would be that he should make Falsehood a source of filthy lucre for himself, or that he should let his precious life be corrupted by such unholy occupation.

S. LVI. 83-89.1

83. Then why do ye not be a (Intervene) when (the soul Of the dying man)
Reaches the throat —

.84. And ye the while (Sit) looking on,—8064

85. But We are nearer To him than ye, And yet see not,—

86. Then why do ye not,—2006
If you are exempt
From (future) account,—

87. Call back the soul, News If ye are true (In your claim of Independence)?

88. All hus, then, if he Be of those Nearest to God, \*\*\*\*

89. (There is for him) Rest And Satisfaction, see and A Garden of Delights. (۱۳۵) سورة الواقعة 🛚 😘 🕯

٤ مَلْوَلِا ذَا بَلَغَتَ إِلَى الْمُعَالِقُورَ

@ وَأَنتُمْ حِلْهِ ذِنْنَظُرُونَ

@ وَتَعْزَأُ قُرْبُ الْهُومِ عَلَمْ وَالْكِن لَا نَبْهِرُونَ

الله مَكُولِ إِن كُنتُ عَيْرَ مَكُوينِينَ \*

@ تَجِعُونُهُمَّ إِنكُنْتُوْمَمُ لِوفِينَ

@ كَانَمَا إِنْكَانَ مِنَ الْفَتْزَيِينَ \*

@ فَرَقُحْ وَلَجَالُ لَجَنَكُ لَيَجِ

5263. There is a hiatus after "soby the ye not?"—and two parenthetical clauses,—after which the clause "soby do ye not?" is resumed again in verse 66 below, with its complement in verse 67. It is permissible to the translator to add some such word as "interowe" here, to make the translation run smoothly.

5264. The dying man's friends, relatives, and companions may be sitting round him and quite cloth in his last, moments, but God is nearer still at all times, for He is nearer than the man's own jugular vein (I. 16), and one of God's own titles is "Ever Near" (xxxiv. 30).

5265. These words resume the sentence begun at verse 83 above and interrupted by the two parenthetical clauses in verses 84 and 85. See n. 5263 above.

3266. The sentence may now be briefly paraphrased, 'If you diabelieve in Revelation and a future judgment, and claim to do what you like and be independent of God, how is it you cannot call back a dying man's soul to his body when all of you congregate round him at his death-bed? But you are not independent of judgment. There is a Day of Account, when you will have to be judged by your deeds in this life.'

\$267. See above, lvi. 11-26 and notes.

5268. Raisas: sweet-smelling plants, as in lv. 12. Here used as symbolical of complete Satisfaction and Delight.

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. (٥٦) سورة الواقعة

90. And if he be Of the Companions of The Right Hand, 8969

91. (For him is the salutation), "Peace be unto thee", 52:0 From the Companions Of the Right Hand.

92. And if he be Of those who treat (Truth) as Falsehood,<sup>2712</sup> Who go wrong,

93. For him is Entertainment With Boiling Water,

94. And burning in Hell-Fire.

95. Verily, this is The Very Truth And Certainty. series

 So celebrate with praises are The name of thy Lord, The Supreme. وأمَّاإن كان مِن أَصَيْ الْجِينِ
 وقائلان كان مِن أَصَيْ الْجِينِ
 وقائلان كان مِن الْمَكَانِ
 الشَّالِينِ

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۞ فَسَيْحَ إِلَىٰ مِرَالِكَالْعَظِيمِ

<sup>5269.</sup> See above, Ivi. 27-38 and notes.

<sup>\$270.</sup> In Ivi. 26 above the salutation of "Peace, Peace!" is addressed to those Nearest to God. Here we learn that it is also addressed to the Companions of the Right Hand. Both are in Gardens of Bliss: only the former have a higher Dignity than the latter.

<sup>5271,</sup> Cf. above, lvi. 51-55,

<sup>5272. &</sup>quot;The assurance of the Hereafter" is one of the strongest features of Faith. For without it the apparent inequalities and injustices of this Life cannot be satisfactorily explained.

<sup>\$273.</sup> Cf. 1vi. 74 above. That was the conclusion of the argument about the Future from the employ of God's goodness in nature. Now we have the conclusion of the same argument from God's revelation through this inspired Messengers.

# INTRODUCTION TO SURA LVII (Hadid).

We have now studied the contents of nearly nine-tenths of the Qur-an. We have found that the arrangement of the Sûras in the present Text is not haphagard, but that they follow a distinct logical order more helpful for study than the chronological order. The comprehensive scheme of building up the new Ununat or Brotherhood and its spiritual implications is now complete. The remaining tenth of the Qur-an may be roughly considered in two parts. The first contains ten Sûras (S. lvii. to S. lxvi.), all revealed in Medina, and each dealing with some special point which needs emphasis in the social life of the Ummat. The second (S. lxvii. to exiv.) contains short Meccan lyrics, each dealing with some aspect of spiritual life, expressed in language of great mystic beauty.

The present Medina Sûra is chiefly concerned with spiritual humility and the avoidance of arrogance, and a warning that retirement from the world may not be the best way of seeking the good pleasure of God. Its probable date is after the Conquest of Mecca, A.H. 8.

Summary.—God's. Power and Knowledge extend to all things follow His Light direct, without doubt or fear or half-heartedness, but with humility, generous charity, and faith, and not in a life of isolation from the world. (Ivii 1-29, and C. 236.)

C. 236.—God is all-in-all: follow His Law

And His Light, and obey His Apostle, who invites
You to deeds of goodness and charity.

Strive and spend your resources and 'yourselves
In the Cause of God: He will grant you a Light
To go before you and guide you to your Eternal
Goal, where no Evil can enter. When success
Crowns your efforts, even then is the time
To humble yourselves before God, in sincere
Witness to His Love. The pleasures here below
Are deceptive: be foremost in seeking God
And His Good Pleasure: trust Him: be not
Like those who mistook mere renunciation
Of the world for God's service. God's Grace
Is for all: be your love and your service for all.

Sora L.VII.

Hadid, or Iron, 5174

In the name of God, Most Gracious, Most Merciful.

- 1. We hatever is in
  The heavens and on earth,—
  Let it declare
  The Praises and Glory of God 1878
  For He is the Exalted
  In Might, the Wise.
- 2. To Him belongs the dominion Of the heavens and the earth: It is He Who gives Life and Death; and He Has Power over all things.
- 3. He is the First And the Last, The Evident And the Immanent: <sup>378</sup> And He has full knowledge Of all things.
- 4. He it is Who created
  The heavens and the earth
  In six Days, am and is moreover
  Firmly established on the Throne
  (Of authority). and is moreover
  What enters within the earth



۞سَنَعَ يَلُومَافِالنَّسَنَوَنِ وَٱلأَرْضِ وَهُوَ ٱلْمَرْيُمُ ٱلْحَڪِيمُ

۞ لَهُۥ مُلْكُ السَّمَارَيْ وَالْأَرْضِ ثُمِيِّي. وَنُمِيثٌ وَمُومَلَىٰ كَلِيْنُمُ وَيَرْرُ

۞ۿۊٲڵٲۏٙڷؙۉٲڵڰٙؿۯۊٲڶڟڷۼڔؙۊٲڷڹٳڝڶؖڎۣڡؙۊ ؞ٟڝؙٳؿؿۄٟػڸۓ

هُوَ الَّذِي خَلَقَ الشَّنُونِ وَالأَرْضَ فِي
 سِنَاةِ أَيَّا مِثْرَ اسْتَوْعَ عَلَى الْعَرَشِيْ
 سِنَاةِ أَيْلِ مِثْرَ اسْتَوْعَ عَلَى الْعَرَشِيْ
 سِنَامُ مَا لِمِعْ فِيا الْأَرْضِ

5274. Iron is the type and emblem of strength and reliability, on which depend the real virtues expounded in this Sura, such as real humility, whole-heartedness, and charity, as exposed to Monasticism, Loadiceanism, and Niggardiness. See Ivil 32 below.

5273. A connecting thought between this and the last Stira, of which see verse 96. See also paragraph 3 of the Introduction to S. liii.

\$276 Bajta: that which is within, as opposed to that which is evident in things outside God has both these qualities. His Signs are everywhere evident in the whole universe. But He is also immanent within us and in the soul of all good things. The pair of seemingly opposite qualities, First and Last, Evident and Immanent, Power and Wisdom. Giving of Life and Death, etc., are referred to here, to point the contrast with our human frailty, in which monasticism may not be the same as humbly, spending may not be the same as charity, and so on.

5277. "In six Days": see xli. 9-12, and notes; also more briefly, n. 1031 to vii. 54.

5178. Cf. x. 3, and n. 1386. It is not that God completed His Creation in six days and rested on the seventh day, or rests now. Certain external forms of the universe were by God's Command completed in six periods of evolution. But His creative process still goes on, and He is still, and will always be, on His Throne of authority, knowing all and guiding all affairs.

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(٧٥) سورة الحديد

And what comes forth out Of it, what comes down From heaven and what mounts Up to it. And He is With you wheresoever ye was May be. And God sees Well all that ye do.

- To Him belongs the dominion Of the heavens and the earth: 6000 And all affairs are Referred back to God.
- He merges Night into Day, And He merges Day into Night; And He has full knowledge Of the secrets of (all) hearts.
- 7. Believe in God
  And His Apostle,
  And spend (In charity)
  Out of the (substance)
  Whereof He has made you see
  Heirs. For, those of you
  Who believe and spend
  (In charity),—for them
  Is a great Reward.
- What cause have ye sees
   Why ye should not believe
   In God?—And the Apostle
   Invites you to believe

وَمَا يَعْنَجُ مِنْهَا وَمَا يَنِ لَهُنَ النّهَآءِ
وَمَا يَعْنَجُ مِنْهَا وَمُومَعَكُمْ الْرَصَ النّهَآءِ
وَالْمَهُ النّهُ النّهُ الْمُورُ
وَلَهُ مِنْ اللّهُ النّهُ النّهُ وَالْمَا اللّهِ

هَ يُومُ اللّهُ النّهُ النّهُ اللّهُ 
5279. He is everywhere. No Space or Time is without Him : yet He is independent of Space or Time. With reference to our own psychology, He is wherever we are, and He sees all that we do.

\$230. See Ivii. 2 above, where this phrase referred to God's complete authority over the whole of the external universe: the same phrase now refers to His complete authority over the abstract world—of thoughts and affairs. Every affair must finally go back to Him, whether it comes out here from Darkness into Light, or hides itself from Light into Darkness. God's knowledge penetrates into the immost recesses of all Hearts.

5281. Whenever power or wealth or influence or any good thing is transferred from one person or group of persons to another, it involves added responsibilities to the persons receiving these advantages. They must be the more zealous in real charity and all good works, for that is a part of the evidence which they give of their faith and gratitude. And, besides, their good deeds, under the general law in the spiritud world, carry their own reward.

3232. "What casse have ye only ye skeald not...?" A figure of speech implying a far wider meaning than the words express. It is equivalent to saying: "There is every reason why ye should believe in God", etc. The same construction applies to yethe 10 below. -

In your Lord, and has Indeed taken your Covenant, see If we are men of faith.

- 9. He is the One Who
  Sends to His Servant STRIA
  Manifest Signs, that He
  May lead you from
  The depths of Darkness
  Into the Light And verily,
  God is to you
  Most kind and Merciful.
- 10. And what cause have ve Why ye should not spend In the cause of God?-For to God belongs 6.15 The heritage of the heavens And the earth. Not equal among you Are those who spent (freely) And fought, before the Victory, 100 (With those who did so later). Those are higher in rank Than those who spent (freely) And fought afterwards. But to all has God promised A goodly (reward), And God Is well acquainted With all that ye do.

ڔٙڽۣڰٛڂۄٞۊؘڶۮٲڂۮڝؽؘڡٛػٚؠٳڹڰڹؿؗ؞ ٥ مُقَالَةَٷؘؽؘڶؙڰٙڵۼێۅؾٵؠؾڔؠؾۣڬؾ ڮؙۼ۫ڝڲڔٛؿٮڶڟؙڴڬؚٵڶؽؙڔ۠ٞٷٳٮؘڶؾ ڮؙڒٷڰۯؿڮؿ

٥ وَمَالَكُمُ أَلَا لَنَيْوَا فِي سِبَلِ اللهِ

وَلِيْهِ مِيرَاكُ السِّمُونَ تِوَالْأَرْضِنَّ لَا يَسْنَوِي

مِيكَمُ مِّنَ أَنْفَقَ مِن أَلِينَ الْمَنْ فَوَقَنْلُ

الْوَلْيَالَ أَعْظَمُ وَرَجَةً مِنْ أَلْدِينًا فَلْمَعْوَا مِنْ

بَدُو وَتَتَمَاوُلُ وَيُكُرُّ وَعَمَا لَلْهُ الْمُسْنَى وَاللهُ

عِلْقَمْ مَا لُونَ حَيْرِيُرُ

\$283. There are two shades of meaning. (1) There is the implied Covenant in a man who accept the Gospel of Unit' what he will bring forth all the fruits of that Gospel, if a believe in God, and serve God and humanity. See n. 682 to 0.1. (2) There were at various times express Covenants entered into by the Muslims to serve God and be true to the Prophet, comparable to the Covenants of the Jewish nation about the Message of Moses; e.g. the two Covenants of Aqaba (v. 8, and n. 703), and the Pledge of Budaibtys (xiviii 10, n. 4877). For the Covenant with Israel at Mount Sinal, see ii, 63, n. 78.

5284. The holy Prophet Muhammad. The Signs sent to him were: (1) the Ayats of the Qur an, and (2) his life and work, in which God's Plan and Purpose were unfolded.

5285, "To God belongs the heritage of..."; see n. 485 to lii, 180; also n. 988 to vi. 165; and n 1964 to xv. 23.

3286. This is usually understood to refer to the Conquest of Mecca, after which the Muslims succeeded to the power and position which the Pagan Quraish had so misused at Mecca. These after the Muslims had the hagemon of Arabis, and in a few centuries, for a time, the begemony of the world. But the words are perfectly general, and we must understand the general meaning also: that the people who fight and struggle in God's Cause and give of their best to it at any time are worthy of praise: but those are worthy of special distinction who do it when the Cause is being persecuted and in most need of assistance, before victory comes.

### SECTION 2.

- 11. The is he that will Loan to God a beautiful son Loan? For (God) will Increase it manifold To his credit, And he will have (besides) A liberal reward.
- 12. One Day shalt thou see
  The believing men and
  The believing women—
  How their Light runs 1008
  Forward before them
  And by their right hands:
  (Their greeting will be):
  "Good News for you this Day!
  Gardens beneath which flow rivers!
  To dwell therein for aye!
  This is indeed
  The highest Achievement!" 1008
- 13. One Day will the Hypocrites—
  Men and women—say
  To the Believers: "Wait
  For us! Let us borrow
  (A light) from your Light!" \*500
  It will be said: "Turn
  Ye back to your rear!
  Then seek a light (where
  Ye can)!" So a wall \*5000
  Will be put up betwirt them,

مَنْ ذَا الْمُوكِيْفِ مِنْ اللّهُ وَمَنَّا حَسَنَا فَعَسَمِعَهُ 
 إِنْ مِنْ ذَا الْمُوكِيْنِ مَنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مِنْ مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مُنْ ال

5287 Cf. ii. 245, n. 276,

5288. In the Darkness of the Day of Judgment there will be a Light to guide the righteous to their Destination. This will be the Light of their Faith and their Good Works. Perhaps the Light of the Right Hand mentioned here is the Light of their Good Works: for the Blessed will receive their Record in their right hand (Izix. 19-24).

5289. The highest Achievement, the highest felicity, the attainment of Saivation, the fulfilment of all desires. See n 4733 to xliv. 57.

3500. Watchful preparation in Life, and the light of Faith, which reflects the divine Light, are matters of personal Life, and cannot be borrowed from another. So, in Christ's parable of the Ten Virgins (Matt. xxv. 1-13), when the foolish ones had let their lamps go out for want of oil, they asked to borrow oil from the wise ones, but the wise ones answered and said, "Not so; ...but go ye rather to them that sell, and buy for yourselves"

5291. The wall of Personality, or Record of Deeds, will divide the Good from the Evil. But the Gateway in it will show that communication will not be cut off. Evil must realise that Good—i.e. Mercy and Pelicity—had been within its reach, and that the Wrath which envelops it is due to its own rejection of Mercy.

With a gate therein. Within it will be Mercy Throughout, and without it, All alongside; will be (Wrath and) Punishment!

- 14. (Those without) will call out,

  "Were we not with you?" \*\*

  (The others) will reply, "True!

  But ye led yourselves

  Into temptation; ye looked forward

  (To our ruin); ye doubted

  (God's Promise); and (your false).

  Desires deceived you; until

  There issued the Command

  Of God. And the Deceiver

  Deceived you in respect of God,\*\*
- 15, "This Day shall no ransom
  Be accepted of you, nor
  Of those who rejected God. ""
  Your abode is the Fire:
  That is the proper place,
  To claim you: and an evil
  Refuge it is!"
- 16. Is a not the time arrived one For the Believers that Their hearts in all humility Should engage in the remembrance

ىاب بالقىدى يوارىخىدە وطىيەرى بىزايدۇد الىتذاب @ ئىتادىرىھ ئى اگرىنگن تىھىگى قالۇرانگ

@ ثبتاد كونهمشر آلة نكن تعكمة قالوابكل وَلَكِنَهُ كُمُونَانِهُمُ الْفَسَكُمُ وَرَّبَصْهُمُ وَارْبَهُمُ وَغَنَهِ عُصُمُ الْأَمْدِ إِنْ مُتَنَى جَاءًا أَمُرا لَلَهِ وَغَنَهُ عُمُ اللَّهِ الْعَرَالُعُرُورُ

۞ڡٚٲڵۣڠٙ؆ڒٷ۫ۼڎؙڝ۬ػڒۣڎڔؠٞڰؙڒڝٙٵڵۮۣڽڽٙ ػۺٷٞ۠ؠٲۊػٛػؙٳڵؾٙٳڴۼؠٷٙڵڝڰڐ ۘۊۺؙٙٵٞڶڝۜؽ

٥٠ أَلْزَيَّانِ لِلَّذِينَ المَّنْوَأَ الْمُفَنَّعُ مُلُولُهُمُ اللَّهِ اللَّهِ اللَّهِ المُعْلَمُ اللَّهِ المُ

5392. The evil will now claim some right of kinship or association or proximity with the good in earthly, life; but in fact they had been arrogant and had selfishly despixed them before. The reply will be: (I) you yourselves chose temptation and evil; (2) when you had power in your earthly life, you hoped for ruin to the good, and perhaps plotted for it; (3) you were warned by men of God, but you doubted God's very existence, and certainly His Mercy and Justice, and the Hereafter; (4) you followed your own Justs and neglected Reason and Truth; (3) you were given plenty of rope, but you followed your mad career, until Judgment came upon you, and now it is oo late for repentance.

\$293. The Arch-Deceiver (Satan) deceived you in respect of God in many ways: for example, he made you oblivious of God's Mercy and loving-kindness; he made you reject His Grace; he made you think that God's Justice may not overtake you; etc.

\$294. In personal responsibility there is no room for vicarious ransom or for ransom by payments of gold or silver or by sacrifice of possessions. Nor can the crime be expiated for after Judgment You' and 'those who rejected God' are two ways of looking at the same persons. You are rejected because you rejected God',

5295. Humility and the remembrance of God and His Message are never more necessary than in the hour of victory and prosperity. Of God and of the Truth
Which has been revealed (to them),
And that they should not
Become like those to whom
Was given Revelation aforetime,
But long ages passed over them
And their hearts grew hard?
For many among them
Are rebellious transgressors.

- 17. Know ye (all) that God giveth life To the earth after its death! \*\*\*\* Already have We shown The Signs plainly to you, That ye may learn wisdom.
- 18. For those who give In Charity, men and women, And loan to God beed A Beautiful Loan, It shall be increased manifold (To their credit), And they shall have (besides) A liberal reward.
- 19. And those who believe In God and His apostles— They are the Sincere \*\*\*\*\* (Lovers of Truth), and

اللَّمَوَةَ انْزَلَيْنَ أَلْحِيْ وَلَا يَكُونُواْ كَالَيْنَ الْوَثُواْ الْكِتَبْ بِمِنْ فَتَكُلِّ فَطَالَتَ عَلَيْهِ مِنْ الْمَدُّ فَمَّتَتَ قُلُونُهُ لِمَّ وَكَنْ مِنْ يُنْهُ وَنَيْ عَلَىٰ الْمَدَّلِيَّةُ وَنَيْ عَلَىٰ الْمَدَّلِيْ

۞ٲڟٷۧٳٲڹٞٲڵڎؽؙۼٳڵٲؙۯۻۜڴڋٮٞٷؾؠؖٵ ڡؙۮ۫ؾؽٙٵڶڰؙڒؙٳڴڗێڗؚڶڞۘٲڴڒڞؘؽڶٷڽ

﴿ إِنَّ الْمُسَّدِّةِ فِينَ وَالْمُسَّدِ فَانِ وَأَوْصَنُوا اللَّهَ قَصَاً حَسَنًا مُصَلَّمَهُ لَمُنْمَ وَلَمُنْدُ أَجْرِيمُ

> ۞ۊؘٲڵٙؽٙڹؿٙٲڡٙٮ۬ٷؙؠۣٲڛٙۊۯۯۺٳڍؾٲؙۏڷؾٟڬۿؙ ٲڝٚ<u>ؠڐ</u>ۑؿٷؾۧٞۊٙٳڶؿؘؙؙڝؘۮٙٲٛٛ

5296. The men immediately referred to are the contemporary Jews and Christians. To each of these Ummats was given God's Revelation, but as time passed, they corrupted it, become arrogard and hard-hearted, and subverted justice, truth, and the purity of Life. But the general lesson is far wider. No one is favoured of God except on the score of righteousness. Except on that score, there is no blond good fortune or ill fortune. All happens according to the just laws and will of God. But at no time is humility or righteousness more necessary than in the hour of victory or triumph.

5297. As the dead earth is revived after the refreshing showers of rain, so is it with the spirit of man, whether as an individual or a race or Ummat. There is no cause for despair. God's Truth will-revive the spiritual faculties if it is accepted with humility and zeal.

3298. Cf. Ivii. 11; also see ii. 245, n. 276.

5399. Cf. iv. 69, and n. 386. The four categories there mentioned as constituting the beautiful Fellowship of Faith are: the Prophets who teach, the Sincere Lovers of Truth, the Witnesses who testify, and the Righteous who do good. Of these, the prophets or aposites have already been mentioned in this verse. The Righteous who do good are mentioned as the men and women given over to deeds of charity in verse 18.

The Witnesses (who testify), \*\*\*
In the eyes of their Lord:
They shall have their Reward
And their Light. \*\*
But those who reject God
And deny Our Signs,—
They are the Companions
Of Hell-Fire.

## SECTION 3.

20. Ex now ye (all), that The life of this world Is but play and amusement Pomp and mutual boasting And multiplying, (in rivalry) Among yourselves, riches And children. Here is a similitude: 5303 How rain and the growth Which it brings forth, delight (The hearts of) the tillers; Soon it withers: thou Wilt see it grow yellow; Then it becomes dry And crumbles away. But in the Hereafter Is a Penalty severe (For the devotees of wrong) And Forgiveness from God And (His) Good Pleasure

عِندَدَيِّهِ مُفَكَّمُ أَجْرُهُ وَهُوُكُمُ كَالَّذِينَ كَمُنْزُوا وَكَذَبُواُ عِلَيْنِكَا أَوْلَئِكَ أَصْحَبُ الْجَيِّدِ

٥ اعْلَىٰ اَكَمَّا الْمُقِولُ الدُّبُ الَبِّهِ وَلَمُوْكَ الْمُنْكِ الْمَنْكِ وَلَمُوْكَ الْمُنْكِ الْمُنْكِ و وَلَيْنِيَةٌ فَقَالَمُ مِنْ مِنْهِ أَعْبَ الْمُنْكِفُوا الْمُنْكِ الْمُنْكِفُوا الْمُنْكِ الْمُنْكِفُوا الْمُن وَالْمُؤْمِنِيَةِ مِنْ اللّهِ مُنْكِيدًا لَهُ وَمَغْفِرَةً لِيْنَ لَهُ وَوَرِضُولًا اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّ

5300. The Witnesses are not only Martyrs, but all those who carry the Banner of Truth against all odds and in all positions of danger, whether by pen or speech, or deed or counsel.

3301. Note that these two are specially high degrees in the spiritual kingdom, just short of Application. For they have not only their reward in the spiritual Kingdom of God, like those who practise charity (verse Is above), but they themselves become sources of light and leading.

5302. Cf. vl. 32, and n. 855. In the present passage the idea is further amplified. In this life period into only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other.

\$103. Cf. xxxix, 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson, God's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boastings and tumults, possessions and friends.

5304. Kuffär is here used in the unusual sense of 'tillers or husbandmen', because they sow the send and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. 1504

(٥٧) سورة الحديد

(For the devotees of God), And what is the life Of this world, but Goods and chattels Of deception? <sup>a.m.</sup>

- 21. Be ye foremost (in seeking)
  Forgiveness from your Lord,
  And a Garden (of Bliss),
  The width whereof is
  As the width of
  Heaven and earth,
  Prepared for those who believe
  In God and His apostles:
  That is the Grace of God,
  Which He bestows on whom
  He pleases: and God is
  The Lord of Grace abounding.
- 22. In misfortune can happen
  On earth or in your souls also
  But is recorded in
  A decree before We bring sale
  It into existence:
  That is truly easy for God:
- 23. In order that ye may
  Not despair over matters
  That pass you by,
  Nor exult over favours
  Bestowed upon you.
  For God loveth not

٥ستابة في آلا مَعْ فِي مُؤِن زَبَيْمُ وَجَنَة فَ عَضَهَا الْمَعْ فِي مُؤِن زَبَيْمُ وَجَنَة فَ عَضَهَا الْمَعْ فِي مُؤْن زَبَيْمُ وَجَنَة فَ عَضَهَا اللّهِ وَالْمَائِنَةُ وَكُلُوا اللّهُ وَالْمَعْ فَي اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلَّا لَمُلْعُلُولُ

\$305, Cf. iii 185, and n, 492. Many of the attractive vanities of this world are but nots set by the Evil One to deceive man. The only thing real and lasting is the Good Life lived in the Light of God.

5306, Cl. iii, 133, and n, 452.

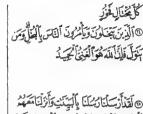
\$307. "Bestows on whom He pleases." That is, such grace and favour is beyond any one's own mists. It is bestowed by God according to His hoty Will and Plan, which is just, merciful, and righteous.

5308 External disasters or misfortunes may strike people's eye or imagination, but there are worse crises and misfortunes in the spiritual world, which are of equal or greater importance to man's future. All this happens according to the William Plan of God. Even where we are allowed the exercise of our own wills, the consequences that follow are in accordance with the laws and Plan decreed by God beforehand.

5309. For baraa, to bring into existence', and other words denoting God's creative energy, see n. 120 to ii. 117; n. 916 to vi. 94; and n. 923 to vi. 98.

Any vainglorious boaster,- 1510

- 24. Such persons as are <sup>801</sup>
  Covetous and commend
  Covetousness to men.
  And if any turn back <sup>8013</sup>
  (From God's Way), verily
  God is free of all needs,
  Worthy of all praise.
- Our apostles with Clear Signs
  And sent down with them
  The Book and the Balance and
  (Of Right and Wrong), that men
  May stand forth in justice;
  And We sent down and in Iron, sone
  In which is (material for)
  Mighty war, as well as
  Many benefits for mankind,
  That God may test who
  It is that will help.



المَّنَّ الْمُتَلِّدُ الْمُتَلِّدُ عِلَّهُ الْمِتَلِيَّةُ وَالْفَلْمَامَهُمُ الْمُتَلِيِّةُ الْمُتَلِيِّةُ الْم الْمُكِنِدُ وَالْمُيْرِانُ لِيقُومَ النَّاسُ وَالْمِسْطِ وَالْوَلْمَا الْمُكْرِيدُ فِي وَالْمُنْ اللَّهِ مُنْ الْمُعْلَمِينَ الْمُتَلِيِّةُ الْمُتَلِيِّةُ الْمُنْ الْمُنْفِيدُ الْمُتَلِيِّةُ الْمُتَلِيِّةً اللَّهِ اللَّهُ مِنْ الْمُتَلِيِّةً اللَّهُ مِنْ الْمُتَلِيِّةً اللَّهُ مِنْ الْمُتَلِيِّةً اللَّهُ مِنْ الْمُتَلِيِّةً اللَّهِ اللَّهُ مِنْ الْمُتَلِيِّةً اللَّهُ مِنْ الْمُتَلِيِّةً اللَّهِ اللَّهُ الْمُتَلِيِّةً اللَّهُ اللَّهُ الْمُتَلِيِّةً اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

5310. In the external world, what people may consider misfortune or good fortune may both turn out to be illusory.—in Kipling's world, "both impostors just the same". The man of God does not grumble if some one cles has possessions, nor exult if he has them. He does not covet and he does not boast. If he has any advantages, he shares them with other people, as he considers them not due to his own merits, but as gifts of God.

5311. Neither the Covetous nor the Boasters have any place in the Good Pleasure of God. The Covetous are particularly insidious, as their avarice and niggardliness not only keep back the gifts of God from men, but their pernicious example dries up the streams of Charity in others.

5312. It is Charity in God's Way that is specially in view here. If people are selfish and withhold their hand, they only injurie themselves. They do not burt God's Cause, for He is independent of all needs, and He will find other means of assisting His more meagrely-endowed servants; He is worthy of all orasis in His care for His creatures.

3313. Three things are mentioned as gifts of God. In concrete terms they are the Book, the Balance, and Iron, which stand as emblems of three things which hold society together, our Revelation, which commands Good and forbids Evil; , satice, which gives to each person his due; and the strong arm of the Law, which maintains sanctions for evil-doers. For Balance, see also xiii. 17, and n. 4550.

\$314. "Sent decu": angala: in the sense of revealed to man the use of certain things, created in him the capacity of understanding and using them: cf. xxxix, 6: "sent down for you eight head of cattle in pairs".

5315, Iran; the most useful metal known to man. 'Out of it is made steel, and from steel and from a reade implements of war, such as swords, spears, guns, etc., as well as instruments of peace. such as ploughshares, bricklayers' (rowels, architects' and engineers' instruments, etc. Iron stands as the emblem of Strength, Power, Discipline, Law's sanctions, etc. Iron and steel indus; ie: have also been the foundation of the prosperity and power of modern manufacturing rations like. Brighand.

1506

Unseen, 506 Him and His apostles: 517h
For God is Full of Strength,
Exalted in Might 5118
(And able to enforce His Will).

SECTION 4.

26. And We sent Noah And Abraham, and established In their line Prophethood And Revelation: and some of them 8118

Were on right guidance, But many of them Became rebellious transgressors.

27. Then, in their wake,
We followed them up
With (others of) Our apostles:
We sent after them
Jesus the son of Mary,
And bestowed on him
The Gospel; and We ordained
In the hearts of those
Who followed him
Compassion and Mercy, 5330

وَرُسُلَهُ بِٱلْغَيْئِ السَّاللَّهُ قَوِيُّ عَرِيْنُ

۞ وَلَقَدُّ أَرْسَلْنَا فُكَا وَلِيَّ فِي وَجَعَلْنَا فِذُرْيَتِيْكِ النَّبُوَّةُ وَالْكِنْدَبِّ فِي فَهُوْمُهُلِّدٍ وَكَذِيْرُتِيْهُمُ وَلْمِي قَوْنَ

﴿ ثُرِّ قَضَّنَا عَلَّا الْمِهِدِيرُ مُسلِنَا وَقَفَى َالِعِيسَى الْمُثِيَّةِ وَالنِّذَةِ الْمُهْجِدِلُ مُتَكِمَّلُنَا فِي الْوُمِ الْمِدِينَ الْبَعُونُ وَأَفْهُ وَتَحْسَمُةً

\$316. In xxi 49, I have translated "in their most secret thoughts" for the more literal "unseen" (bit-gaint). Perhaps the more literal "unseen" may do if understood in the adverbial sense as explained in xxxv. 18, n. 3902. The sincere man will help the Cause, whether he is seen or brought under notice or not.

5317. To help God and His apostles is to help their Cause. It is to give men an opportunity of striving and fighting for His Cause and proving their true metile, for thus is their spirit tested. As explained in the next line. God in Himself is Full of Strength. Exalted in Power, and Able to enforce His Will, and He has no need of other assistance.

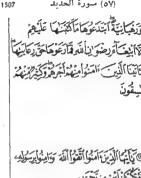
5318. C/. xxii. 40 and n 2818. "Strength" is specific. Power or Might is more abstract, the ability to enforce what is willed.

5319. Some of them: i.e. of their line, or posterity, or Ummat. When the Book that was given to them became corrupted, many of them followed their own fancies and became transgressors.

5320. The chief characteristic of the teaching in the Gospels is humility and other-worldlines. The first blessings in the Sermon on the Mount are on "the poor in spirit," "they that mourn", and they that are "meek" (Matt. v. 3-5). Chris's disciples were enjoined to "take no thought for the morrow", and told: "Sufficient unto the day is the evil thereof" (Matt. vi. 34). They were also commanded "that ye resist not evil; but whosoever shall smite thee on thy right check, turn to him the other also "(Matt. vi. 39). There are fragmentary presentments of an imperfect philosophy as seen through monastic eyes. In so far as they represent period, support the support of christ.

28. ve that believe! 5045 Fear God, and believe In His Apostle, and He will Bestow on you a double sais Portion of His Mercy: He will provide for you

Rebellious transgressors. 8534



5321 But God's Kingdom requires also courage, resistance to evil, the firmness, law, and discipline which will enforce justice among men. It requires men to mingle with men, so that they can uphold the standard of Truth, against odds if necessary. These were lost sight of in Monasticism, which was not prescribed by God.

5322. God certainly requires that men shall renounce the idle pleasures of this world, and turn to the Path which leads to God's Good Pleasure. But that does not mean gloomy lives, ("they that mourn"), nor perpetual and formal prayers in isolation. God's service is done through our lives in the turmoil of this world. This spirit was lost, or at least not fostered by monastic institutions. On the contrary a great part of the "struggle and striving" for noble lives was suppressed.

5323 Many of them lost true Faith, or had their Faith corrupted by superstitions. But those who continued firm in Faith saw the natural development of Religion in Islam. Their previous belief was not a disadvaptage to them, but belped them, because they kept it free from false and selfish prejudices. These are the ones who are further addressed at the beginning of verse 28 below

\$324. The corruptions in the Christian Church, the hair-splitting disputes, and mutual strife and hatred of sects had become a scandal by the time that the light of Islam came into the world. The pages of Gibbon's great History bear witness. Not only had the religion become youd of grace, but the lives of the people, priests and laity, had fallen into great depths of degradation. See remarks in my Appendix V, pages 411-413, and the general picture in Kingsley's "Hypatia".

5325. From the context before (see n. 5323 above) and after (see next note), this is held to refer to the Christians and People of the Book who kept their Faith true and undefiled.

· 5326. The double portion refers to the past and the future. As noted in the last note, this passage is addressed to the Christians and the People of the Book, who, when honestly facing the question of the new Revelation in Islam, find in it the fulfilment of previous revelations, and therefore believe in God's Apostle Muhammad, and walk by the new Light. Their previous merits will be duly recognised, and they will be treated on fully equal terms in the new Ummat. This is their double share, not necessarily more in quantity than that of their brethren in Islam who passed through no other gate, but having a twofold aspect.

A Light by which ye ssen
Shall walk (straight
In your path), and He
Will forgive you (your past): sams
For God is Oft-Forgiving,
Most Merciful:

29. That the People of
The Book may know
That they have no power about
Whatever over the Grace
Of God, that (His) Grace
Is (entirely) in his hand,
To bestow it on
Whomsoever He wills.

27 For God is the Lord

30 Of Grace abounding.

ٷڲۼػڵڴٞڴؙٷۘڵػۧۺ۠ٷؘۯٙۑڡؚٷؾۼ۬ؿؚۯ ڰڴٟۊؖٲڟؘڎ ڠڣۯڒڗڿؿؙڎ

۞ڷۣؿؖػؾڡؙؗػٲۿڵٛٲڶڮؾڸؚؗٲ؆ؿڣۮۯۏٮؘٵؖۺٛۏ ڝ۠ڡڞٛڸٲڶڡۘۊٲۜڒٞٲڡٛڞ۠<sub>ڵڲ</sub>ڮٲۺؽؿؙؿؙؾؽٸ ڝٛٵٞؖٷۧٲۺؘڎٷٲڶڞ۫ڸٳڵڡؘۼڸؠ



5327. As this refers to the Christians and the People of the Book, the following saying of Christ in his last days may interest them: "'Yet a little while is the light with you. Walk while ye, have the light, lest darkness come upon you... While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hids himself from them' (John, xii. 35.96). The light of Christ's Gospel soon departed; his Church was enveloped in darkness; then came the light again in the fuller light of Islam. And they are asked to believe in the Light, and to walk in it. Cf. also 19th 12, and n. 2588 above.

5328. Any wrongs they may have committed through ignorance or misconceptions in their previous religion will be forgiven them, as they have seen the new Light and walk by it.

5329. Let not any race, or people, or community, or group, believe that they have exclusive possession of God's Grace; or that they can influence its grant'or its withholding. God's Grace is free, and entirely controlled by Him, independently of any priests and privileged people. He dispenses it according to His own wise and holy Will and Plan; and to His Grace there is no limit,

# INTRODUCTION TO SURA LVIII (Muiddila).

This is the second of the ten Medina Sūras referred to in the Introduction to the last Sūra. Its subject-matter is the acceptance of a woman's Plea on behalf of herself and her children (see n. 5330 to lviii. 1 below), and a condemnation of all secret counsels and intrigues in the Muslim Brotherhood.

The date is somewhat close to that of S. xxxiii, say between A.H. 5 and A.H. 7

Summary.—All false pretences, especially those that degrade a woman's position, are condemned,—as well as secret consultations between men and intrigues with falsehood, mischief, and sedition, (Iviii. 1-22, and C. 237).

C. 237.— Let not false pretences or superstitions
(lviii.1-72.) Degrade the position of woman. Eschew
Secret plottings and secret counsels.
Observe order and decorum in public assemblies,
And seek not in selfish pride to engage
Your Leader's private attention. It is wrong
To turn to the enemies of God for friendship:
They make their oaths a cloak for wrong-doing,
And keep back men from the Right. But none
Can resist the Power or the Judgment of God.
The righteous seek only His Good Pleasure,
And rejoice therein as their highest Achievement.

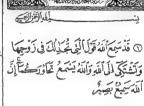
Stra LVIII.

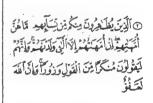
Mujādila, or The Woman who

Pleads.

In the name of God, Most Gracious, Most Merciful,

- 1. Sod has indeed
  Heard (and accepted) the statement
  Of the woman who pleads were
  With thee concerning her husband
  And carries her complaint
  (In prayer) to God:
  And God (always) hears
  The arguments between both sol
  Sides among you: for God
  Hears and sees (all things).
- 2. If any men among you Divorce their wives by Zihar sass (Calling them mothers), They cannot be their mothers: None can be their mothers Except those who gave them Birth. And in fact They use words (both) iniquitous sat And false: but truly God is One that blots out sass.





5330. The immediate occasion was what happened to Khaula biit Thatlaba, wife of Aus son of §amit. Though in Islam, he divorced her by an old Pagan custom: the formula was known as ½hār, and consisted of the words "Thou art to me as the back of my mother". This was held by Pagan custom to imply a divorce and freed the husband from any responsibility for conjugal duties, but did not leave the wife free to leave the husband's home, or to contract a second marriage. Such a custom was in any case degrading to a woman. It was particularly hard on Khaula, for she loved her husband and pleaded that she had little children whom she had no resources herself to support and whom under ½hār her husband was not bound to support. She urged her plea to the Prophet and in prayer to God. Her just plea was accepted, and this iniquitous custom, based on false words, was abolished. See also n. 3670 to xxxiii. 4

5331. For He is a just God, and will not allow human customs or pretences to trample on the just rights of the weakest of His creatures.

5332. See n. 5330 above.

5333. Such words are false in fact and iniquitous, inasmuch as they are unfair to the wife and unseemly in decent society.

5334. Cf. iv. 99 and xxii. 60. Were it not that God in His Mercy makes allowances for our weaknesses and the various grades of motives that actuate us, such conduct would be inexpiable. But He prescribes expiation as in the next verse, because He wishes to blot out what is wrong and give us a chance to reform by His forgiveness.

(Sins), and forgives (Again and again).

- 3. But those who divorce
  Their wives by Zihār,
  Then wish to go back \*\*ss\*
  On the words they uttered,—
  (It is ordained that
  Such a one)
  Should free a slave
  Before they touch each other:
  This are ye admonished
  To perform: and God is
  Well-acquainted with (all)
  That ye do.
- 4. And if any has not (The wherewithal), half the should fast for Two months consecutively Before they touch each other. But if any is unable To do so, he should feed Sixty indigent ones. half they want this, that ye may show Your faith in God Mass

۞ كَالْاَيۡنَ عُطَّلَهِمُ فَنَ مِن لِسَآلِهِمِهُ أَنْ تَعُودُونَ لِمَا عَالُواْ فَفَرْيُرُ كَتَكُورَ مِن فَئِلاً الْمَثَّمَا مَنَّ كَالُّرُ يُعْطَونَ إِمِدُّ وَلَلْهُ لِمَا تَعْسَلُونَ خِيرٌ

۞ فَمَنَ لَمْ يَجِدْ فَصِيَا أُمِنْهُنَ يُن مُنَتَا يِصَيْنِ مِن فَتَالِأَنْ يَتَمَانِتُ أَفِّنَ لَا يَسْتَعِلْعُ فَإِطْعَامُ سِيْنِينَ مِسْكِينًا ذَٰلِكَ لِوُمِينُوا بِإِنَّهِ

5335. If \$ihār were to be ignored as if the words were never uttered, it would mean that men may foolishly resort to it without penalty. It is therefore recognised in respect of the penalty which the man incurs, but safeguards the woman's rights. She can sue for maintenance for herself and her children, but her husband could not claim his conjugal rights. If it was a hasty act and he repented of it, he could not claim his conjugal rights until after the performance of his penalty as provided below. If she loved him, as in Khaula's case, she could also herself sue for conjugal rights in the legal sense of the term and compel her husband to perform the penalty and resume maintal relations.

5336. Cf. iv. 92 The penalty is: to get a slave his freedom, whether it is your own slave or you purshase his freedom from another; if that is not possible, to fast for two months consecutively (in the manner of the Ramsdhán fast); if that is not possible, to feed sixty poor. See next note,

5317. There is a great deal of learned argument among the jurists as to the precise requirements of Canon Law under the term 'feeting' is he indigent. For example, it is laid down that half a \$\beta^2\$ of wheat or a full \$\beta\$ of dates or their equivalent in money would fulfil the requirements, a \$\beta^2\$ being a measure corresponding rpughly to about 9 lbs. of wheat in weight Others hold that a Mudd measure equivalent to about \$2\$ lbs. would be sufficient. This would certainly be nearer the daily ration of a man. It is better to take the spirit of the test in its plain simplicity, and say that an indigent man should be given enough to eat for two meals a day. The sixty indigent ones fed for a day would be equivalent to a single individual fed for sixty days, or two for thirty days, and so on. But there is no need to go into mixtuff in such matters.

5338. These penalties in the alternative are prescribed, that we may show our repentance and Faith and our renunciation of "iniquity and falsehood" (verse 2 above), whatever our circumstances may be.

And His Apostle.
Those are limits (set
By) God. For those who
Reject (Him), there is
A grievous Penalty, SSSS A

- 5. Those who resist God
  And His Apostle will be
  Humbled to dust, as were
  Those before them: for We
  Have already sent down
  Clear Signs. And the Unbelievers
  (Will have) a humiliating Penalty,—
- 6. On the Day that
  God will raise them
  All up (again) and show
  Them the truth (and meaning) 8390
  Of their conduct. God has
  Reckoned its (value), though
  They may have forgotten it,
  For God is Witness
  To all things.

## SECTION 2.

7. Seest thou not that
God doth know (all) that is
In the heavens and
On earth? There is not
A secret consultation
Between three, but He
Makes the fourth among them,— 8511
Nor between five but

5339. It would seem that this refers to the spiritual Penalty in the Hereafter for not complying with the small penalty here prescribed. The next verse would then refer to the bigger "humiliating Penalty" for "resistance" to God's Law generally.

\$340. This phrase, "God will tell them the truth of their deeds for their doings or their conduct)" occurs frequently. See, v. Si., n. 762; v. 108, n. 81; vi. 60; ix, 94; etc. In this life there is a certain mist or illusion in our spiritual sight. We see things from different angles and dispute about them; we hide real motives, and pretend to virtues which we do not possess; others may attribute such virtues to us, and we may come to believe it ourselves; we conceive likes and hatreds on insufficient grounds; we forget what we should remember, and remember what we should forget. Our vision is narrow, and our values are false. On the Day of Account all this will be remedied. Not only will true values be restored, but we shall ourselves see the inwardness of things in our own lives, which we never saw before.

8341. Secrecy is a relative and limited term among ourselves. There is nothing hidden or unknown to God. Usually secrecy implies fear or distrust, plotting or wrong-doing. But all is open before God's sight.

He makes the sixth,—
Nor between fewer nor more
But He is in their midst,
Wheresoever they be:
In the end will He
Tell them the truth
Of their conduct, on the Day
Of Judgment. For God
Has full knowledge
Of all things.

- 8. Turnest thou not thy sight Towards those who were Forbidden secret counsels 313 Yet revett to that which They were forbidden (to do)? And they hold secret counsels Among themselves for iniquity And hostility, and disobedience To the Apostle. And when They come to thee, They salute thee, sale Not as God salutes thee. (But in crooked ways): And they say to themselves. "Why does not God Punish us for our words?" said Enough for them is Hell: In it will they burn. And evil is that destination !
- .9 ye who believe!
  When ye hold secret counsel,
  Do it not for iniquity
  And hostility, and disobedience

ۿۅٙٮٵڍۺۿۮۅٛڵٲۮؽٚڡڹڎڸڮٷڵٲؙڴۏٙ ڸ؆ۿۅؘڡڡڰۿ؞ٝٲؽ۬؆ٙڪاۏؙٳڎ۬ؾؙؽڹؿؙۿؠ<sub>ڲ</sub>ٵ عيدڶٷؿۯٵؿٛؽڋ۠ٳ۠ؽٚٲۿٙ؞ڮڵؿٚؿ؏ڲؽۘۮ

أَلَدْ تُوَالَ الْإِنْ نَهُواْعِ الْفَرَىٰ أَمْ
 يَعُودُ ونَ لِلاَ شَعُواْعَنُهُ وَيَسْتَنجُونَ وَالْإِنْ
 وَالْمُدُونِ وَمَعْصِيفِ الْرَسُولِ وَاذَا جَاهُ وَلَ
 حَيْوْلَ مِلْ الْمُدْعِلَ فِي اللهُ وَيَعُولُونَ فِي أَنشُوهِ
 وَلَا يُعُذِّبُنَ اللهُ إِنْ تَقُولُ حَسْبُهُ مُحَمَّدُهُ
 بَشَاوُنَ فَيْ الْمَسْلِمُ الْمَعْدِرُ

يَاتُهُا الَّذِنَ امنواً إِذَا تَنْ يَخْمُرْ فَلَا أَشَنْ جَوْا الْإِنْدِ وَالْمُدُونَ وَمَعْصِيكِ
 اللاِثْدِ وَالْمُدُونِ وَمَعْصِيكِ

<sup>5342.</sup> When the Muslim Brotherhood was acquiring strength in Medina, and the forces of disruption were being discomfitted in open fight against the Messenger of Righteousness, the wicked resorted to duplicity and secret intrigues, in which the ringideaders were the disaffected fews and the Hypocrites, whose machinations have been frequently referred to in the Qur-ân. Est see ii. 8-16; and iv. 142-145.

<sup>5343.</sup> The salutation of God was (and is) "Peace!" But the enemies, who had not the courage to fight openly, often twisted the words, and by using a word like "52m", which meant "Death!" or "Deatruction!" instead of "Salm" ("Peace!), they thought they were secretly venting their spite and yet apparently using a polite form of salutation. Cf. II. 105, and n. 107, where another similar trick is exposed.

<sup>534.</sup> The enemies derisively enjoyed their trick (see last note) according to their own perverted mentality. They asked blasphemously, "Why does not God punish us?" The answer is given: there is a Punishment, far greater than they imagine: it will come in good time: it will be the final Punishment after Judgment: it is delayed in order to give them a chance of repentance and reformation.

To the Prophet; but do it
For righteousness and selfrestraint;

And fear God, to Whom
Ye shall be brought back.

10. Secret counsels are only (Inspired) by the Evil One, In order that he may Cause grief to the Believers; But he cannot harm them In the least, except as \*\*\* God permits; and on God Let the Believers
Put their trust.

الرَسُولِ وَ مَنَّ الْمِوْرِ الْلَهِ وَالْفَدُوكَى وَالْفَدُوكَى وَالْفَدُوكَى وَالْفَدُولَى الْمَدِينَ الْمَدِينَ الْمَدْمِنَ الْمَدْمِنَ الْمَدْمِنَ الْمَدْمِنَ الْمَدْمِنَ الْمَدْمِنَ اللّهِ الْمَدْمِنَ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ وَمَنْ اللّهُ وَمَنْ اللّهُ وَاللّهُ وَمَنْ اللّهُ وَمَنْ اللّهُ وَمَنْ اللّهُ وَمَنْ اللّهُ وَمَنْ اللّهُ وَمَنْ اللّهُ وَمَا اللّهُ وَمَنْ اللّهُ وَمَنْ اللّهُ وَمَا اللّهُ وَمَنْ اللّهُ وَمَنْ اللّهُ وَمَا اللّهُ وَمَنْ اللّهُ وَاللّهُ وَمَنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَاللّهُ وَمِنْ اللّهُ وَمِنْ الللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ ا

5313. Ordinarily secrecy implied deeds of darkness, something which men have to hide; see the next verse. But there are good deeds which may be concerted and done in secret; e.g. charity, or the prevention of mischief, or the defeat of the dark plots of evil. The determining factor is the motive. Is the man doing some wrong, or venting his spite, or trying to disobey a lawful command? Or is he doing some good, which out of modesty or self-remunciation he does not want known, or is he in a righteous cause defeating the machinations of Evil. which may involve great sacrifice of himself?

3346. Evil can harm no one who is good, except in so far as (1) there is some question of trial in God's Universal Plan, or (2) what appears to be harm may be real good. Nothing happens without God's will and permission. And we must always trust Him, and not our cleverness or any adventitious circumstances that draw us the least bit from the path of rectifude.

5347. Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for God's earth is spacious, and so are our opportunities.

5348. Rising up is a mark of respect. Just as those who obey soon become worthy of command, so those who honour where honour is due, become themselves worthy of honour, in various degrees according to their capacities. "Rise up" may also here imply: 'when the Assembly is dismissed, do not loiter about."

Been granted (mystic)

Knowledge. SSAP And God is well-acquainted With all ye do,

12. When ye consult
The Apostle in private, <sup>3190</sup>
Spend something in charity
Before your private consultation.
That will be best for you,
And most conducive,
To purity (of conduct), <sup>3351</sup>
But if ye find not
(The wherewithal), God is
Oft-Forgiving, Most Merciful.

13. Is it that ye are Afraid of spending sums <sup>322</sup> In charity before your Private consultation (with him)? آوتِوَا الهِلَّمَ دُرَجَتِ وَاللَّهُ يَمَا تَصْمَلُونَ هَيْمَةً هَ يَهَا أَيْنِ الدِّينِ المَنْ الْمَنْ اللَّهِ اللَّهِ الْمَنْ الرَّسُولِ
فَقَدْ مُواللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ عَلَيْهُ اللَّهُ اللْمُنْ اللَّهُ اللَّ

3349 Faith makes all people equal in the Kingdom of God, as regards the essentials of citizenship in the Kingdom. Bit there is leadership, and rank and degree, joined with greater or less responsibility, and that depends on Knowledge,—the true knowledge and insight which Mystics seek everywhere for advancing their service and responsibility in the Kingdom of God. Honour their comes with merit, and is not to be grabbod at.

5330. In the Kingdom of God all instruction or consultation who pen and free. But human nature is weak. And people want special mitrotion or private consultation with the Teacher from one of several motives: (1)-they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfsh enough to want to monopolise the Teacher's time. These motives are, in an ascending order, worth discouraging; and eyt, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poport brethren before they include in such weaknesses.

5331 The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable folibles.

5352. Note the plural here, Sadaqāt, instead of the singular, Sadaqat in verse 12 above. While people with the folibles described in n. \$330 may be willing to spend "something" (small) in chardly for a special consultation occasionally, they may be frightened of spending large sums when their needs for consultation may be numerous. What is to be done then? Are they to be shut out altogether? No. They are asked to be punctitions in the discharge of their normal duties of at least normal regular prayers and regular charity, "if God forgives you", i.e. if God's Messenger relieves them of further special contributions such as those noted in verse 12. This condition, "if God forgives you", provides the safeguard against the abuse of the privilege. The apostle would know in each case what is best for the individual and for the community.

If, then, ye do not so, And God forgives you, Then (at least) establish Regular prayer; practise SOS Regular charity; and obey God and His Apostle. And God is well-acquainted With all that ye do.

### SECTION 3.

- 14. Me urnest thou not Thy attention to those \*\*\* Who turn (in friendship) To such as have the Wrath Of God upon them? \*\*\* They are neither of you Nor of them, and they Swear to falsehood knowingly.\*\*\*
- 15. God has prepared for them A severe Penalty: evil Indeed are their deeds.
- 16. They have made their oaths
  A screen (for their misdeeds):
  Thus they obstruct (men) seer
  From the Path of God.
  Therefore shall they have
  A humiliating Penalty.
- 17. Of no profit whatever To them, against God, Will be their riches SAME Nor their sons:

اَذِ لَدَ اَلْمُ الْمُعْلِمُ اللهُ عَلَيْمُ اَلْهِمُوا الْسَلَانَ وَكَالُمُ وَالْمَدَوْدَةُ وَالْلَهُ عَيْدُمُ اللهُ وَكَالُمُ وَاللّهُ وَكَالُمُ وَاللّهُ وَكَالُمُ وَاللّهُ وَكَاللّهُ وَكَاللّهُ وَكَاللّهُ وَكَاللّهُ وَلَا اللّهِ مَا كَوْلُوا فَوْمًا عَيْدَاللّهُ عَلَيْهِ وَلَا اللّهِ مَنْ فَوَقَعَلْمُونَ عَلَى اللّهِ عَلَيْهُ وَلَا اللّهُ اللّهُ وَلَيْمَ لَلْوَنُ وَكَاللّهُ وَلَيْمَ لَلْوَنُ وَكَاللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

۞ لَنْتُغِنَىٰعَنْهُمُ أَمَوَلُمُمُولَآ أَوْلَلُهُ مُرِيَّنَ اللّهَ شَيْئًا

- 5353. Zakāt, which I have translated "regular charity", was instituted about A.H. 2.
- 5354. This refers to the Hypocrites of Medina who pretended to be in Islam but intrigued with the Jews. See references as given in n. 5342 above.
- 5335. By this time the Jews of Medina and the Jewish tribes around had become actively hostile to Islam, and were being sharply called to account for their treachery.
- 5356. They knew that as Muslims their duty was to refrain from the intrigues of the enemies of Islam and to assist Islam against them.
- 5357. A false man, by swearing that he is true, makes his falsehood all the more heinous. He stands in the way of other people accepting. Truth. He gives a handle to the cynics and the sceptics.
- 5358. They may arrogantly boast of riches and alliances and followers in man-power. But what are such worldly advantages before the Throne of the Disposer of all events? They must come to utter misery.

1517

(٨٥) سورة المجادلة

They will be Companions Of the Fire, to dwell Therein (for aye)!

18. One Day will God
Raise them all up
(For Judgment): then
Will they swear to Him \*\*\*
As they swear to you:
And they think that, they
Have something (to stand upon).
No, indeed! they are
But liars!

- 19. The Evil One has
  Got the better of them. 65000
  So he has made them
  Lose the remembrance
  Of God. They are the Party
  Of the Evil One. Truly,
  It is the Party
  Of the Evil One
  That will perish!
- Phose who resist God and His Apostle Will be among those Most humiliated. [281]
- 21. God has decreed: "It is I and My apostles Who must prevail": For God is One Full of strength, Able to enforce His Will."

اُؤَلَيْهَا أَمْصَالِنَالِ هُمْ فِيهَا خَلِاُونَ ﴿ يُوْمِ يَعَنَّهُ مُ اللَّهُ جَمِعًا لَقَلِفُونَ اللَّهُ كَا يَعْلِفُونَ أَكُمْ وَيَسْبُونَ أَنْهُ مَظَلَ تَنْعَلَّ اَلَا إِنْهُ مُولُولِكُمْ الْكَلْفِرُونَ

۞ٲۺۼۛۏؘؾؘڶؽؙۿ؞ؙ۩ۺۧؽڟڽؙۊ۬ٲٮ۫ٮۿ؞۫ۯڰؚٛۯڶڡٞۊ ٵۉؙڷؾؚڶڂۯڹٵڬٮٛؽڟڹۣٛٲڷٳٳٚڽٙڗڒؠٵۜڶٮؽؘڲڡڶڹ ۿڒٲڬٚڛؙۯڡػ

۞ إِنَّالِيَنَ كَيَّا َدُونَ اللَّهَ وَرَسُولَهُ وَأُولَئِكَ فِي ٱلْأَذَلِينَ

٣ كَنَبَأَ لَذَ كُلَ خَلِيَنَ أَنَا وَرُسُ إِلَّى ثَلَقَهُ فَيْحُكُوبُرُ

5359. When Judgment is established, and before they realise the Truth, they may think (as now) that some oaths or excuses will save them. But they have not now-much less will they have then —any footing to stand upon. Palsehood is falsehood, and must perish. They must learn the worthlessness of their falsehood.

5360. Man s original nature as created by God is good (xxx, 30, and n. 3541). It is because man, in spite of the warnings he has received, allows Evil to get the mastery over him, a that man forgets God and the civine qualities which God gave him. The result of the perversion is that man becomes a partisan of Evil, and as such dooms himself to perdition.

5361. There are various degrees of humiliation in the final state in the spiritual world. But the world is the humiliation of being numbered among those who ignominiously attempted to resist the Irresistible.

5362. For the meaning of 'Asiz, see n, 2818 to unii, 40.

22. Thou wilt not find Any people who believe In God and the Last Day, Loving those who resist God and His Apostle. Even though they were Their fathers or their sons. 538 Or their brothers, or Their kindred. For such He has written Faith 5164 In their hearts, and strengthened Them with a spirit 5368 From Himself. And He Will admit them to Gardens Beneath which Rivers flow To dwell therein (for ever). God will be well pleased With them, and they with Him som They are the Party 4857 Of God. Truly it is The Party of God that Will achieve Felicity.



3363. If any one believes in God and His goodness and justice, and in the Hereafter, in which all true values will be estigred be will never love evil or wrong-doing or rebellion against God, even if these things are found in his nearest kith and kin.

5364. Faith in God is indelibly written on the tablets of their hearts, and they can never be false to God.

\$305, Cf. it 87 and 253, where it is said that God strengthened the Prophet Jesus with the holy spirit. Here we learn that all good and righteous men are strengthened by God with the holy spirit. If anything, the phrase used here is stronger, "a spirit from Himself!" Whenever any one offers his heart in faith and putity to God, God accepts it, engraves that Faith on the secker's heart, and further fortifies him with the divine spirit, which we can no more define adequately than we can define in human language the nature and attributes of God.

336. Again we have the mystic doctrine of God's Good Pleasure as the highest goal of man, the splittual heaven which he achieves by a life of purity and faith. He not only attains God's Good Pleasure as the crown of his felicity, but his own nature us so far transformed to the pattern of God's original creation that his own good pleasure is in nothing but in God's Good Pleasure. The mutual good pleasure shows the heights to which man can attain.

5307. This is in antithesis to the Party of the Evil One, mentioned in verse 19 above. That Party of Evil will perists, but while it has its run in the scheme of the present world, the Party of Truth and Reality may be nguratively called the Party of God, even though all Creation is God's in another sense.

### INTRODUCTION TO STRA LIX (Hashr).

This is the third of the series of ten short Medina Sūras, dealing each with a special point in the life of the Ummat: see Introduction to S. Ivili. The special theme here is how treachery to the Ummat on the part of its enemies recoils on the enemies themselves, while it strengthens the bond between the different sections of the Ummat itself, and this is illustrated by the story of the expulsion of the lewish tribe of the Band Nadhri in Rabi' I, A H. 2.

This fixes the date of the Sura.

Summary.—The expulsion of the treacherous Jews from the neighbourhood of Medina was smoothly accomplished: their reliance on their fortified positions and on the faith of their allies in treachery proved futile. But the internal bonds in the Ummat were strengthened. Such is the wisdom of God, Lord of the Most Beautiful Names, (lix. 1-24, and C. 238).

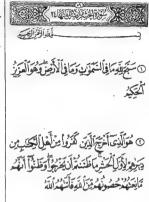
C. 238 .- God's wisdom foils the treachery of men. (hx. 1-24) And makes the path smooth for Believers who strive Even against odds. Against God's decrees All resistance is vain. In property taken From the enemy, let those in need have a share, And those who sacrifice their all for the Cause. But those who lend a helping hand In the hour of need do it for love And crave no reward, nor feel the least Envy or jealousy. They all rejoice That the Brotherhood should thrive. Not so The Hypocrites: they are false even among Themselves. Perdition is the end Of all evil. But the Good and Faithful Will achieve felicity. Such is the power Of Truth and God's Revelation. God! There is no god but He !-- the Good, The Glorious, the Irresistible ! All Creation sings His praise,-The Exalted in Might, the Wise !

Stra T.IX.

Hashr, or The Gathering (or Banishment, lix. 2-3).

In the name of God, Most Gracious,
Most Merciful.

- 1. MM hatever is
  In the heavens and
  On earth, let it declare
  The Praises and Glory SPER
  Of God: for He is
  The Exalted in Might,
  The Wise.
- 2. It is He Who got out
  The Unbelievers among
  The People of the Book 8000
  From their homes
  At the first gathering
  (Of the forces).
  Little did ye think
  That they would get out: 8000
  And they thought
  That their fortresses
  Would defend them from God!
  But the (Wrath of) God



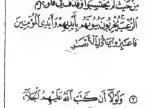
5368. This verse, introducing the S0ra, is Identical with 1vii. 1, introducing S. Ivii. The theme of both is the wonderful working of God's Plan and Providence. In the one case it referred to the conquest of Mecca and taught the lesson of humility. In this case it refers to the dislodgment of the treacherous Band Naghir from their nest of intrigue in the neighbourhood of Medina, practically without a blow. See next note.

. 339 This refers to the Jewish tribe of the Bant Naghir whose intrigues and treachery nearly undid the Muslim cause during the peritous days of the battle of Ubud in Shawwali, A.H. 3. Four months after, in Rabi I, A.H. 3. the swere taken against thm. They were asked to leave the strategic position which they occupied, about three miles south of Medina, endangering the very ensistence of the Ummat in Medina. At first they demurred, relying on their fortresses and on their secret alliances with the Pagans of Mecca and the Hypocrities of Medina. But when the Muslim army was gathered to punish them and actually besieged them for some days, ther allies stirred not a finger in their aid, and they were wise enough to leave. Most of them joined their brethren in Kyria, which they were permitted to do, after being disarned. Some of them joined their brethren in Khaibar: see n. 3705 to xxxiii. 27. The Bant Naghir richly deserved punishment, but their lives were spared, and they were allowed to carry away their goods and chattels.

Came to them from quarters \*\*\*\*1
From which they little
Expected (it), and cast
Terror into their hearts,
So that they destroyed
Their dwellings by their own \*\*\*1
Hands and the hands
Of the Delication
Take warning, then,
O ye with eyes (to see)!

3. And had it not been
That God had decreed
Banishment for them,<sup>501</sup>
He would certainly have
Punished them, in this world:
And in the Hereafter
They shall (certainly) have
The Punishment of the Fire.

4. That is because they
Resisted God and His Apostle:
And if any one resists God, with Verily God is severe
In Punishment.



﴿ ذَلِكَ بِأَنْهُ مُنْ شَنَّا قُوا اللّهَ وَرَسُو لِلْهُ وَمَنَ الْمُفَادِ وَرَسُو لِلْهُ وَمَنَ

\$371. They had played a double game. Originally they were sworn allies of the Medina Muslims under the holy Prophet, but they secretly intrigued with the Mecca Pagans under Abb Sufyan and the Medina Hypocrites. They even tried treacherously to take the life of the Prophet while he was on a visit to them, breaking both the laws of hospitality and their own sworn alliance. They thought the Pagan Quraish of Mecca and the Hypocrites of Medina would help them, but they did not help them. On the contrary the eleven days siege showed them their own helplesaness. Their supplies were cut off; the exigencies of the siege necessitated the destruction of their outlying paint frees; and the unexpected turn in their fortunes sheartened them. Their hearts were struck with terror, and they \_apitulated. But they laid waste their homes before they-left: see next note.

\$372. Their lives were spared, and they were allowed ten days in which to remove themselves, their families, and such goods as they could carry. In order to leave no habitations for the Muslims they demoished their own houses and laid waste their property, to complete the destruction which the operations of war had already caused at the hands of the besigning force of the Muslims.

5373. Banishment was a comparatively mild punishment for them, but the Providence of God had decreed that a chance should be given to them even though they were a treacherous foe. Within two years, their brethren the Banti Quraiga showed that they had not profited by their example, and had to be dealt with in another way: see xxxiii. 26 and notes.

5374. The punishment of the Band Naghtr was because in breakin their plighted word with the Apostle and in actively resisting God's Message and supporting tleeness of that Message, they rebelled against His holy Will. For such treason and rebellion the unit. ment is severe, and yet in this case it was seasoned with Mercv.

- 5. Whether ye cut down
  (O ye Muslims!)
  The tender palm-trees,
  Or ye left them standing
  On their roots, it was sen
  By leave of God, and
  In order that He might sone
  with shame
  The rebellious transgressors
- 6. What God has bestowed
  On His Apostle (and taken
  Away) from them—for this
  Ye made no expedition
  With either cavalry or camelry:
  But God gives power
  To His apostles over
  Any He placacus: and God 5078
- What God has bestowed and On His Apostle (and taken Away) from the people seed Of the townships,—belongs

Mas power over all things.

۞مَاقَطَغَتْ مِنْ إِينَةِ أَوْتَرَكَتُمُوهَا قَآمِدَةً عَلَٰ أُصُولِمِنا فَإِذْنِ اللَّهِ وَلِيُثْنِيَّ الْفُلِيقِينَ

وَمَاۤ أَفَاءَ اللهُ عَلَى رَسُولهِ عِنْهُ وْفَتَا
 فَجَفْتُ مَعَلَىٰتِهِ مِنْ خَيْلِ وَلارِكابِ وَلَا حِنْ
 الله يُسلط رُسُلهُ عَلَىٰ مَن بِشَكَآهُ وَلَللهُ عَلَىٰ
 الله يُسلط رُسُلهُ عَلَىٰ مَن بِشَكَآهُ وَلَللهُ عَلَىٰ
 الله عَلَىٰ مُؤلِد بُرُّ
 عَلَىٰ مُؤلِد بُرُّ
 عَلَانَا اللهُ عَلَىٰ مُؤلِد سُولهِ عَمْنَ أَهْ لِللهُ مَنْ اللهُ عَلَىٰ رَسُولهِ عَمْنَ أَهْلِ اللهُ مَنْ اللهُ عَلَىٰ رَسُولهِ عَمْنَ أَهْلِ اللهُ مَنْ اللهُ مَنْ الله  مَنْ الله  مَنْ الله الله مَنْ الله مَنْ الله مَنْ الله مَنْ الله مَنْ اللهُ مَنْ الله مَنْ الله مَنْ الله مَنْ الله مَنْ اللهُ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ مَنْ الله اللهُ مَنْ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ مَنْ اللهُ اللهُ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مِنْ اللهُ مَنْ اللّهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَاللّهُ مَا اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَا اللهُ مَا اللهُ مَاللّهُ مَا اللهُ مَنْ الل

- \$375. The unnecessary cutting down of fruit trees or destruction of crops, or any wanton destruction whatever in war, is forbidden by the law and practice of Islam. But some desfruction may be necessary for putting pressure on the enemy, and to that extent it is allowed. But as far as possible, consistently with that objective of military operations, such trees should not be cut down. Both these principles are in accordance with the Divine Will, and were followed by the Muslims in their expedition.
- 5376. The arrogance of the Banti Nadhir had to be humbled, and their power for mischief destroyed.
- 5377. Neither cavalry nor troops mounted on camels were employed in the siege. In fact the enemy surrendered at the first onset. See lix. 2, and n. 5369 above.
- 5378. God accomplishes His purpose in various ways, according to His wise and holy Will and Plan. In some cases a fight is necessary. In some cases the godly attain their objective and overawe the forces of evil without actual fighting.
- 5379. The Jews had originally come from outside Arabia, and seized on the land near Medina. The refused to adapt themselves to the people of Arabia, and were in fact a thorn in the side of the genuine Arabis of Medina. Their disponsession is therefore a restoration of the land to its original people. But the word "Fai" is here understood in a technical sense, as meaning property abandonad by the enemy or taken from him without a formal war. In that sense it is distinguished from "Anjal", or spoils, taken after actual fighting, about which see will I and 41.
- 5380. "The people of the townships": the townships were the Jewish settlements round Medina, of the month Naghri, and possibly of other tribes. G!, the "townships" mentioned in lik. Is below. The reference cannot be to the Wad-ul-Quaf (Valley of Towns), now Maddin falh, which was subjugated after Kh libar and Padak in A.H. 7, unless this verse is later than the rest of the Stra.

To God,—to His Apostle son And to kindred and orphans, The needy and the wayfarer; In order that it may not (Merely) make a circuit Between the wealthy among you. So take what the Apostle Assigns to you, and deny Yourselves that which he Withholds from you. And fear God; for God Is strict in Punishment.

8. (Some part is due)
To the indigent Muhājirs, hall
Those who were expelled
From their homes and their

While seeking Grace from God And (His) Good Pleasure, And aiding God and His Apostle: Such are indeed

9. But those who
Before them, had homes MAII
(In Medina)
And had adopted the Faith,—
Show their affection to such
As came to them for refuge,
And entertain no desire
In their hearts for things

كَلِمُ وَالْرَسُولِ وَالِهِ عَالَمُ لَهُ وَالْلِيَسَكِي وَالْكِيَّةُ وَلَهُ الْمُؤْلِ الْمَالِيَّةِ الْمُؤَلِّ الْمَالِيَّةُ وَلَا اللَّهِ الْمُؤْلِقُ وَلَهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْمُلْكِلِيلُولُولِيلُولُ اللْمُلْكِيلُولُ اللَّهُ اللْمُلْكِلِمُ اللْمُلْكِلِمُ اللْمُلْكِلِمُ اللْمُلْكِلِمُ اللْمُلْكِمُ اللْمُلْكِلِمُ اللْمُلْكِمُ اللْمُلْكِمُ اللْمُلْكِلِمُ اللْمُلْكِمُ اللْمُلْكِمُ الْمُلْ

"Bilongs to God": i.g., to God's Cause; and the beneficiaries are further detailed. No shares are fixed; they depend upon circumstances, and are left to the judgment of the Leader. Compare a similar list of those entitled ω Charity, in ii. 177, but the two lists refer to different circumstances and have different beneficiaries in addition to the portion common to both.

5382. The hluhājirs are those who forsook their homes and property in bleeca in order to assist the holy Prophet in his migration to Medina (Hijrat). Their devotion and sincerity were proved beyond doubt by their self-denial, and they were now to be rewarded.

533. This refers to the Asgār (the Helpers), the people of Medina, who accepted Islam when it was persecuted in Mecca, and who invited the holy Prophet to join them and become their Leader in Medina. The Hijrat was possible because of their goodwill and their generous hospitality. They entertained the Prophet and all the refugees (Muhajirs) who came with him. The most remarkable ties of full brotherhood were established between individual members of the one group and the other. Until the Ummis got its own resources, the Helpers regularly gave and the Refugees regularly received The Helpers counted it a privilege to entertain the kefugees, and were the overview that the rich in their spirit of self-sacrifice. When the confiscated land and property of the Band Naghri was divided, and the major portion was assigned to the Refugees, there was not the least jealousy on the part of the Helpers. They rejoiced in the good fortune of their brether. And incidentally they were themselves relieved of analty and responsibility on their behalf,

Given to the (latter),
But give them preference
Over themselves, even though
Poverty was their (own lot).
And those saved from
The covetousness of their own
Souls,—they are the ones
That achieve prosperity.

10. And those who came Not After them say: "Our Lord I Forgive us, and our brethren Who came before us Into the Faith, And leave not, In our hearts, Rancour (or sense of injury) NOTE Against those who have believed. Our Lord! Thou art Indeed Full of Kindness, Most Merciful."

# SECTION 2.

11. En ast thou not observed
The Hypocrites say
To their misbelieving brethren
Among the People of the

"If ye are expelled, We too will go out With you, and we will Never hearken to any one In your affair; and if Ye are attacked (in fight) أَوْلَوْ لَوْلُوْكُونَ عَلَى انفَهِ هِمْ وَلُوْكَانَ عَهِمْ حَسَاصُهُ ۗ وَمَن يُوفَتُهُ نَفْسِهِ وَالُوكَانَ هُمُ الْلُفْلُونَ ۞ وَالْلِدَينَ جَآنُ وَمِنْ هَلَاهِمْ بَشُولُونَ نَتَبَنَا أَغْفِرْ لِتَنَا قَلِاجُونِ فَلَا جَنْسَلَ فِي قُلُونِ اللّهِ سَمْوُنَا بَلْلِا مِن وَلَا جَعْمَلُ فِي قُلُونِ اغِلَا اللّهِ مِن وَلَا جَعْمَلُ وَ قُلُونِ اغِلَا اللّهِ مِن لِلّذِينَ المَمْوَا رَبَّنَا لَا لِكَ ثَنْ وَقَفْ تَكِيمُمُ

• أَلَرْتُولِلَ الذِينَ نَافَعُوالِيَمُولُونَ لِإِنْوَيْمِهُ
 الذِينَ كَمْرُوالِمِنْ أَهْلِ الْكِتْبِ لَيْنَ أُمْرِهُمُ
 الذِينَ كَمْرُوالِمُ الْمُلِيمُ فِيهُمُ أَحْدًا أَبْدًا وَإِنْ لَا يُعْلِمُ فِيهُمُ أَحْدًا أَبْدًا وَإِنْ الْمُلْعِمُ وَكُولُولُهُمُ مَا اللّهِ عَلَيْهُمُ الْمُعَالَقِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ ال

\$384. These that came after them: the immediate meaning would refer to later arrivals in Medina or later accessions to Islam, compared with the early Muhajirs. But the general meaning would include all future comers into the House of Islam. They pray, not only for themselves, but for all, their brethren, and above all, they pray that their hearts may be purified of any desire or tendency to disparage the work or virtues of other Muslims or to feel any jealousy on account of their successes or good fortune.

5385, Cf. vii. 43, and n. 1021.

\$336. The Jews of the Banß Naghir had been astured by the Hypocrites of Medina of their support to their cause. They had thought that their defection from the Prophet's Cause would so weaken that cause that they would save their friends. But they never intended to undertake any act involving self-actrifice on their part; if they had helped their Jewish friends, it was not likely that they would have succeeded; and if they had actually gone to the fight, they had neither valour nor fervour to support them, and they would have field ignominiously before the discipline, earnest-uses, and Faith of the men of Islam.

We will help you".
But God is witness see That they are indeed liars.

- 12. If they are expelled,
  Never will they go out
  With them; and if they
  Are attacked (in fight),
  They will never help them;
  And if they do help them,
  They will turn their backs;
  So they will receive no help.
- 13. Of a truth ye are
  Stronger (than they)
  Because of the terror sage
  In their hearts,
  (Sent) by God.
  This is because they are
  Men devoid of understanding.
- 14. They will not fight you
  (Even) together, except
  In fortified townships,
  Or from behind walls. \*\*soo
  Strong is their fighting (spirit)
  Amongst themselves:
  Thou wouldst think
  They were united,
  But their hearts are divided: \*\*soo
  That is because they

التضريم والله يشهد به الهدر الكافرة المنظمة والله والله يشهد به الله والله يشهد والله وال

٥ لايقتناؤنگر جَيِّعا إلَّا فِي فَى تُحَضَّنَةٍ أَوْ مِن دَلَا جُدُرِّ بِأَشْهُ بَيْنَهُ شُدِيدٌ تَحْسَبُهُ مُرَجِيعًا وَقُلُونِهُ مِنْ مَنْ ذَلِكَ يَأْنَهُ مُنْ جَيعًا وَقُلُونِهُ مُنَّا ذَلِكَ

5387. For this actually happened. They never stirred a finger for the Jews, and they never intended to do so. And God knows all their motives and secrets; cf. xivii. 26, n. 4850.

5388. All hopes founded on iniquity and treachery are vain and illusory. There may be honour as not there is no honour as between dishonest intriguers, and they are not likely to get any real help from any ouarier.

5389. As construed here, the meaning is: "Ye Muslims, even if ye are weak numerically, or they may have other seeming advantages, ye are really stronger than they are, because they have a wholestome lear in their minds, and God sends such tear into the hearts of wrong-doers! An alternative construction would yield the meaning: "Being Unbelievers they fear you more than they fear God, because your valour they see, but in God they do not believe.

5390. They have not sufficient self-confidence or ilam to sustain them in a fight except under mirrail advantages or defences. Even if they join forces, they have not sufficient trust in each other to expose themselves to open fighting.

5191. It may be that they have a strong fighting spirit among themselves, but they have no Cause to fight for and no common objective to achieve. The Meccan Pagana want to keep their own unjust autocracy; the Median Hypocrates wish for their own domination in Medina; and the Jews want their racial superiority established over the Arabs, of whose growing union and power they are jealous. Their pretended ailliance could not stand the strain of either a defeat or a victory. If they have been wise, they would have accepted the Cause of Unity, Patith, and Truth.

(٥٩) سورة الحشر

Are a people devoid

- 15. This is those who lately some Preceded them, they have Tasted the evil result Of their conduct; and (in the Hereafter there is) For them a grievous Penalty;
- 16. (Their allies deceived them),
  Like the Evil One,
  When he says to man,
  "Deny God": but when see
  (Man) denies God,
  (The Evil One) says,
  "I am free of thee:
  I do fear God,
  The Lord of the Worlds!"
- 17. The end of both will be That they will go Into the Fire, dwelling Therein for ever. Such is the reward Of the wrong-doers.

SECTION 3.

ڡۄ؞٧ يعنيقلون ٣ كَنْتَالِ اَلَذِينَ مِن قَبْلِهِ فِرَيَّكُأَ فَاقْزَأُ وَبَاكَ ٱمْرِهِدِ وَكُمُنْدُ مَنَاتُ أَلِيثُرُ

حَمَثَل الشَّيْطَانِ إِذْ قَالَ الْإِسْنِ أَمْثُر
 فَكَا كَمْرَقَالَ إِنْ بَرَيَّ أَمِينَاكَ إِنِّياً أَعَاقُ اللَّهَ رَبَّ
 الْمَكْمِينَ

۞ فَكَانَ عَلِيْهُمُ مَا أَنَّهُمَا فِالنَّارِ خَلِدَيْنِ فِهَا وَذَلِكَ جَرَّاؤُا الظَّلِيدِ نَ

﴿ يَأْنَهُ الَّذِينَ المَنُوا إِفَقُوا اللَّهُ

5392. The immediate reference was probably to the Jewish goldsmith tribe of the Qainuqal', who were also settled in a fortified township near Medina. They were also punished and banished for their treachery, about a month after the battle of Badr, in which the Meccan Pagans had suffered a signal defeat, in Shawwal, A.H. 2. The Naghir evidently did not take that lesson to heart. The general meaning is that we must learn to be on our guard against the consequences of treachery and sin. No fortulous alliances with other men of iniquity will save us.

3333. An apt simile. Evil tempts man in all sorts of ways, and presents seductive promises and alliances to delude him into the belief that he will be saved from the consequences. The Evil One says, "Deny God": which means not merely denial in words, but denial in acts,—disobedience of God's Law, deviation from the path of rectitude. When the sinner jets well into the mire, the Evil One says cyncially: "How can I help you against God? Don't you see I am afraid of Him? All our alliances and understandings were moonshine. You must bear the consequences of your own follow."

5394, The "tear of God" is akin to love; for it means the fear of offending Him or doing anything with the flow of the third for the third good Pleasure. This is Taques, which implies self restraint, guarding ourselves from all sin, wrong, and injustice, and the positive doing of good. See ii. 2, and n. 26.

And let every soul look
To what (provision) he has 5894
Sent forth for the morrow.
Yea, fear God: 5895-A
For God is well-acquainted.
With (all) that ye do.

- 19. And be ye not like
  Those who forgot God; 5556
  And He made them forget
  Their own souls! Such
  Are the rebellious transgressors!
- 20. Not equal are
  The Companions of the Fire
  And the Companions
  Of the Garden:
  It is the Companions
  Of the Garden,
  That will achieve Felicity.
- This Qur-an on a mountain, 6008 Verily, thou wouldst have seen It humble itself and cleave 6000

21. Jad We sent down

3395. The positive side of Taqwill or "fear of God" (see last note) is here emphasised. It is not merely a feeling or an emotion: it is an act, a doing of things which become a preparation and provision for the Hereafter,—the next life, which may be described as "the morrow" in relation to the present Life, which is "to-day"

\$395.A. The repetition emphasises both sides of Taques: "let your soul fear to do wrong, and let it do every act of righteousness: for God observes both your inner motives and your acts, and in His scheme of things everything will have it sue consequences."

5396. To forget God is to forget the only Reality. As we are only reflected realities, how can we understand or do justice to or remember ourselves, when we forget the very source of our being?

5397. The others, the Companions of the Fire, will find their lives wasted and nullified. Their capacities will be rendered inert and their wishes will end in futility.

5398. There are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony, hard. Now comes the metaphor. The Revelation of God is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not to be affected by its powerful Message? The answer is "No" for unapplit man; "Yes" for man when degraded by sin to be the vitest of creatures.

5399. Cf. vii. 143, and n. 1103, where, in the story of bloses, the Mount became as dust "when the Lord manifested His Glory". Also cf. xxxiii. 72, and n. 3778, where the mountains are mentioned altegorically as an emblem of stability, but as refusing to accept the Trust (Awānai) because they felt themselves to be too humble to be equal to such a tremendous Trust.

Asunder for fear of God. Such are the similitudes Which We propound to men, That they may reflect.

22. Sod is He, than Whom There is no other god; -- bwo Who knows (all things) Both secret and open; He, Most Gracious, Most Merciful.

23. God is He, than Whom There is no other god;—sept The Sovereign, the Holy One, The Source of Peace (and Perfection). The Guardian of Faith, The Preserver of Safety, Anna

The Exalted in Might, The Irresistible, the Supreme: 8008

يَن خَشْيَةِ اللَّهُ وَيَلْكَ الْأَمْسَالُ اَضْرِيُهَا الِنَّاسِ لَعَلَمْهُ مِينَفَكُرُونَ ﴿ هُوَ اللَّهُ الذِي لَآيِالَة إِلَا هُوَّعَالِهُ الْغَنْبِ وَالشَّهَدُّةُ هُوَالْتُهُ الذِي لَآيَالَة إِلَّاهُ وَالْمُلِكُ الْفَدُوسُ ﴿ هُوَاللَّهُ الذِي لِآيَالَة إِلَّاهُ وَالْمَيْنُ الْمَيْنُ الْفَيْدُوسُ السَّكَامُ المُؤْمِنُ الْمُهُمِنُ الْمَيْنُ الْمَيْنُ الْمُنْفِينُ الْمُنْكِالُولَالُكُ الْفَدُوسُ

\$400. Here follows a passage of great sublimity, summing up the attributes of God. First, in this verse, we have the general attributes, which give us the fundamental basis on which we can form some idea of God. (1) We start with the proposition that no words are adequate to describe Him, and we can only call Him." He"; for there is nothing else like Him. (2) We think of His Unity; all the varying and conflicting forces in Greation are controlled by Him and look to Him, and we can never get a true idea of Him unless we winderstand the myatic meaning of Unity. (3) His knowledge extends to everything seen and unseen, present and future, near and far, in being and not in being; in fact these contrasts, which apply to our knowledge, do not apply to Him. (4) His Grace and (5) His Mercy are unbounded: see 1.1, and n.19; and unless we realise these, we can have no true conception of our position in the working of His Will and Plan.

5401. This phrase is repeated from the last verse in order to lead us to the contemplation of some other attributes of God, after we have realised those which form our fundamental conceptions of God. See the preceding and the following note:

\$402. How can a translator reproduce the sublimity and the comprehensiveness of the magnificent Arabic words, which mean so much in a single symbol? (1)11 "The Sovereign" in our human language implies the one undisputed authority which is entitled to give commands and to receive obedience, and which in fact receives obedience; the power which enforces law and justice. (2) Human authority may be misused, but in the title "the Holy One," we postulate a Being free from all stain or evil, and replete with the highest Punty. (3) "Salām" has not only the idea of Peace as opposed to Conflict, but wholeness as opposed to defects: hence our paraphrase "Source of Peace and Perfection". (4) Mā-mis, one who entertains Fatth, who gives faith to others, who is never false to the Faith that others place in him; hence our paraphrase "Guardian of Faith". (5) "Preserver of Safety"; guadring all from danger, corruption, loss, etc. : the word is used for the Qurann in v. St. These are the attributes of kindness and benevolence; in the next note are described the attributes of kindness and benevolence; in the next note are described the attributes

5403. See last note. (6) God is not only good, but He can carry out His Will, (7) And if anything resists or opposes Him, His Will prevails. (8) For He is Supreme, above all things and creatures. Thus we come back to the Unity with which we began in verte 22.

I S. LIX. 23-24.

1529

(٥٩) سورة الحث

Glory to God! (High is He) Above the partners 5101

Above the partners her.
They attribute to Him.

24. He is God, the Creator, 3465
The Evolver,
The Bestower of Forms 5465.
(Or Colours).
To Him belong 5467
The Most Beautiful Names:
Whatever is in
The heavens and on earth,
Doth declare 5468
His Praises and Glory:
And He is the Exalted
In Might, the Wise.

۞ۿۅؘٲڎؘٲڬڵۊٛٲڶٳۯڟؙڵڞۏۣۧۧڷۿ۫ٵڵڟۜؠٙٛؖ ڷؙڰؙ؊۫ؿ۠ڛڿڞؙڵۏؠٵڣٲڶۺٙۄؘڮۉٲۮڗٛڝۣڗٛۿڡٙ ڵؙڡؙؙؿۯؙڷػڮؽؙ



5401 Such being God's attributes of Goodness and Power, how foolish is it of men to worship anything else but Him? Who can approach His glory and goodness?

3103 God's attributes of Goodness and Power having hear-felerred to, we are now told of His creative energy, of which three aspects are here mentioned, as explained in the following note. The point is emphasised that He does not merely create and leave alone; He goes on fashioning evolving new forms and colours, and sustaining alt the energies and capacities which He has put into His Creation, according to various laws which He has established.

3406. The act or acts of creation have various aspects, and the various words used in this connection are summarised in in 130 to it 117, as supplemented by n, 916 to 19 4 and n, 923 to 19 8 Kgalaga is the general term for creation, and the Author of all Creation is Knäll. Baraa implies a process of evolving from previously created matter or state: the Author of this process is Bārna. the Evolver. Seaverare implies giving definite form or colour, so as to make a thing exactly suited to a given end or object: hence the title Missauwer, Bestower of Forms or Colours: for this shows the completion of the visible stage of creation.

5407. Cf. vii 180, n. 1154; and gvii. 110, n. 2322.

5408. Thus the argument of the S0ra is rounded off on the same note as was struck at the beginning, lix 1. The first verse and the last verse of the S0ra are the same, except as regards the tense of the verb sabbana. In the first verse it is the optative form of the pretente sabbaha: 'let everything declare the Glory of God!' After the illustrations given, the declaratory form of the acrist is appropriate, yssabsby is: 'everything doth declare the Glory of God!

### INTRODUCTION TO SURA LX (Mumtahana).

This is the fourth of the ten Medina Sūras, each dealing with a special point in the life of the Ummat.

Here the point is: what social relations are possible with the Unbelievers? A distinction is made between those who persecute you for your Faith and want to destroy you and your Faith, and those who have shown no such rancour. For the latter there is hope of mercy and forgiveness. The question of women and cross-marriages is equitably dealt with.

The date is after the Pagans had broken the treaty of Hudaibīya, for which see Introduction to S. xiviii,—say about A.H. 8, not long before the conquest of Mecca.

Summary.—The enemies of your Faith, who would exterminate you and your Faith, are not fit objects of your love: follow Abraham's example: but with those Unbelievers who show no rancour, you should deal with kindness and justice: marriages between Believers and Unbelievers. (Kr. 1-13, and C. 239).

C. 239.-What social relations should you hold (lx. 1-13.) With men whose hearts are filled with rancour,-Who hate both God and men of God? Surely you cannot offer love and friendship To such as seek to destroy your Faith And you. Seek protection for you and yours From God and not from God's sworn enemies. But deal kindly and justly with all: it may be That those who hate you now may love you: For God can order all things. But look not For protection to those who are bent on driving You out. Let not believing women Be handed over to Unbelievers: No marriage tie is lawful between them. When women wish to join your society, Take their assurance that they yield not To sin or unbeseeming conduct. Take every care to keep your society Free and pure, and self-contained,

Stra LX.

Mumtahana, or the Woman to be Examined. (ix. 10)

In the name of God, Most Gracious, Most Merciful.

- Pye who believe! Take not My enemies And yours as friends (Or protectors), -offering them see (Your) love, even though They have rejected the Truth That has come to you. And have (on the contrary) Driven out the Prophet And yourselves (from your homes), (Simply) because ve believe In God your Lord! NI If ve have come out To strive in My Way And to seek My Good Pleasure. (Take them not as friends), Holding secret converse Of love (and friendship) With them : for I know Full well all that ve Conceal and all that ve Reveal. And any of you That does this has straved From the Straight Path.
- If they were to get 5411
   The better of you.



5609. The immediate occasion for this was a secret letter sent by one Báitb. a Muhājir, from Medina, to the Pagana at Mecca, in most friendly terms, seeking for their protection on behalf of his children and relatives left behind in Mecca. The letter was intercepted, and he confessed the fruth, He was forgiven as he told the fruth and his motive did not appear to be heinous, but this instruction was given for future guidance. This was shortly before the conquest of Mecca, but the principle is of universal application. You cannot be on terms of secret intimacy with the enemies of your Faith and people, who are persecuting your Faith and seeking to destroy your Faith and you. You may not do so even for the sake of your relatives, as it compromises the life and existence of your whole community.

3410. Such was the position of the Muslim community in Medina after the Hijrat and before the conquest of Mecca.

Sill. Besides the question of your fidelity to your own people, even your own selfish interests require you to beware of secret intrigues with enemies. They will welcome you as car's-peaw. But what will happen when they have used you and got the better of you and your people? Then they will show you their hand. And a heavy hand it will be! Not only will they injure you with their hands but with their tongues! The only words they will use for you will be "Trattors to their own"! If they intrigue with you now, it is to pervert you from the Path of Truth and righteousness and win you over to their evil ways.

They would behave to you As enemies, and stretch forth Their hands and their tongues Against you for evil; And they desire that ye Should reject the Truth.

- 3. Of no profit to you had.
  Will be your relatives
  And your children
  On the Day of Judgment:
  He will judge between you:
  For God sees well
  All that ye do.
- 4. There is for you An excellent example (to follow) In Abraham and those with him. 6113 When they said To their people: "We are clear of you And of whatever ye worship Besides God: we have rejected You, and there has arisen, Between us and you, enmity 5414 And hatred for ever .- unless Ve believe in God And Him alone": But not when Abraham Said to his father: I will pray for forgiveness 5115

- 5412. The plea of children and relatives (see n. 5409 above) will be no excuse for treachery when the Day of Judgment comes. Your children and family will not save you. The Judgment will be in the hands of God, and He has full knowledge of all your overt and hidden acts and motives.
- 5413. See ix. 114. Abraham was tender-hearted, and joyal to his father and his people. He warned them against idolatry and sin and prayed for his father, but when his father and his people became open enemies of God, Abraham entirely dissociated himself from them, and left his home, his father, his people, and his country. Those with him, were his believing wife and nephew LBH and any other Believers that went into exile with him.
- 5414. The enemies of God are enemies of the righteous, and they hate the righteous. Therefore the righteous must cut themselves off eternally from them, unless they repent and come back to God. In that case they receive God's mercy and are entitled to all the rights of love and brotherhood. This shows that our detestation is for evil, not for men as such, so long as there is a chance for repentance. See also verse 7 below. But we must give no chance to Evil for working evil on our Brotherhood at any time.
- 5415. Refer again to ix. 114, n. 136\$: and n. 5413 above. Abraham's conduct is not condemned: it was a special case, and is not to be imitated by weaker men, who may fall into sin by thinking too much of sinners.

For thee, though I have
No power (to get) aught
On thy behalf from God."
(They prayed): "Our Lord! \*\*
In Thee do we trust,
And to Thee do we turn
In repentance: to Thee
Is (our) final Goal.

- 5. "Our Lord! Make us not A (test and) trial \*\*\*\*
  For the Unbehevers,
  But forgive us, our Lord!
  For Thou art the Exalted
  In Might, the Wise."
- 6. There was indeed in them sus An excellent example for you To follow,—for those Whose hope is in God And in the Last Day, But if any turn away, Truly God is Free of all sus Wants, Worthy of all Praise.

# SECTION 2.

It may be that God
Will grant love (and friendship) 51-0
Between you and those whom
Ye (now) hold as enemies.
For God has power
(Over all things); And God is
Oft-Forgiving, Most Merciful.

لَكَ وَمَّاأَمْلِكُ لَكَ مِنَ لَهُمِن تَنْتُعُ وَيَتَنَاعَلُكَ تَوَكَّلْنَا وَالْيَكَ أَنْبَتَنَا وَالْيُكَ ٱلْمُصِيرِ

۞ رَبَّنَالَاجُمُعَلَىٰنافِئَةً لِلَّذِينَ كَثَرُوا وَاغْفِرْكَا رَبَّتًا إِنْكَ أَنتَالُعَرِيزُ الْحَكِيدُ

۞ لَقَدُكَانَ لَكُوْفِهِمْ أَشْنَ ۚ حَسَنَهُ لِأَن كَا نَهُمُ وَأُ اللّهَ وَاللّهِ مِمَا لَكُوشٌ وَمَن يَنَوَلَ فَإِنَّاللَهُ هُوالْفِيَىٰ الْحَيِياهُ

۞ • عَسَى َاللّهِ الْنَصْحَكَلَ يَنْكُوْ وَيَانُ اَلْهَ بَنَ عَادَيْنُو شِنْهُمْ مَوَدَّةً ۚ وَاللّهُ فَلَيْرُّ وَاللّهُ لَعَنَفُورٌ وَجِيهُ

5416. This prayer indicates what our attitude should be. We must trust to God, and not to God's enemies to protect and befriend ourselves, our families, or those near and dear to us.

5417. In n. 1198 to vii., 25, I have explained the shades of meaning in the word Fifnat. In ii., 102 Hantl and Marth were a trial to test the righteous who trusted in God from the unrighteous who resorted to evil and superstituon. Here the prayer to God is that we should be saved from becoming so weak as to tempt the Unbellevers to try to attack and destroy us.

5418. In them: i.e., in their attitude of prayer and reliance on God, and of dissociation from evil.

5419. If any one rejects God's Message or Law, the loss is his own. It is not God Who needs him or his worship or his sacrifice or his prause. God is independent of all wants, and His attributes are inherently deserving of all praise, whether the wicked give such praise or not, in word or deed,

5420. Apparent religious hatted or enmity or persecution may be due to ignorance or over-zeal in a soul, which God will forgive and use eventually in His service, as happened in the case of Eaghrat Umar, who was a different man before and after his conversion. As stated in n, 3414 above, we should hate evil, but not men as such,

- 8. God forbids you not,
  With regard to those who
  Fight you not for (your) Faith
  Nor drive you out
  Of your homes,
  From dealing kindly and justly set
  With them: For God loveth
  Those who are just
- God only forbids you, With regard to those who Fight you for (your) Faith, And drive you out Of your homes, and support (Others) in driving you out, From turning to them (For friendship and protection). It is such as turn to them (In these circumstances), That do wrong.
- 10. Ye who believe! When there come to you Believing women refugees, sees Examine (and test) them: God knows best as to Their Faith: if ye ascertain size That they are Believers, Then send them not back To the Unbelievers.

  They are not lawful (wives)



542. Even with Unbelievers, unless they are rampant and out to destroy us and our Faith, we should deal kindly and equitably, as is shown by our holy Prophet's own example.

S422 Under the treaty of Budshibya [see Introduction to S. xivin. paragraph 4, condition [3]), women under guardianship (including macried women), who fied from the Quiralsh in Mecca to the Prophet's protection at Medina were to be sent back. But before this Ayat was issued, the Quraish had already broken the treaty, and some instruction was necessary as to what the Medina Nuslims should do in those circumstances. Muslim women married to Pagan husbands in Mecca were oppressed for their Faith, and some of them came to Medina as refugers. After this, they were not to be returned to the custody of their Pagan husbands at Mecca, as the marriage of believing women with non-Muslims was held to be dissolved if the husbands did not accept Islam. But in order to give no suspicion to the Pagans that they were badly treated as they lost the dower they had given on marriage, that dower was to be repaid to the husbands. Thus helpless women refugees were to be protected at the cost of the Muslims.

5423. The condition was that they should be Muslim women. How were the Muslims to know? A non-Muslim woman, in order to escape from her lawful guardians in Mecca, might pretend that she was a Muslim. The true state of her mind and heart would be known to God alone. But if the Muslims, on an examination of the woman, found that she professed Islam, she was to have protection. The examination would be directed (among other things) to the points mentioned in verse 12 below.

For the Unbelievers, nor are The (Unbelievers) lawful

(husbands)

For them. But pay The Unbelievers what they Have spent (on their dower). And there will be no blame On you if ye marry them see Oir payment of theh doner To them. But hold not To the guardianship of 5HB Unbelieving women: ask For what we have spent On their dowers, and let The (Unbelievers) ask for What they have spent (On the dowers of women Who come over to you). Such is the command Of God: He judges (With justice) between you, And God is Full of Knowledge and Wisdom.

ڬڒٷڵۿۯڲؠٷڬۿؖؾؖۊٵۊؙۿۿڗۜٲڶۺؾٷؖ ڒڮڿؙڶڂٵػڲڮڴٲٮٛؽڮۿۿٷۮٙٲٵۺٚۿؙۉۿڹ ڿؙۄۿؾٛٷڵۺۘؽڰٳؙڝڟڝٵڰڴۏۅۣۛٷۺڠڶۉٲڡۜٵ ڹۼؿؿٚڗۊڵۺؿڶۄٲڡٲڶڞڡٷۧڎڮڴڂڴڴڶۺؖڲػڴ

11. And if any
Of your wives deserts you
To the Unbelievers, oth
And ye have an accession
(By the coming over of
A woman from the other side),
Then pay to those
Whose wives have deserted

۞ ڡَان فَا تَكْرُشَوْءٌ ثِنْ أَنْوَلِيكُمْ لِلْٱلْكُفَارِ مَمَّا مَبْتُرُفَا ثُولُالَاِينَ ذَهَبَثُ أَنْوَجُهُم

5424. As the marriage was held to be dissolved (see n. 5422 above), there was no bag to the remarriage of the refugee Muslim woman with a Muslim man on the payment of the usual dower to her.

5425. Unbelieving women in a Muslim society would only be a clog and a handicap. There would be neither happiness for them, nor could they conduce in any way to a healthy life of the society in which they lived as liens. They were to be sent away, as their marriage was held to be dissolved; and the dowers paid to them were to be demanded from the guardians to whom they were sent back, just as in the contrary case the dowers of believing women were to be paid back to their Pagane es hubbands (n. 5422 shove).

S126. A very unlikely contingency, considering how much better position the women occupied in Islam than under Pagan custom. But all contingencies have to be provided for equitably in legislation, If a woman went over to the Pagans, her dower would be recoverable from the Pagans and payable to the deserted husband. If a woman came over from the Pagans, her dower would be payable to the deserted husband. If a woman came over from the Pagans, her dower would be payable to the Pagans. Assuming that the two dowers were equal, the one would be set off against the other as between the fwo communities; but within the communities the deserted individual would be compensated by the individual who gains a wile. If the dowers were unequal, the balance would be recoverable as between the communities, and the adjustment would then be made as between the individuals. In practice the common Fund compensated the deserted husband in anticipation of any necessary adjustments.

The equivalent of what they Had spent (on their dower). And fear God, In Whom we believe.

12. (Prophet ! 6427 When believing women come To thee to take the oath Of fealty to thee, that they Will not associate in worship Any other thing whatever With God, that they Will not steal, that they Will not commit adultery (Or fornication), that they Will not kill their children. That they will not utter Slander, intentionally forging Falsehood, and that they Will not disobey thee In any just matter,-Then do thou receive Their fealty, and pray to God 5128 For the forgiveness (of Their sins): for God is Oft-Forgiving, Most Merciful.

مِثْكُمَّ آافَنَهُ مُوَّاوَاتَنَعُوا اللهَ الَّذِيَّ أَنَهُ لِيدِهِ مُؤْمِنُونَ مُوْمِنُونَ ﴿ ثَانَّ ثَنَا النِّيْمُ الْمَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهُ اللْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّالِي الْمُلْمُ اللَّالِمُ اللْمُنْ اللْمُوالِمُ اللَّالِمُ اللْمُنْ اللَّلَ

يَّا يُهُا الَّذِينَ المتعوالاَنتَواتُوا قَوْمًا
 غَضِ اللَّهُ عَلَيْهِ مِـ

\$127. Now come directions as to the points on which women entering Islam should pledge themselves. Similar points apply to men, but here the question is about women, and especially such as were likely, in those early days of Islam, to come from Pagan society in the conditions discussed in notes \$122 and \$423 above. A pledge on these points would search out their real motives: (1) to worship none but the One True God; (2) not to streat; (3) not to indulge sex outside the marriage tie; (4) not to commit infanticide; (the Pagan Arabs were prone to female infanticide; (5) not to indulge in slander or scandal; and (6) generally, to obey loyally the law and principles of Islam. The last was a comprehensive and sufficient phrase, but it was good to indicate also the special points to which attention was to be directed in those special circumstances. Obedience was of course to be in all things just and reasonable; Islam requires strict discipline but not stavishness.

5428 If pledges are sincerely given for future conduct, admission to Islam is open. If there is a finding in the past, for which there is evidence of sincere repentance, forgiveness is to be prayed for. God forgives in such cases: how can man refuse to give such cases a real chance?

5429. So we come back to the theme with which we started in this SUra: that we should not turn for friendship and intimacy to those who break God's Law and are outlaws in God's Kingdom. The various phases of this question, and the legitimate qualifications, have already been mentioned, and the argument is here rounded off. Cf. also Ivili; 14.

Of the Hercafter they are Already in despair, just as The Unbelievers are In despair about those (Buried) in graves.<sup>5100</sup> قَدْ يَسِمُوا مِنَ ٱلْأَخِرَوْكَمَا يَسِى ٱلْكَفَارُ مِنْ أَصِّبِ ٱلْقُبُورِ



\$430. The Unbelievers, who do not believe in a Future Life, can therefore have no hope beyond this life. Miserable indeed it this life to their; for the ills of this life are real to them, and they can have no hope of refrees. But such is also the state of others-People of the Book or note-who wallow in sin and incur the drivine Wrath. Even if they believe in a Future Life, it can only be to them a life of horror, punishment, and despair. For those of Faith the prospect is different them as life of horror, businement, and despair. For those of Faith the prospect is different way suffer in this life, but this life to them is only a flexing shadow that will soon pass away. The Reality to beyond; there will be foll redress in the Beyond, and Achievement and Felicity such as they can scarcely conceive of in the terms of this life.

## INTRODUCTION TO SURA LXI (Saff).

This is the fifth Sūra of the series of short Medina Sūras beginning with S, lvii. Its subject-matter is the need for discipline, practical work, and self-sacrifice in the cause of the Ummat. Its date is uncertain, but it was probably shortly after the battle of Uhud, which was fought in Shawwall, A.H. 3.

Summary. - God's Glory shines through all Creation: but what discipline can show to back your words with action? What lessons can you learn from the stories of Moses and Jesus? Help the Cause, and God's help will come with glorious results (ix. 1-14, and C. 240).

C. 240.—God's glory shines through all the universe. (Ixi. 1-14.) What deeds of unity and discipline.

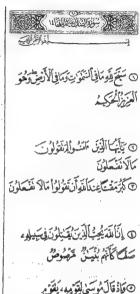
Of love and righteousness, have you To show in conduct? Or do you Only mock and insult the apostles As they did of old? Nay; trust in God And strive your utmost in His Cause. Little have you to give, but hiorious Is the reward that God will give you,—Now and in the Eternal Life to come!

Sūra LXI.

Saff. or Battle Array.

In the name of God, Most Gracious, Most Merciful.

- 1. We hatever is smi
  In the heavens and
  On earth, let it declare
  The Praises and Glory
  Of God: for He is
  The Exalted in Might,
  The Wise
- ye who believe? Why say ye that Which ye do not? <sup>8488</sup>
- Grievously odious is it In the sight of God That ye say that Which ye do not.
- Truly God loves those Who fight in His Cause In battle array, as if the They were a solid Cemented structure.
- 5. And remember, Moses said 5184
  To his people: "O my people!



5331. This verse is identical with lix, I. The latter illustrated the theme of the wonderful working of God's providence in defeating the wiles of His enemies. Here the same theme is illustrated by showing the need for unshaken discipline if we are to receive the help of God.

5432 At Uhud there was some disobedience and therefore breach of discipline. People had talked much, but had failed to back up their resolution in words with firmness in action. See n. 442 to ili, 121. But on all occasions when men's deeds are not commensurate with their words, their conduct is odious in the sight of God, and it is only due to God's Mercy; they are asyed from disaster.

\$433. A battle array, in which a large number of men stand, march, or hold together against assault as if they were a solid wall, is a striking example of order, discipline, cohesion, and courage. "A solid emailed structure" is even a better simile than the usual "solid wall" as the "structure" or building implies a more diversified organisation held together in unity and strength, each part contributing strength in its own way, and the whole held together not tike a mass but like a living organism. C. Jaio xxxvii; I and a, 4031.

5134. The people of Moses often rebelled against him, vexed his spirit, and insulted him. See xxiii. 69, n. 3774, and this the Old Testament) Num xii. 1-13. They did it, not through ignorance, but from a selfish, perverse, and rebellious spirit, for which they recrived punishment. The Ummat of Islam should remember and take note of it, and should avoid any deviation from the Law and Will of God.

(۲۱) سورة الصف

Why do ye vex and insult.

Me, though ye know
That I am the aposile
Of God (sent) to you?"
Then when they went wrong, and
God let their hearts go wrong.
For God guides not those
Who are rebellious transgressors.

إِلَيْصِكُمُّ قَلَا ذَاعَوًّا أَذَاعَ اللَّهُ قُلُوبِهُمُّ وَاللَّهُ لايَهُوعَالْفَوْمَ الْفُلْسِقِينَ ۞ فَإِذْ قَالَمُوسِمَا بُنُهُ وَيُعَلِّمُ اللَّهِ عَلَى الْمُؤْفِقِينَ اللَّهِ عِلَى الْمُؤْفِقِينَ اللَّهُ عِلَى الْمُؤْفِقِينَ اللَّهِ عَلَى الْمُؤْفِقِينَ اللَّهُ عِلَى الْمُؤْفِقِينَ اللَّهِ عَلَى الْمُؤْفِقِينَ اللَّهُ عَلَى الْمُؤْفِقِينَ اللَّهُ عَلَى الْمُؤْفِقِينَ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الْمُعْلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى الْمُؤْمِنِينَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْمُؤْمِنِ عَلَى اللَّهُ عَلَى اللْمُؤْمِنِ اللَّهُ عَلَى اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ عَلَى اللْمُؤْمِنِ عَلَى اللْمُؤْمِنِ اللَّهِ عَلَى اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِ

- 6. And remember, Jesus,
  The son of Mary, said:
  "O Children of Israe!!
  I am the apostle of God
  (Sent) to you, "" confirming " the Law (which came)
  Before me, and giving
  Glad Tidings of an Apostle
  To come after me,
  Whose name shall be Ahmad." " " but when he came to them
  With Clear Signs, " They said, " This is
  Evident sorcery!"
- ۞ عَادَ قَالَ عِسَمَا نُرُيْمَ أَوْبُكُمُ اسْزُوبُ لَا فَيْ رَسُولُا لَسَوِلْكُمُ مُسَدَةً كَالْكَبْرَيْدَى مِنَا لَتَوَدُّو وَمُبَيْزًا رِسُولِ الْمِيْرِيُ وَلَهِنَا مِنْ الْمُعَلَّلَةِ مُنْ أَحْدَلُهُ لَكَا بَيَاءَ هُمْ إِلَّهِ يَسْنِ قَالُوا مَنَا يَعْنُ ثَهِينٌ

7. Who doth greater wrong Than one who invents

﴿ وَمَنْ أَخْلَمْ مَنِ إِفْتَرَيْ

5435. The sinner's own will deviates, i.e. goes off from the right way, and he does wrong. That means that he shuts off God's grace. God then, after his repeated rebellion, withdraws the protecting Grace from him, and the sinner's heart is tainted: there is "a disease in his heart", which is the centre of his being; his spiritual state is ruined. God's guidance is withdrawn from him.

5430. The mission of Jesus was to his own people, the Jews. C/. Matt. x, 5-6. See also Matt. xv, 24: "I am not sent but to the lost sheep of Israel;" also Matt. xv, 26: "It is not meet to take the children's bread, and to cast it to dogs."

5437. Cf. Matt. v. 17.

5439. "Aḥmad", or "Maḥammad", the Praised One, is almost a translation of the Greek word Pariciptat. In the present Gospel of John, xiv. 16, xv. 26, and xvi. 2, the word "Comforter" in the English version is for the Greek word "Paracetes", "whice halled to the help of another, a kind frend", rather than "Comforter". Our doctors contend that Paraceletos is a corrupt reading for Periciptos, and that in their original saying of Jesus there was a prophecy of our holy Prophet Aḥmad by name. Even if we read Paracelete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (xxi. 107) and "most kind and merciful to the Believers" (ix 128). See also n. 416 to iii. 81.

5439. Our holy Prophet was foretold in many ways; and when he came, he showed forth many Clear Signs, for his whole life from beginning to end was one vast miracle. He fought and won against odds. Without learning from men he taught the highest wisdom. He melted hearts that were hard, and he strengthened hearts that were hard, and he strengthened hearts that were tender and required support. In all his sayings and doings men of discernment could see the working of God's hand; yet the ignorant Unbelievers called it all Sorcery!—called that unreal which became the most solid fact of human history!

Falsehood against God, Even as he is being invited \$40 To Islam? And God Guides not those Who do wrong.

- 8. Their intention is
  To extinguish God's Light
  (By blowing) with their mouths: 5441
  But God will complete
  (The revelation of) His Light,
  Even though the Unbelievers
  May detest (it).
- It is He Who has sent His Apostle with Guidance And the Religion of Truth, That he may proclaim it Over all religion into Even though the Pagans May detest (it).

SECTION 2.

5440, It is wrong in any case to uphold falsehoods and debasing superstitious, but it is doubly wrong when these are put forward in rivalry or opposition to the light of eternal Unity and Harmony which is falam. See C 7-11. God sends His guidance freely, but withdraws His Grace from those who willfully do wrong

544! God's Light is unquenchable. A foolish, ignorant person who thinks of extinguishing it is like a rusire who wants to blow out effective light as he might blow out a rush candle! "ITHE their mouths "a so implies the babble and cackle of Ignorance against God's Truth. The more the foolish ones try to quench God's Light, the clearer It shines, to shame them!

442 \*\* Oter all religion\*\*: in the singular; not over all other religions in the plural. There is really in the other true Religion, the Message of God, submission to the Will of God; this is called liber. It was the religion perached by Moses and Jesus; it was the religion perached by Moses and Jesus; it was the religion of Abraham. Noah, and so the positives, by whatever usual it may be called. If people corrupt that pure light, and call the it could be inferred sames, we must be at with them, and we may allow the names for not could be inferred sames; we must be say that them, and we may allow the names for not could be inferred sames; we must be say that with them, and we may allow the names for not could be compared to the could be supported by the could be

544 \* fixful may include traffic transaction isomething given or done, in return for some in give in classic clogy. What migree or do not our variety described in verse. It below, and this term is coverable divisions for it is truly now it fertil baryand what we are asked to give in the include of the promoted in cross as much. Their contests fixed subbounded Bounty and Migrice or for a soil, it is when the bargains is stat, if it most fer way.

- 11. That ye believe in God And His Apostle, and that Ye strive (your utmost) In the Cause of God, With your property And your persons: That will be best for you, If ye but knew!<sup>204</sup>
- 12. He will forgive you
  Your sins, and admit you
  To Gardens beneath which
  Rivers flow, and to beautiful
  Mansions in Gardens
  Of Eternity: that is indeed
  The supreme Achievement.
- 13. And another (favour
  Will He bestow), which ye 8118
  Do love, help from God
  And a speedy victory.
  So give the Glad Tidings
  To the Believers.

5444. It would indeed be a great and wonderful bargain to give so little and get so much, if we only knew and understood the comparative value of things,—the sacrifice of our fleeting advantages for forgiveness, the love of God, and eternal bliss.

344. The supreme Achievement has already been mentioned, viz: the Gardens of Etenity in the Presence of God. But lest that seem too remote or abstract for the understanding of men not spiritually advanced, another type or symbol or metaphor is mentioned which the men who first heard this Message could at once understand and appreciate — which ye do love "; viz; thelp and Victory. For all striving in a righteous Cause we get God's help: and however much the odds against us may be, we are sure of victory with God's help. But all life is a striving or struggle,—the spiritual life even more than any other; and the final victory there is the same as the Garden of Etenity.

346. If we seek God's help, we must first help God's Cause, i.e. dedicate ourselves to Him entirely and without reserve. This was also the teaching of Jesus, as mentioned in this verse. As found in the New Testament, the metaphor used is that of the Cross. "Then said Jesus to his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. xvi. 24).

5447. See jii 52, and n. 392; and for the Biblical reference, see the last note. The names of the twelve Disciplus will be found in Matt. z. 2-4.

(١١) سورة الصف

[ S. LXI. 14.

"We are God's helpers!"
Then a portion of the Children
Of Israel believed, and
A portion disbelieved:
But We gave power
To those who believed,
Against their enemies,
And they became
The ones that prevailed. \*\*\*





1543

5448. A portion of the Children of Israel - the one that really cared for Truth-believed in Jesus and followed his guidance. But the greater portion of them were hard hearted, and remained in their beatert track of formalism and false racial pride. The majority seemed at first to have the upper hand when they thought they had crucified Jesus and killed his Message. But they were soon brought to their senses | Jerusalem was destroyed by Titus in A D 70, and the Jews have been scattered ever since. "The Wandering Jew" has become a bye-word in many literatures. On the other hand, those who followed Jesus permeated the Roman Empire, brought many new races within their circle, and through the Roman Empire, Christianity became the predominant religion of the world until the advent of Islam. So is it promised to the people of Islam: they must prevail if they adhere to the Truth Badr (A H 2) was a landmark against Pagan Arabia, Qadisiya (A H 14) and Madain (A H 16, against the might of Persia: Yarmilk (A ff 15) against the might of the Byzantine Empire in Christian Syria; and Heliopolis (A.H. 19) against the same Empire in Christian Egypt and Africa. These were symbols to external events. The moral and spiritual landmarks are less tangible, and more gradual, but none the less real. Mark how the arregance and power of Priesthood have been queiled; how superstition and a helief in blind Fate have been checked; how the freedom of human individuals has been reconciled with the sanctity of the mage in the law of Divorce; how the civil position of women has been caused; how temperature and sobriety have been identified with religion; what impetus has been given to knowledge and experimental science; and how economic reconstruction is a been pioneered by sectional actiones for the expenditure and distribution of wealth.

#### INTRODUCTION TO SURA LXII (Jumu'a).

This is the sixth Sūra in the Medina series of short Sūras which began with . S. lvii.

The special theme here is the need for mutual contact in the Community for worship and understanding: for the spirit of the Message is for all, ignorant and learned, in order that they may be putified and may learn wisdom

The date has no special significance: it may be placed in the early Medina neriod, say between A.H. 2 and 5.

Summary.—The Revelation has come among unlearned men, to teach purity and wisdom not only to them but to others, including those who may have an older Message but do not understand it: meet solemnly for the Assembly (Friday) Prayer, and let not worldly interests deflect you therefrom (Ixii, 1-11, and C. 241).

C. 241.—God's care for His creatures is universal.

([xu. 1-11.] His Revelation is for all—ignorant

And lowly as well as learned and high-placed,—Now and for ever. None can arrogantly Claim exclusive possession of God's gifts: If they do, search their hearts within, and you Will find them afraid of Death and Judgment. Men of Faith! On the Day of Assembly, When you hear the call, hasten earnestly To answer it: leave off business, and join In common worship and devotion. Then You may disperse about your ordinary business, But remember the Praises of God always: Si is He stone that can provide.

Sôra LXII.

Jumu'a, or the Assembly (Friday)
Prayer.
In the name of God, Most Gracious,
Most Merciful.

- 1. VM hatever is
  In the heavens and
  On earth, doth declare hate
  The Praises and Glory
  Of God,—the Sovereign, had
  The Holy One, the Exalted
  In Might, the Wise.
- 2. It is He Who has sent
  Amongst the Unlettered sess
  An apostle from among
  Themselves, to rehearse
  To them His Signs, sass
  To sanctify them, and
  To instruct them in Scripture sand
  And Wisdom.—although sass



5449 See n. 5408 to lix. 24, where I have explained the difference in signification between subbaha and jusabbiji. The latter form is used here, to express an actual fact. "Everything declares the Praises and Glory of God, because Giod's mercies extend to all His creatures. He sends His Revelation for the benefit of the ignorant and unlettered as well as for those who have learning in their midst, especially as the latter are apt, by the very weight of their ponderous learning, to miss the real point and spirit of God's Message."

550. See his 23, and in 5402. Here we have two of the divine attributes repeated from hix 23 and two from the end of hix 24, implying a reminiscence of all the beautiful divine attributes mentioned in that passage.

\$451. The Unlettered: as applied to a people it refers to the Arabs, in comparison with the People of the Book, who had a longer tradition of learning, but whose failure is referred to in verse 5 below. As applied to individually it means that God's Revelation is for the bonefit of all men, whether they have worldly learning or not.

\$452, His Signs: God's wonderful Signs in the Constinution and in His ordering of the world. It may include the Vertes of the Quran, but they are more specifically referred to as "Scripture" in the next line but one.

543 Cf. ii 129, and n 129. Read again the at router in the last verse. God is full Sovereign, and therefore cares for all His subjects, including the re-entral and most ignorant, and so his His apostles or messengers to them. He is the rioh. One at 1 herefore purifies and sandtifies, those who were steeped in superstition and wich editions. H. Frather'tin Power, and therefore He can chernal these blessings on the most uniter, per pile (reve. 3) and no once can stay His hand. He is wise, and therefore He instructs it wisdom, both therefor written Scripfures, and in other ways, 4g, by means of a knowledge of 1 fe and its law, and an outerstanding of His wonderfollowing services.

\$454. Previous ignorance of error is no bar to a person or hathor feetiving the bin-sings or und's revelation, provided such person or nation has the will be come to God and the capacity to bear High Message. For an instance of incapacity through arrogance, see verto a below. For some officiaries on the Arabs as vehicles of the new Light, see C. 12-15.

1546

(٦٢) سورة الحممة

They had been, before, In manifest error;—

- 3. As well as (to confer All these benefits upon) Others of them, "sho who Have not already joined them: And He is Exalted In Might, Wise.
- 4. Such is the Bounty of God, Which He bestows
  On whom He will: \*\*BBA
  And God is the Lord
  Of the highest bounty.
- 5. ®he similitude of those
  Who were charged
  With the (obligations
  Of the) Mosaic Law,
  But who subsequently failed
  In those (obligations), is
  That of a donkey \*\*
  Which carries huge tomes
  (But understands them not).
  Evil is the similitude
  Of people who falsify
  The Signs of God:
  And God guides not
  People who do wrong.
- 6. Say: "O ye that Stand on Judaism! 3888

ڪاٺُا مِنَّ لَائِمَ اَلْمِائِمُ اِلْمِنِّينِ ۞ وَالْحَيْنِ مِنْهُ مُلَّا الْمُصْلُوا عِرْمٌ وَهُوَ الْعَزِيْزُ الْمُحَكِيمُ

ذَالِكَ فَضَدُلَ اللَّهِ رُوْنِيهِ وَمَن يَشَاأَهُ وَاللَّهُ
 ذُوْ الْفَضْلِ الْمَوْلِيمِ

تَخَلَ الَّذِيرَ عُيلُوا التَّوْرَيَةَ ثُوْ لَرُ
 يَمْيلُوكَا كَمْتُولِ الْمِيكُولُ الْسَفَاتُلُّ بِنْسَ
 مَخَلُ الْفَرْعِ الَّذِينَ كَذَبُولُ بِالنِّتِ اللَّهُ وَاللَّهُ
 لَا يَبْدِي الْفَرْعِ الْفَلْكِينِ

٥ فَلَيَّا يُهُالَّذِينَ هَادُولَ

<sup>5455</sup> Others of them: refers to other persons or peoples who may be ignorant, i.e., others than those among whom the holy Prophet came as an apostle. In other words his Message is for his Arab people and his non Arab contemporates as well as those who live in other ages, and have no personal contact with him or his Companions.

<sup>5656</sup> That is, according to His wise Will and Plan, and also as a result of His unbounded generosity to all

<sup>\$457.</sup> The Children of Israel ware chosen as special velucles for God's Message early in history. When their descendants corrupted the his sage and I name a tity of all this abbitimations against which prophets like Isalah is veighed with each real trial feet, they merely became like bears of burden that carry learning and wisdom on their backs but of their indicates and or notif by it.

<sup>5158</sup> Standing on Judaism is a very different thing from following the Law and Will of God. An arrogant claim to be a chosen people, to be the exclusive posserrors of divine teaching, to be exempt from any punishment for breaches of the divine law, (cf. if 80), is presumptious blaspheny. It may be Judaism, but it is not in the spirit of Moses.

- 7. But never will they Express their desire (For Death), because of The (deeds) their hands Have sent on before them! And God knows well Those that do wrong!
- 8. Say: "The Death from which Ye flee will truly Overtake you: then will Ye be sent back To the Knower of things Secret and open: and He Will tell you (the truth <sup>and</sup> Of) the things that ye did!"

SECTION 2.

ye who believe!
 When the call is proclaimed
 To prayer on Friday \*\*
 (The Day of Assembly),

لَىٰ رَعْنَتُمَا هُمُ اوَلِياءَ يَقِيهِ مِنْ دَوْلِاتَ الْمِنْ مُنْتَوَّا الْفَقَدَ أَن كُنْ مُكْنِدُهُ وَاللَّهُ الْمُنْتَالِينَ وَلَا يَتَمَوَّهُ وَأَبَدُّلِهَا لَقَدْ مَنْ أَيْدِ بِهِمْ وَاللَّهُ عَلِيمًا إِلْظَلِيدِينَ

۞ فَلْ إِنَّ ٱلْوَّتَ ٱلْوَى ٱلْوَى تَفِرُونَ مِنْهُ وَإِنَّهُ مِلْكِيْمِ ۗ ثَرْتُتُرَدُّونَ الْمَا عَلِيرَالنَّيْبِ وَالنَّهُ لِنَوْ يَنْتَبِيرُكُمُ يِمَّاكُ مُنْفَعِّمُونَ

۞ؾٵؘؽؙٵڷڶٳڹؘٵٚمنُوٛٳۮٵۏؙۮؚؽڶڸڝۜڵۏڣۯڹڰۣۯ ٱڵؙؠؙؙۼػ

5439. Cf. ii. 94 96. If they claimed to be special friends of God, why do they not eagerly desire death, which would bring them nearer to God? But of all people they are the most tenacious of this life and the good things of this life. And they know that their grasping selfish lives have run up a score of sin against them, which will meet its recompense.

\$400. Before God's Judgment-Seat, when Judgment is established, we shall see the full inwardness of all deeds in this world. The veil of illusion and delusion will be torn off. All our secret motives will be laid before. The results of all our title plots and plans and their reactions on our sprints.

and eternal welfare will be clearly visible to us. All make-believe will disappear.

\$361, Finday," the Muslim Sabbath", is primarily the Day of Assembly, the weekly-meeting of the Congregation, when we show our unity by sharing in common public worship, preceded by a Khuiba, in which the Imâm (or Leader) reviews the week's spiritual life of the Community and offers advice and exhoration on holy living. Notice the gradations of social contact for hissims if they followed the wise ordinaces of their Path. (1) Each individual remembers God for himself or herself five or more times every day in the home or place of business, or local mosque, or open air, as the case may be. (2) On Finday in every week, there is a local meeting in the central mosque of each local centre,—it may be a village, or town, or ward of a big city. (3) At the two 'Ids every year, there is a larget local area meeting in one centre, the Id-gash, (4) Once at least in a lifetime, where possible, a Muslim shares in the vast international assemblage of the world, in the centre of Islam, at the Mercan Pilgrimage. A happy combination of decentralisation and centralisation, of individual liberty and collective meeting, and contact at various stages or grades. The mechanical part of this ordinance is easy to carry out. Are we carrying out the more difficult part?—the spirit of unity, brotherhood, mutual consultation, and collective understranding and action?

Hasten earnestly to the Remembrance Of God, and leave off Business (and traffic): 5446 That is best for you If we but knew 1 5468

10. And when the Prayer is finished, then may ye Disperse through the land, And seek of the Bounty Of God: and celebrate The Praises of God Often (and without stint): That we may prosper. \*\*\*

11. Dut when they see
Some bargain or some
Amusement, they disperse
Headlong to it, and leave
Thee standing. Say:
"The (blessing) from the Presence
Of God is better than
Any amusement or bargain!
And God is the Best
To provide (for all needs)." SAMS

ڡؙڷٮۛۼۉٙڸڵۮۣۯؙۣڶۺٙۅڎؘۯ۫ۉٲٲڹؾۧڂۧڎؘڲڴڗۼۘۿڴڴٳڹ ػؙۺؙۼۥؾۜۼڮؙۏ

۞ فإذَا تُعَنِيدُ فِأَصَالُوَّ أَنْسَيْنُوا فِي ٱلْأَرْضِ كَانْتُوُلُونِ صَلَّالِكُ اللَّهِ وَإِذَا كُوْااللَّهُ كَذِيرًا لُسَلَّكُو تُمِنْلُونَ

۞ تِإِذَا رَأَفَا يَضَنَّرُا أَوْلَمُوا اَنْصَنَّوْا اِلْتِهَا وَكُوْلَةً ثَالِمَا أَفْهَا عِنْدَاللَّهَ خَبْرُةِ تَأَلَّفُو رَبَّنَ الْقِيِّسُرُقُوا لَكَ خَبْرُالاً زِفِينَ

5162. The idea hebind the Muslim weekly "Day of Assembly" is different from that behind the Jewish Sabbath Struidsyl or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of God sending His work and resting on the seventh day Gen, in. 2; Exod xx. [1]: we are taught that God needs no rest, nor does He feel fatigue (in 153). The Jewish command forbids work on that day but asys nothing about worship or prayer (Exod xx. [0]) our ordinance lays chief stress on the remembrance of God. Jewish formalism went so far as to kill the spirit of the sabbath, and cal forth the protest of Jesus: "The sabbath was made for man, and not man for the sabbath, and cal forth the protest of Jesus: "The sabbath was made for man, and not man for the sabbath, and cal forth the protest of Jesus: "The sabbath was made for man, and not man for the sabbath was ninerited the Jewish spirit: witness the Scottish Sabbath, except in so far as it has ben servilatived. Out teaching says: "When the time for jumus Prayer comes, closey of tubusiness and answer the summons loyally and carnestly, meet carnestly, pray, consult and learr by social contact: when the meeting is over, scotter and go about your business."

5463. The immediate and temporal worldly gain may be the ultimate and spr to 1 loss, and were versit.

<sup>3464.</sup> Prosperity is not to be measured by wealth or wor dly gains. There is a - gh r prost tity, -- the health of the mind and the spirit.

<sup>3465.</sup> Do not be distracted by the craze for amusement or gain. If you er. a righteois and sobarlife, God will provide for you in all senses, letter than any provision you on 1 press bly think of

## INTRODUCTION TO SCRA LXIII (Munafigun).

This is the seventh of the ten short Medina Sûras dealing with a special feature in the social life of the Brotherhood.

The special feature here dealt with is the wiles and mischief of the Hypocrite element in any community, and the need of guarding against it and against the temptation it throws in the way of the Believers.

The battle of Ulud (Shawwal A.H. 3) unmasked the Hypocrites in Medina: see iii, 167, and n. 476. This Sira may be referred to some time after that event, say about 4 A H. or possibly 5 A.H. if the words reported in verse 8 were uttered in the expedition against the Isani Mustaliq, A.H. 5. (See n. 5475 below).

Summary.—False are the oaths of the Hypocrites: they only seek selfish ends: Believers should beware of their wiles and strive devotedly always for the Cause (tkiii, 1-11, and C, 24).

C. 242.-The oaths of Hypocrites are a screen dxm. (-11) For their misdeeds. They think they deceive With their fair exteriors and plausible talk. But their minds are impervious to the real Truth. They may plot to withhold from men of God Such things of this world as they may command: They may plot to expel and persecute the righteous; They may call them ill names and slight them, But to God belong the treasures of the heavens And the earth, and He will bestow according To His wise and universal Plan. Let not The world's foolish craze divert the Believers From the service of God-from good deeds and Charity. Now is the time: all vain will be Your pleas and your regrets when the shadow Of Death cuts off your last chance of Repentance!

Stra LXIII.

Munafique, or the Hypocrites.

In the name of God, Most Gracious,

Most Merciful.

- 1. When the Hypocrites HER Come to thee, they say, "We bear witness that thou Art indeed the Apostle Of God." Yea, God Knoweth that thou art Indeed His Apostle, And God beareth witness That the Hypocrites are Indeed liars.
- 2. They have made their oaths bust A screen (for their misdeeds): Thus they obstruct (men) From the Path of God: Truly evil are their deeds.
- 3. That is because they believed, Then they rejected Faith: So a seal was set file On their hearts: therefore They understand not.
- 4. At them, their exteriors



546. The hypocrite element, if one exists in any society, is a source of weakness and a danger to its health and its very existence. When the holy Prophet came to Medina in Hrifat, his arrival was welcome to all the patriotic citizents it not only united them in common life and healed their old differences, but it brought honour and light to them in the person of the greatest living Teacher of Truth. But there were some baser elements filled wither envy. Such hopes as they had entertained of attaining power and leadership by playing on the animosties of the factions were now dashed to the ground. They now began to work underground. For fear of the majority they dared not oppose the new growing Brotherhood of Righteousness. They tried to underfinue it by intraguing secretly with its enemies and swearing openly its loyally to the holy Prophet. They were thoroughly unmasked and discredited at the battle of Uplus. See iii. 167, and n. 476.

\$467, Cf. Iviii. 16, and n. 5358. When they say that Muhammad is the Apostle of God, it is God's own truth: but what is in their hearts? Nothing but falsehood.

5468. Cf. ii. 7. Their double-dealing has fogged their understanding. In Arabic the heart is taken to be the seat of understanding as well as of affection.

5469. The Hypocrites at all times are plausible people, and so were the Hypocrites of Medina. They present a fine exterior; they dress well; they can usually afford fine equipages; they try to win the confidence of every one, as they have no scruples in telling lies, and apparently expressing agreement with every one. Their words are fair-spoken, and as truth does not check their tongues, their flattery and deception know no bounds. But all this is on the outside. As they have no slacerity, nothing that they say or do is worth anything. Please thee; and when
They speak, thou listenest
To their words. They are
As (worthless as hollow)
Pieces of timber propped up, 1100
Unable to stand on their own).
They think that every
Cry is against them. 110
They are the enemies;
So beware of them.
The curse of God be
On them! How are they
Deluded (away from the Truth)!

- 5. And when it is said To them, "Come, the Apostle Of God will pray for your sinal Forgiveness", they turn aside Their heads, and thou wouldst See them turning away Their faces in arrogance.
- It is equal to them Whether thou pray for Their forgiveness or not. \*\*rs God will not forgive them. Truly God guides not Rebellious transgressors.
- They are the ones who say, "Spend nothing on those Who are with God's Apostle, sine To the end that they

ۊٳڹؽڡٛۅ۠ڶٳؙڶۺػۼڸۼۏڸڋ۫ػٲڣٛۮڎٛؿ ؙڞٮؘڐ؋ٞؖؿڞؽٷٮؘڰڶڝٚۼۊؾڵؽؽ۠ٷۿ ٲڶؿۮؙۏڡؙٲڂۮڬۿڒٞڟؘڶڮٷٲڶڵڷ۠ٲ۠ۏۜؽٷۮػۅؘٛ

⊙ فادَلِيلَكُ ْرَمَىٰالْوَايَسْتَغْفِرْلَكُمْرَكُولُ اَنَدُلَوَّقُوْلُوُكُسُهُمْوَكَأَيْنَهُمْ بَصُدُونَ وَهُم مُشْنَكُ بِمُونَ

> ۞ۺٷؖٳٞڎ۪ٛۼڷؽۿڋٲۺڵڠ۫ڡؙۯ۫ؾۿؙڎٳٝۮۯؖ ۺٮؙڡٚڣڒڲۮڔڷڒۺۼڗڶڡۜۮۿٮڐ۠ٳۯٵ<u>ڰ</u> ڵٳؠؠؖۮٵٚڶٷۜؿڒٲڡ۫ڛۼڽڽ

﴿ مُرْ الْذِينَ يَعُولُونَ لَانْمَنِهُ وَاعَلَى مَعْدِدَ الْمُنْ مِنْدُ الْمُنْفِقُوا عَلَى مَعْدِدَ اللهِ اللهُ اللهِ 

5470. Good timber is strong in itself and can support roofs and buildings. Hollow timber is uselass, and has to be propped up against other things. The Hypocrates are like rotten (imber, They have no firm character themselves, and for others they are unsafe props to rely upon.

5471. Their conscience always troubles them. If any cry is raised, they immediately get alarmed and think it is against themselves. Such men are worse than open enemies.

5472. Even hypocrisy like other and can be forgiven by repentance and amendment, provided there is a will and earnest desire to turn from evil and seek the Grace of God In this case there was none.

5473. The stiff-necked rejecters of God's Truth have made a wide gulf between themselves and God's Grace. No prayer for them will help them. In the attitude of rebellion and transgression they cannot obtain God's foreiveness.

6974. The Mukājirām, who had come to be with the holy Prophet in Meduna in exile, were received, helped, entertained by the Angār (Helpers). The Hypocrites in Medina did not like this, and tired in underhand ways to dissuade the good folk of Medina from doing all they could for the series. But their tricks did not succeed. The small Muslim community grew from strength to strength until they were able to stand on their own resources and greatly to augment the resources of their hosts as well. It is goodness that produces strength and prosperity, and God holds the keys of the treasures of man's well-being. It is not for God's enemies to dole out or withhold the unbounded treasures of God.

May disperse (and quit Medina)."
But to God belong
The treasures of the heavens
And the earth; but
The Hypocrites understand not.

8. They say, "If we sars
Return to Medina, surely
The more honourable (element)
Will expel therefrom the meaner "
But honour belongs to God
And His Apostle, and
To the Believers; but
The Hypocrites know not.

#### SECTION 2.

- Ye who believe!
   Let not your riches
   Or your children divert you
   From the remembrance of God.
   If any act thus,
   The loss is their own. <sup>5176</sup>
- 10. And spend something (in charity)
  Out of the substance and
  Which We have bestowed
  On you, before Death
  Should come to any of you
  And be should say,
  "O my Lord! Why didst
  Thou not give me
  Respite for a little while?
  I should then have given

يَعْضَنُوْأُ وَلِيَوِحَنَّا إِنْ اَلسَّيَوَىدِ وَٱلْأَرْضِ وَإِلْكِنَ النَّلْفِقِينَ لاَيَشْفَهُونَ

۞يَفُولُونَ لَئِن تَجَنَّنَا إِلَمَالْدِينَةَ يُغْرِجُنَ ٱلاَّتَّزُينَهُٱلْأَذَلَّ وَلَلَّوَالْمِنَّةِ وَلَرْسُولِهِ ع وَلِمُوْمِنِدِهِنَ وَلِكُنَّ النَّفِيةِينَ لَا يَعْلُونَ

۞ تَأَيَّتُ الْإِنَا الْمَنْ الْمَثْلُمُ الْمُوالِكُمُ وَلَا أَوْلَكُ كُمُ عَنْ وَكُواللَّهُ وَمَن يَنْعَلْ ذَلِكَ فَأُولَكِكَ مُمْ الْفَيْسِرُونَ ۞ وَأَفِيفُوْلُ مِن مَا رَزَفْتُكُمْ مِن فَتِهِلِ أَن يَأْتِكَ أَحَدَكُ الْمُونُ فَيَعْلُ رَبِي الْإِلَا أَفْرَائِيَ إِلَا أَمْوِلِهُ مِنْ مَا مَنْدَقَ

\$475. Words of this import were spoken by 'Abdullah ibn Ubai, the leader of the Medina Hypocrites, to or about the Exiles, in the course of the expedition against the Band Muşlaig in the court hor fifth year of the Hypa. He had hopes of leadership which were disappointed by the coming to Medina of a man far greater than he. So he arrogated to himself and his clique the title of 'the more honourable (element)' and sightingly spoke of the Emigrants as the "meaner" element that had intruded from outside.

S176. Riches and human resources of all kinds are but fleeting sources of enjoyment. They should not turn away the good man from his devotion to God. "Remembrance of God" includes every alt of service and goodness, every kind thought and kind deed, for this is the service and secrifice which God requires of us. If we fail in this, the loss is our own, not any one clse's: for it stunts our own spiritual growth.

9477. "Substance" or "Sustenance", in every sense, literal and metaphonical. Whatever good we enjoy comes from God, and it is our duty to use some of it in the service of others, for that is Charity and the service of God. Every unselfish act is Charity. And we must not postipone our good resolutions to the future. Death may come suddenly on us, and we cannot then be allowed to plead for more time. Every present moment calls urgently for its good deep.

(٦٣) سورة المنافقون

(Largely) in charity, and I Should have been one Of the doers of good". *ٳٞ*ڲؙڹؠؘۜۯؘٳڶڞڵٳڿؽڹ

Will God grant respite 50%
When the time appointed,
(For it) has come; and God
Is well acquainted
With (all) that ye do.

۞ وَلَن يُوْتِحْرَاللَّهُ نَفْسًا إِذَا مِمَا ٓ مَأْ مَكُلُما ۚ وَاللَّهُ خَيِئْرِ مِمَا تَعْمَمُ لُوْتَ



1553

<sup>5478.</sup> When our limited period of probation is over, we cannot july sk for more time, nor will more time be given to us then. Procrastination is itself a fault and God knows every hidden thought and motive in our minds.

# INTRODUCTION TO SURA LXIV (Tagābun).

This is the eighth of the short Medina Süras, each dealing with a special aspect of the life of the Community.

The special aspect spoken of here is the mutual gain and loss of Good and Evil, contrasted in this life and in the Hereafter.

It is an early Medina Sura, of the year 1 of the Hijra or possibly even of the Meccan period just before the Hijrat. (See n. 5494 below).

Summary:—Both the Unbelievers and the Believers were created by the One True God, Who created all and knows all: why should Unbelief and Evil exult in worldly gain when their loss will be as manifest in the Hereafter as will be the gains of the Believers? (Lxiv. 1-18. and C. 243).

C. 243.—The self-same God created all men.

(Ixiv. 1-18) If some do good and others evil,

And ye wonder how the good do suffer

And the evil thrive, remember the Final
Goal, when true adjustments will

Be made. The Gainers here will be
The Losers there, and the Losers Gainers.

Some of this exchange you will see
Even here, in this life, for Unbelievers

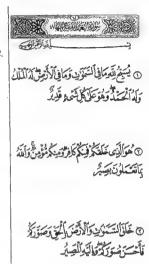
Who deny the Hereafter; but in the Hereafter,
Full account and true adjustment
Of good and ill will follow before
The Judgment-Seat: nay, Good will get
More than its full reward: for God
Is Bounteous, Merciful, Michty, Wise.

Sûra LXIV.

Tagabun, or Mutual Loss and Gain.

In the name of God, Most Gracious, Most Merciful.

- 1. Me hatever is
  In the heavens and
  On earth, doth declare \*\*
  The Praises and Glory
  Of God: to Him belongs
  Dominion, and to Him belongs
  Praise: and He has power
  Over all things.
- 2. It is He Who has
  Created you; and of you
  Are some that are
  Unbelievers, and some \*\*so\*
  That are Bellevers:
  And God sees well
  All that ye do,
- 3. He has created the heavens
  And the earth
  In just proportions,
  And has given you shape,
  And made your shapes
  Beautiful: and to Him
  Is the final Goal, \*\*\*



5479. Cf. Ixii. 1, and n. 5449. All things by their very existence proclaim the Glory and the Praises of God. He has dominion over all things, but He uses His dominion for just and praiseworthy ends. He has power over all things: therefore He can combine justice with mercy, and His Plan and Purpose cannot be frustrated by the existence of Evil along with Good in His Kingdom.

5480. It is not that He does not see Rebellion and Evil, nor that He cannot punish them. He created all things pure and good, and if evil crept in by the grant of a limited free-will by Him, it is not unforeseen: it is in His wise and universal Plan, for giving man a chance of rising higher and ever higher.

5481. Cf. x1. 64, and n. 4440: also vii. 11 and n. 996. In addition to the beauty and grandeur of all God's Creation, He has endowed man with special aptitudes, faculties and capacities, and special excellencies which raise him at his best to the postion of God's vicegerent on earth. "Beautiful" also includes the idea of "adapted to the ends for which they were created".

\$482. "The fixel Goal": not only of mankind, but of all things created, whether material or in the realm of ideas and events. All things return to God: as they do we their origin from Him, so is the return or destination of all of them to God.

4. He knows what is
In the heavens
And on earth;
And He knows what sus
Ye conceal and what
Ye reveal: yea, God
Knows well the (secrets)
Of (all) hearts.

- 5. Imas not the story
  Reached you, of those
  Who rejected Faith aforetime?
  So they tasted the evil
  Result of their conduct;
  And they had
  A grievous Penalty,
- 6. That was because there Came to them apostles With Clear Signs, But they said: "Shall (mere) human beings also." Direct us?" So they rejected (The Message) and turned away, But God can do without (them): And God is also." Free of all needs, Worthy of all praise.
- 7. Mehe Unbelievers think That they will not be

بَشَامُ مِنْ الْسَكَمُونِ وَالْارْضِ وَيَهَا الْمَا الْسُكُونِ وَالْارْضِ وَيَهَا الْمَا اللّهِ اللّهُ اللّهِ اللّهُ الللللللّهُ اللللّهُ الللّهُ الللللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ

(٦٤) سبورة التغايير

مَحَمَّنُ وَا رَتَكُولُواْ وَأَسْنَعْنَ النَّهُ وَالنَّهُ عَسَنَى حَبِيهُ ٥ زَعَهَ الذِّرِ كَمَّمَ الرَّرُ أَ

5483 Not only does He create and develop and sustain all things; but all thoughts, motives, feelings, ideas, and events are known to Him. Therefore we must not imagine that, if some evil seems to go unpunished, it is not known to Him or has escaped His notice. His Plan is was and good in its fullest compass: sometimes we do not see its wisdom and goodness because we see only a broken fragment of it, as our own intelligence is narrow.

5484, "The evil result of their conduct" begins to manifest itself in this very life, either in external events, or in internal restlessness and agonies of conscience. But its culminating force will be seen in the "grievous Penalty" of the Hereafter.

5485 This is referred to in a more expanded form in xiv. 9-11, which see.

5486. Their obedience is not necessary to God, nor will their rejection of Truth affect he validity of Truth or injure the progress of Truth. God is free of all needs or dependence on any circumstance whatever. He sends His Message for the good of mankind, and it is man who suffers by genoring, rejectling, or opposing it.

Ra.sed up (for Judgment). 55
Say: "Yea, by my Lord,
Ye shall surely be
Raised up: then shall ye
Be told (the truth) of
All that ye did.
And that is easy for God."

- Beheve, therefore, in God And His Apostle, and In the Light which We had Have sent down. And God Is well acquainted With all that ye do.
- 9. The Day that He assembles
  You (all) for a Day
  Of Assembly,—that will be
  A day of mutual loss "
  And gain (among you).
  And those who believe
  In God and work righteousness,—
  He will remove from them here
  Their ills, and He will admit
  Them to gardens beneath which.

يُهْتُ فُلُ قَدَلُ بَكَ وَرَفَ لَاَعُكُنْ َ نُحَمَّ لَنُسَبُّوْنَ مِنَ عَيمُكُ مُّ وَذَلِكَ عَلَىٰ لَعَدُ وَلَيْ اللّهِ عَلَيْهُ مُ وَذَلِكَ الْذِي أَنْزَلْنَا وَلَهُ بِمَا تَعْسَلُون هَيْدَ وَيَهْ مَعْلَىٰ اللّهُ بِمَا تَعْسَلُون مِن وَرَيْهُ مَعْلَىٰ اللّهِ مِن الْمُعَلِيْ وَاللّهُ عَلَيْهُ وَلَيْهُ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللهِ اللهِ اللهِ اللهُ الل

5187. In other wouls, they think that there is no (titure life, and no responsibility for our actions beyond what we see in the present life. If that were true, all the profits of traind and regions, which remain unpunished in this world—and many do remain unpunished in this world—will remain with the wicked; and all the losses and pain suffered by integrity and uphtenusees, if they find a commensation in this life, will beer find any compensation. This would be an old result in a world of justice. We are taught that this is not time,—that it is certain that it behaves will be refressed in a better former world; that there will be a resurrection of what we call the dead; and that on that occasion the full import of all we did with be made plant to us, and our moral and sputtual responsibility will be (title enforced.)

\$488 "The Light which We have real down" i.e., the light of Revelation, the light of conscience, the hight of reason, and every kind of true light by which we may know God and His Will. If we play false with any such plays, it is fully known to God.

5489. The Day of Judgment will truly be "a Day of Mutual Loss and Gato", as the title of this Day of Mutual Loss and Gato", as the title of this Bar underates. Men who thought they were laying up riches will find the melves papages in the Kingdom of Heaven. Men who thought they were acquiring good by wrong-doing will find their efforts were wasted; axin 100. On the other hand the mels and lowly of time life will acquire good by "a will hand more in the next; the despite dones doing good bette will be the accepted coies there:

In a wited righteness will be in elemal happiness. The two classes will as it were change their relation;

500. "Femory from their their all: The ills may be sing faults, mistakes, or evil tendencies; odd, and of the grave cover them up, and blot out the account against them; or they may be sorrows, sufferings, or disappointments; God may even change the evil of such persons into good, their apparary calciumes into opportunities for spatially advantement; xxv. 70. This is because of their success for a syndroid order and amountment.

\$191 For "Gardens" as the symbol or type of the highest Bloss, see paragraphs 8.9 of Appendix XII printed at the end of S. liv. pp. 1466-67.

Rivers flow, to dwell therein For ever: that will be The Supreme Achievement.

10. But those who reject Faith And treat Our Signs As falsehoods, they will be Companions of the Fire, To dwell therein for aye: And evil is that Goal.

## SECTION 2.

- 11. Do kind of calamity
  Can occur, except
  By the leave of God:
  And if any one believes supe
  In God, (God) guides his
  Heart (aright): for God
  Knows all things.
- 12. So obey God, and obey
  His Apostle: but if
  Ye turn back, the duty
  Of Our Apostle is but
  To proclaim (the Message) \*\*\*\*
  Clearly and openly.
- 13. God! There is no god But He: and on God, Therefore, let the Believers Put their trust.
- 14. ye who believe!
  Truly, among your wives

هما أكار من مصلة إلا الله وَمَن نُوْمِنَ بِاللَّهِ يَهُدُدُ قَلْمَا ركِّل شِّي وْ عَلَيْهُ @ وَأَطِيعُ وَإِيانَ وَأَطِيعُهِ وَالْآمِينُ أَ قَانِ ثَوَلِيْتُهُ فَالْمَاعَلَ بَيَنُهُ لِنَا ٱلْمُكَ اللهُ لا إِلَهُ الاَحْدُ وَعَلَى اللَّهُ فَلْتَدَةِ كُلِّي ٱلْمُوفِينَةُ كَ

5492 What we consider calamities may be blessings in disguise. Pain in the body is often a signal of something wrong, which we can cure by remedial measures. So in the moral and spiritual world, we should in all circumstances hold firmly to the faith that nothing happens without God's knowledge and leave; and therefore there must be some justice and wisdom according to His great universal Plan. Our duty is to find out our own shortcomings and remedy them. If we try to do so in all sincerity of heart, God will give us guidance.

5493. The Apostle comes to guide and teach, not to force and compel. The Apostle's teaching is clear and unambiguous, and it is open and free to all. Cf. also v. 95.

And your children are (some That are) enemies to 5194 Yourselves: so beware Of them! But if ye Forgive and overlook.5495. And cover up (their faults). Verily God is Oft-Forgiving, Most Merciful.

15. Your riches and your children May be but a trial: 5176 But in the Presence of God. Is the highest Reward.

16. So fear God 3187 As much as ve can: Listen and obey: And spend in charity For the benefit of Your own soul- 5198 And those saved from

The covetousness of their own

وأطبعه أوأنفيقه انحترا

5494. In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Mecca to follow the Faith in Medina. In some cases their families murmured, but all came right in the end.

1559

5495. For the different words for "forgiveness" see n. 110 to ii. 109.

5496. Children may be a "trial" in many senses; (1) their different ways of looking at things may cause you to reflect, and to turn to the highest things of eternal importance; (2) their relationship with you and with each other may confront you with problems far more complicated than those in separate individual lives, and thus become a test of your own strength of character and sense of responsibility; (3) their conflict with your ideals (see n 5494 above) may vex your spirit, but may at the same time search out your fidelity to God; and (4) their affection for you and your affection for them, may be a source of strength for you if it is pure, just as it may be a danger if it is based on selfish or unworthy motives. So also riches and worldly goods have their advantages as well as dangers.

5497. "Fear God" combined with "as much as you can" obviously means; "lead lives of selfrestraint and righteousness": the usual meaning of Tagera; see n. 26 to ii. 2,

5498. Charity is meant to help and do good to other people who need it. But it has the highest subjective value for the person who gives it. Like mercy "it blesseth him that gives and him that takes". It purifies the giver's soul: the affection that he pours out is for his own spiritual benefit and progress. Cf. Coleridge: "He prayeth best who loveth best all things both great and small, for the Great God Who loveth us, Who made and loveth all ".

5. Lxiv. 16-18.1

Souls,—they are the ones That achieve prosperity. 549.1

- 17. If ye loan to God 500
  A beautiful loan, He
  Will double it to
  Your (credit), and He
  Will grant you Forgiveness:
  For God is most Ready
  To appreciate (service), 5001
  Most Forbearing, 1
- Knower of what is hidden And what is open, Exalted in Might, Full of Wisdom, 5003

1560 .

(٦٤) سورة التغابن نَقْسِيهِ، فَأَوْلَلَإِلَ هُمُرَالْفَيْطُونَ

®إِن نُقْمِضُوا اَلَّهَ قَرْضاً حَسَناً يُصَلِّحِفْهُ لَكُرُّ وَيَشْفِزْ لَحَصُّةٌ وَاللَّهُ شَكُوْزُ حَلِيثَ

@عَلَيْمُ الْعَبْيِ وَالشَّهَدُوْ الْعَيْرُ الْعَيْرُ الْعَيْدِيُ الْعَيْدِيُ الْعَيْدِيُ الْعَيْدِيُ



 $SSPS_i$ , Cf lix  $P_i$ . Our worst enemy is within ourselves,—the grasping self-shiness which would deprive others of their just rights or serze things which do not properly belong to it. If we can get over this covertous self-shiness, we achieve real Prosperity in justice and truth.

5500. Cf. ii, 245 and n. 276 Our Charity or Love is called a loan to God, which not only increases our credit account manifold, but obtains for us the forgiveness of our sins, and the capacity for increased sorvice in the future.

5501, Cf, xiv. 5, n. 1877; and xxxv. 30, n. 3917. God's appreciation of our service or our love goes far deeper than its intrinsic merits or its specific expression on our side. His reward is beyond our deserts, and passes over our defects. He judges by our motives, which He can read through and through see next verse.

5502. God's Appreciation and Forbearing Kindness can reach so far beyond our merits, because (1) His universal knowledge comprehends hidden motives, which others cannot see in us; (2) His power is so great that He can afford to reward even the unworthy; and (3) His Wisdom is so great hat He can turn even our weakness into our strength.

# INTRODUCTION TO SURA LXV (Talāa)

This is the ninth of the ten short Medina Sūras dealing with the social life of the Community. The aspect dealt with here is Divorce, and the necessity of precautions to guard against its abuse. The relations of the sexes are an important factor in the social life of the Community, and this and the following Sūra deal with certain aspects of it. "Of all things permitted by Law", said the Prophet, "divorce is the most hateful in the sight of God". (Abū Da-ād, Sunan, xiii 3). While the sanctity of marriage is the essential basis of family life, the incompatibility of individuals and the weaknesses of human nature require certain outlets and safeguards if that sanctity is not to be made into a fetish et the expense of human life. That is why the question of Divorce is in this Sūra linked with the question of insolent impiety and its punishment.

The date is somewhere about A.H. 6, but the chronology has no significance.

Summary.—Provision to be made for women in case of Divorce; insolent implety always leads to punishment (lav. 1-12, and C, 244).

C. 244.—Guard well your truth and pure integrity (lay 1-12.) In sex relations. Keep the tie

Of marriage sacred: but where it must Be dissolved, use all precautions, to ensure Justice to 'he weeker party and protect The interests of unborn or new-born lixt As well as social decency; and close not To the last the doar of reconciliation.
God's Laws must be obeyed: 'tis man's Own loss if he is deaf to the Voice Which teaches him, or blind to the Light Which guides him. God's universe Of beauty and wonder stands strong in wisdom: Let man but ture himself thereto.

Sing LXV.

Talaa, or Divorce.

In the name of God, Most Gracious, Most Merciful.

1. Prophet 'When ye Do divorce won en 5001 Divorce them at their Prescribed periods. 5000 And count (accurately) Their prescribed periods: And fear God your Lord: 5506 And turn them not out Of their houses, nor shall They (themselves) leave, 5507 Except in case they are Guilty of some open lewdness. Those are limits Set by God: and any Who transgresses the limits Of God, does verily Wrong his (own) soul: Thou knowest not if



5503 Note that in the first instance the Prophet is himself addressed individually, as the Teacher and representative of the Community. Then the actual directions; "when ye......": are addressed to the Community collectively.

5504 "Of all things permitted by law, Divorce is the most hateful in the sight of God": see Introduction to this SBra. The general directions and limitations of Divorce may be studied in it. 228-232, 236-237, 244, and notes; also iv, 35.

5505. 'Iddat, as a technical term in divorce law, is explained in n. 254 to ii. 228. Its general mening is "a prescribed period": in that general sense it is used in ii. 185 for a prescribed period for fasting.

\$506. The prescribed period (see last note) is in the interests of the wife, of the husband, of an unborn child (if there is anu), and of sex laws in nature, and therefore the elementary dicates of refined human society. In English Law the six months' interval between the decree sixt and the decree absolute in divorce attains the same purpose in a round-about way. The Commentators suggest that the divorce should not be pronounced during the courses. Read with ii. 222, this implies that any incipient differences between husband and wife should not be forced to an issue at a time when sex is least attractive and almost repulsive. Everything should be done to strengthen the social and spiritual aspects of marriage and keep down stray impulses of animal instinct. The partles are to thisk seriously in a mood of piety, keeping the fear of God in their minds.

\$50?. As laken treats the married woman as a full juristic personality in every sense of the term a married woman has a right, in the married state, to a house or apartment of her own. And a house or apartment implies the reasonable expenses for its upkeep and for her own and her children's maintenance. And this is obligatory not only in the married state, but during the 'iddat, which is necessarily a most trying period for the woman. During this period she must not only not be turned out, but it is not decent for her to leave of her own accord, lest the chances of reconciliation should be dimnished: see the next note.

Perchance God will Bring about thereafter Some new situation 5005

- 2. Thus when they fulfil Their term appointed. Either take them back On equitable terms 600 Or part with them On equitable terms: And take for witness Two persons from among you. Endued with justice, And establish the evidence sole (As) before God. Such Is the admonition given To him who believes In God and the Last Day. And for those who fear God, He (ever) prepares 4511 A way out,
- 3. And He provides for him From (sources) he never Could imagine. And if Any one puts his trust In God, sufficient is (God) For him. For God wil!

(٦٥) سورة الطلاق لَعَـُلُ اللّهَ يُحْدِثُ بَعَــْدَ ذَلْكَ أَمْرًا

نَ فَا إِنَّا اَلْمَنْ أَجَلَهُنَ فَأَشْسِكُوهُنَ يَعُرُوفِ أَوْفَا يَقْوُهُنَ يَعِمُ وَفِي وَأَشْهِدُوا ذَوَى عَلَٰ لِ يَنصِحُمُ وَأَقِيمُوا أَنْشَهُدُدَةً يَيْدً ذَلِكُمْ يُوعَفَّلُ يوم مَن كَانَ يُؤْمِنُ إِلَّهَ وَٱلْيَوْ وَالْآخِرُ وَمَن يَتَوَالْلَهُ يَعْسَلُ لَا وَفَرْتَهُمُ

© وَيَمْ لُفُهُ مِنْ حَيْثُ لا يَغْتَيْبٌ وَمَن اللهِ مَنْ حَيْثُ لا يَغْتَيْبٌ وَمَن اللهِ مَنْ اللهِ مَنْ اللهُ وَاللهُ اللهُ وَاللهُ اللهُ ا

5508. A reconciliation is possible, and is indeed recommended at every stage. The first serious differences between the parties are to be submitted to a family council on which both sides are represented (iv. 33); divorce is not to be pronounced when mutual physical attraction is at an ebb (n. 5500); when it is pronounced, there should be a period of probationary waiting; dower has to be paid and due provision has to be made for many things on equitable terms; every facility has to be given for reconciliation till the last moment, and impediments are provided against hasty impulses leading to rupture. "They hissert in oil perhance God will be sing about therefore some more structures."

5509, Cf. ii, 231. Everything should be done fairly and squarely, and all interests should be safeguarded.

5510. Publicity and the establishment of proper evidence ensure that no one will act unjustly or selfusly. All should remember that these are matters of serious import, affecting our most intimate lives, and therefore our position in the spiritual kingdom.

5511. In these very delicate and difficult matters, the wisdom of jurists provides a less satisfactory solution than a sincere desire to be just and true, which is described as the "fear of God". Where such a desire exits. God often provides a solution in the most unexpected ways or from the most unexpected quarters; e.g., the worst enemies may be reconciled, or the cry or the smile of an infant baby may heal seemingly irreparable injuries or unite hearts seemingly alienated for ever. And Paths is followed at once by a psychological feeling of rest for the troubled spirit.

(٩٥) سورة الطلاق

1564

Surely accomplish His purpose: 5518 Verily, for all things Has God appointed A due proportion.

- 4. Such of your women As have passed the age Of monthly courses, for them The prescribed period, if ye Have any doubts, is Three months, and for those Who have no courses (It is the same); will for those who carry (Life within their wombs), Their period is until They deliver their burdens; And for those who Fear God, He will Make their path easy. 301
- 5. That is the Command Of God, which He Has sent down to yoù: And if any one lears God, He will remove his ills <sup>8415</sup> From him, and will enlarge His reward.
- 6. Thet the women live (in 'uldat) in the same

بَلِخُ أَمْرِهِ ٤ فَدْجَعَلَ أَلَهُ لِكُلِ شَيْ وِقَدْرًا

© وَالْكَنْيُ يَعِسْنَ مِنَ الْحِيْفِ مِن يُسَدَّا يُكُمُّ إِنِ الرَّقِشُدُ فَهِ ذَنْهُ كَ تَلْفَ هُ أَنْهُ مِرَ وَالْكَنْيُ لَاَ يَحِيْفُنَ وَالْوَلْتُ الْأَهْمَالِ خَلْهُ نَ النَّهِ مِنْ فَرَعِيْفُنْ وَالْمَالِثَ وَمَن يَشَيْلِ اللَّهُ يَعْمَلُ لَهُ مِنْ فَرْدِعِيْشَرًا

۞ ذَٰلِكَأَمُرُ لِمَوَاُرَكُهُۥ الْبَصِّمُ ۚ وَمَن يَنِّي اللهَ يُصَّغِيْرٌعْنْ لُهُ سَيِّتًا لِهِ - وَلَيْظِمْ لَهُ وَأَجَرًا

۞ أَشَكِئُوهُنَّ مِنْ حَيْثُ

5512. Our anger and our impatience have to be \_\_:bed \_\_Our friends and our mates or associates may seem to us ever so weak and unreasonable, and the circumstances may be ever so disheartening; yet we must trust in God. How ian we measure our own weakness or perhaps blundness? He knows all. His universal Purpose is always good \_\_\_ His Will must be accomplished, and we should wish for its accomplishment. His ordering of the universe observes a due, just, and perfect proportion.

5513 Cf. ii 228. For normal women, the 'iddal is the three monthly courses after separation: if there are no courses or if the courses are in doubt, it is three calendar months. By that time it will be clear whether there is pregnance: if there is, the waiting period is till after edilivery.

5514, Cf. n. 5511 above. If there is a true and sincero desire to obey the Will of God and do right, the difficulties will vanish, and these delicate matters will be settled for the greatest happiness of all.

5315. God's ordinance is nothing arbitrary. It is to help us, and to lead us on to our highest good, temnoral and spiritual. If we obey God His wisdom will not only solve our difficulties, but it will remove other ills that we may have, subjective and objective. Each objective has objective and objective and help and use us to more and more luscious pastures. With each step higher, our position becomes more and more sure and our reward more and more precious.

Style as ye live. According to your means: Annov them not, so as To restrict them. 6516 And if they carry flife In their wombs), then son Spend (your substance) on them Until they deliver Their burden: and if They suckle your (offspring), Give them their recompense: And take mutual counsel Together, according to What is just and reasonable. And if we find yourselves '615 In difficulties, let another Woman suckle (the child) On the (father's) behalf. ""

7. Let the man of means Spend according to His means: and the man Whose resources are restricted, Let him spend according To what God has given him. God puts no burden On any person beyond What He has given him. After a difficulty, God Will soon grant relief. \*\*

سَكَنتُه مِّن وُجُدِكُهُ وَلَا نَصَّآ أَوُهُنَ الْمُسَاءِ وَلَا نَصَّآ أَوُهُنَ الْمُسَاءِ وَلَا نَصَّآ أَوُهُنَ الْمُنْعِنَ وَالْمَسَاءُ وَالْمُنْعِنَ الْمُنْعِنَ الْمَسْمُونَ الْمُسْمِّنَ الْمُنْعِنَ  الْمُنْعِنَ الْمُنْعِنَى الْمُنْعِنَى الْمُنْعِنَى الْمُنْعِنَى الْمُنْعِنَى الْمُنْعِنَى الْمُنْعِنَى الْمُنْعِنَى الْمُنْعِنِينَى الْمُنْعِنِينِينَا الْمُنْعِنِينِينِينَ الْمُنْعِنِينِينَا الْمُنْعِنِينِينِينَا الْمُنْعِنِينِينِينَ الْمُنْعِنِينِينَا الْمُنْعِنِينِينِينَا الْمُنْعِنِينِينَ الْمُنْعِنِينِينَ الْمُنْعِنِينَ الْمُنْعِنِينِينَ الْمُنْعِنِينِينَا الْمُنْفِينِينَ الْمُنْعِنِينَ الْمُنْعِلَى الْمُنْعِنِينَ الْمُنْعِلَيْمِينَ الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِنِينَ الْمُنْعِلَى الْمُنْعِلِينِينَ الْمُنْعِلِينَ الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلِينِينَا الْمُنْعِلَى الْمُنْعِلِينَا الْمُنْعِلِينَا الْمُنْعِلِينَا الْمُنْعِلِينَا الْمُنْعِلَى الْمُنْعِلِينِينِينَا الْمُنْعِلِينَا الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِمِينَا الْمُنْعِلِينَا الْمُنْعِلِينَا الْمُنْعِلِينَا الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلِينِينِينِينَا الْمُنْعِلَى الْمُنْعِلِينَا الْمُنْعِلِينَ الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلَى الْمُنْعِلِينَا الْمُنْعِلِينَا الْمُنْعِلِينِينِينَا الْمُنْعِلِينَا الْمُنْعِلِينِينَا الْمُنْعِلِينَا الْمُنْعِلِينَا الْمُنْعِلِينِينَا الْمُنْعِلِينِ الْمُنْعِلِينِينَ الْمُنْعِلِينَ الْمُنْعِلِينِ الْمُنْعِلِينِ الْمُنِعِينِي الْمُنْعِلِينِينِ الْمُنْعِلِينِ الْمُنْعِلِي مِنْ الْمُل

﴿ لِنُسْفِقْ دُوْ سَعَهُ فِي سَعَيْدَةِ وَمَنَ قَنُورَ عَلِنَهُ وِرُفَى ثُهُ وَلَيْسَفِقْ مِثَا اللهُ اللَّهُ لَا يُسْكِلِفُ اللَّهُ فَنْسَا إِلاَ مَا عَانَهُا السَّجُعَمُ اللَّهُ فَنْسَا عَمْرٍ إِنْسَوَّا

5516. Cf. n. 5507 above. A selfish man, because he has divorced his wife, may, in the probationary period before the divorce becomes absolute, treat her with contumely, and while giving her residence and maintenance, may so restrict it as to make her life mirerable. This is forbidden. She must be provided on the same scale as liet is according to his statius in life. There is still hope of reconciliation, and if not, yet the parting must be honourable.

5517. If there is pregnancy, a sacred third life comes on the scene, for which there is added responsibility (perhaps added hope of reconciliation) for both parents. In any case no separation is possible until after the child is born. Even after borth, if no reconciliation between parents is possible, yet for the nursing of the child and for its welfare the care of the mother remains the duty of the father, and there must be mutual counsel between him and the mother in all truth and sincerity.

5518 "If ye find yourselves in difficulties": e g., if the mother's milk fails, or if her health fails, or if any circumstance arises which bars the natural course of the mother nursing her own child. There may be psychological difficulties also.

5519. That is, the father must stand all expenses, without cutting down the reasonable allowance to which the mother is entitled in the circumstances.

5520. We must trust in God, and do whatever is possible for us in the interests of the young life for which we are responsible. We must not be frightened by difficulties. God will give us relief and provide a solution if we act with honest integrity. Cf. xciv. 5-6.

#### SECTION 2.

- 8. In winny populations
  That insolently opposed wan
  The command of their Lord
  And of His apostles,
  Did We not then
  Call to account,—
  To severe account?—
  And We imposed on them
  An exemplary Punishment.\*\*
- 9. Then did they taste
  The evil result of
  Their conduct, and the End
  Of their conduct
  Was Perdition.
- 10. God has prepared for them
  A severe Punishment 453
  (In the Hereafter).
  Therefore fear God,
  O ye men of understanding—
  Who have believed !—
  For God hath indeed
  Sent down to you
  A Message,—6684
- 11. An Apostle, who rehearses
  To you the Signs of God
  Containing clear explanations,
  That he may lead forth
  Those who believe
  And do righteous deeds

۞ وَكَ إِنْ مِنْ قَرِيَةٍ عَنْتُ عَنْ أَمْرِ تَهِمَا وَرُسُلُوءِ هُمَّاسَبُنَهَا حِسَابًا شَدِيدًا وَعَذَبُنَهَا عَذَابًا نُصُّرًا ﴿ فَذَا قَدْ وَمِهَا لَهُ أَمْرِهَا وَكَانَ عَنْبَهُ أَمْرِهَا حُشْرًا

@أَعَدُ اللهُ لَكُمْ عَلَا بَا شَكِيدًا لَّا فَكَفُوا اللهَ بَسَا أُولِي الْأَلْبَتِ الْذِرَى المَسْوَاً فَيَ اَرْزَل اللهُ اللّهِ اللّهِ ذِكْرًا

شَامُولاً يَتْلُوا عَلَيْكُمْ اللّٰهِ اللّٰهِ مُبَيِّنَاتٍ
 أَيْغِيجَ اللّٰهِ المَّالُولُ وَعَكِيلُوا الصَّلِكِتِ

5521. Insolent implety consists not only in the breach of the rites of religion. Even more vital is the defiance of the laws of nature which God has made for us. These laws, for us human beings include those which relate to our fellow-beings in society, to whom kindness and consideration form the basis of our social duties. Our duties to our families and our children in intimate matters such as were spoken of in the last Section, are as important as any in our spiritual life. Peoples who forgot the moral law in marriage or family life pershed in this world and will have no future in the Hereafter. The lessons apply not only to individuals but to whole nations or social groups.

- 5522. This refers to the present life; apparently the Hereafter is implied in verse 10 below.
- 5523, See last note,
- 5524. There is no excuse for us to go astray, seeing that God in His infinite Mercy has explained to us His Message by His many Signs around us and clearly hy means of the human Teachers and Apostles whom He has sent for our instruction; see next verse.

From the depths of Darkness \*\*\* Into Light. And those who Believe in God and work Righteousness, He will admit To Gardens beneath which rivers Flow, to dwell therein For ever: God has indeed Granted for them A most excellent provision.

12. God is He Who
Created seven Firmaments SAN
And of the earth
A similar number. SAN
Through the midst
Of them (all) descends SAN
His Command: that ye may
Know that God has power
Over all things, and that
God comprehends all things
In (His) Knowledge.

مِنَ الظّلُمُتِ إِلَىٰ النَّوْرِيَّوَمِنَ يُؤْمِنَ بِاللَّهِ وَيُمْلُصَلِحًا لِدُخِلَهُ جَنَّاتٍ بَخْرِي مِن تَخْفِكَ الْأَثْهِنُ خُطِلِدِينَ فِيهِنَّ أَبَّدًا قَدْ أَحْسَنَ اللهُ لَهُ رِيدُةً ۖ

۞ اَللهُ الذِّى خَلَقَ سَنْجَ سَمُونِ وَمِنَ الأَرْضِ مِثْلَهُنَّ يَسَنَزُلُ الأَثْرُ بِثَنَهُنَ يَعْشُلُوۡ الۡزَاللهَ عَلَى كُلِّ فَرَوْقِيرُلُوۡ اَذَاللهُ لَدُّ لَمَ اللهِ كُلِ الْغَرْبِ لِلهُ لَدُّ لَمَ اللهِ كُلِ الْغَرْبِ لِلهُ



5525 Cf. xxiv. 40: the unbelievers' state is "like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by dark clouds; depths of darkness, one above another" Cf ii 257: "God is the Protector of those who have Faith: from the depths of darkness He will lead them forth into light."

\$326 "Sava Fernaments". The literal meaning refers to the seven orbits or firmaments that we see clearly marked in the motions of the heavenly bodies in the space around us; see xxiii 17.n, 2876. In poetical imagery there are the seven Planetary spheres, which form the lower heaven or heavens, with higher spheres culminating in the Empyrean, or God's Throne of Majerty: see notes 4035-36 to xxxviii. The mystical meaning refers to it evaluous grades in the spiritual or heavenly kingdom, the number seven being itself a mystical symbol, comprising many and yet forming an indivisible integer, the highest indivisible integer of one digit.

5527. See the last note, about the mystic number seven. As there are grades one above the other in the spiritual kingdom, there are similar grades in our life on this earth. If we take the interal megning.—just as we see the heavenly spheres one above another, over our heads, so we can see that the runst of the earth is built up of geological strata one above another.

5528. But in all spheres of life and Creation, whatever conception we are able to form of them, it is certain that the Command or Law of God runs through them all, for His knowledge and power exhend through all things.

# INTRODUCTION TO SURA LXVI (Takeim).

This is the tenth and last of the series of short Medina Sūras which began with S. Ivii: see Introduction to that Sūra. The point dealt with here is: how far the turning away from sex or the opposition of one sex against another or a want of harmony between the sexes may injure the higher interests of society.

The date may be taken to be somewhere about A.H. 7.

Summary.—The failings of the weaker sex should not turn away men from normal social life: harmony and mutual confidence should be taught and enforced, and God's blessing will descend on the virtuous even if their lot is cast with the wicked (lawi 1-12, and C. 245).

C. 245.—The relations between the sexes are embittered (lxvi. 1-12)

By misunderstandings and conflicts that produce Unhappiness and misery, personal and social. Harmony and confidence are due between The sexes, not disgust or isolation, which may Please some but cause injustice to others. Respect each other's confidence, and if You fail, repent and make amends. The good man seeks virtue for himself And his family. If Evil is yoked to Good, It must take the fruit of its own deeds; The worldly tie will profit naught; But Good should firmly make a stand And will be saved, for God doth care For all His true devoted Servants.

Stra LXVI.

Talirim, or Holding (something) to be Forbidden.

In the name of God, Most Gracious,
Most Merciful.

- 1. Prophet! Why
  Holdest thou to be forbidden
  That which God has \*\*s\*
  Made lawful to thee?
  Thou seekest to please \*\*s\*
  Thy consorts. But God
  Is Oft-Forgiving, Most Merciful.
  - God has already ordained sort For you, (O men), The dissolution of your oaths (In some cases): and God Is your Protector, and He Is Full of Knowledge And Wisdom.
- 3. A hen the Prophet disclosed
  A matter in confidence \*\*\*\*



۞ بَتَأَيْسًا اَلْنَيْنُ لِرُغَيْهُ مِنَا اَعَلَىٰ اللَّهُ لِكَّ شَنَهُ مَنْهِ مَنْهَ كَانَدُ وَلِيكٌ وَاللَّهُ عَسَفُورٌ تَحَيْمُهُ

۞ قَدْ فَرَصَنُ اللَّهُ لَكُمْ مَنْكِسَلَةَ أَيْمُنُوكُمُّ وَاللَّهُ مَنْكِسَلَةً أَيْمُنُوكُمُّ وَاللَّهُ مُن الْعَلَيْمُ الْمُسْكِيمُ

۞ مَلَاذُ أَسَرَالَكَ مِيْ

\$529. The Prophet's household was not like other households. The Consurts of Purity were expected to hold a higher standard in behaviour and reticence than ordinary women, as they had higher work to perform. See in 1706 to xxxiii. 28. But they were human beings after all, and were subject to the weakcosses of their sex, and they sometimes failed. The imprudence of Radinari-Nisha (see n. 2925 to xxiv, 11) once caused serious difficulties: the holy Prophet's mind was sore distressed, and he renounced the sourcey of his wives for some time. This renunciation seems to be referred to her. The situation was none the less difficult for him because she was a daughter of Hadinar Abil Bake, one of the trust and most intimate of his Companions and heutenants. Radinar Umar's daughter Bafa was also sometimes apt to presume on her position, and when the two combined in sectre councils, and discusted mattes and disclosed secrets to each other, they caused much sorrow to the holy Prophet, whose heart was tender and who treated all his family with exemplary painties and affection.

5530. The tender words of admonstron addressed to the Consorts in maxim. 28-34 explain the situation far better than any comments c n express. If the holy Prophet had been a mere husband in the ordinary sense of the term, he could not have held the balance even between his private feelings and his public duties. But he was not an ordinary husband, and he abandoned his renunciation on his realisation of the higher duties with which he was charged, and which required conciliation with firmness

5531. Cf. ii. 224 If your yows prevent you from doing good, or acting rightly, or making peace between persons, you should explate the yow, but not refrain from your good deed.

5312. Who these two consorts were, and what was the matter in confidence which was disclosed, we are not expressly told, but the facts mentioned in n. 5329 above will help us to understand this passage. It is needless to drag in all the petty womanish tittle-takes which some Commentators have conjecturally collected, or the malicious insituations of those who have not understood the saintly greatness of the holy Prophet. The sacred words imply that the matter was of great importance as to the principle involved, but that the details were not of sufficient importance for permanent record. For the lessons to be drawn, see the notes following.

To one of his consorts,
And she then divulged it
(To another), and God made it
Known to him, he confirmed su
Part thereof and repudiated
A part. Then when he
Told her thereof, she said,
"Who told thee this?"
He said, "He told me
Who knows and is well-acquainted
(With all things)"

- 4. If ye two turn in repentance shi To Him, your hearts Are indeed so inclined; But if ye back up Each other against him, Truly God is his Protector, And Gabriel, and (every, Righteous one among those Who believe,—and furthermore, shi The angels—will back (him) up.
- \$\square\$t\$ may be, if he Divorced you (all), \$\frac{5586}{2}\$

إلى بعض أذونجو بن حديثا قلات تأت يد و وأظلم ألله علي و تك بغض أو وأغض عن بعض قلت انتأها بد و قاف من ألم أن هذا هذا فك التراف المراء المحيد في الما الموقعة مسخت الموات تفريا إلى الموقعة مسخت المؤمنيات والكيسكة بغشاء الما طبي المنافع المنافعة المعشدة المنافعة المعشد المنافعة ا

5333. The moral we have to draw is manifold, (1) If anything is told us in confidence, especially by one at the head of affairs, we must not divulge it to our closest fixend. (2) If such divulgence is made in the most secret whispers, God's Plan is such that it will come to light and espote those guilty of breach of confidence. (3) When the whispered version is compared with the true version and the actual facts, it will be found that the whispered version is in great part untrue, due to the misunderstanding and exaggeration inevitable in the circumstances. (4) The breach of confidence must inevitably infound to the shame of the guilty party, whose surprise only covers a sense of humiliation. See next note.

5314 There are further lessons 15r Both the party betraying confidence and that encouraging the betrayal must purge their conduct by repentance. (6) Frank repentance would be what their hearts and conscience themselves would dictate, and they must not resist such amends on account of selfish obstinacy. (7) If they were to resist frank repentance and amends, they are only abotting each other's wrong, and they cannot prevail against all the spiritual forces which will be ranged on the side of the right.

5535. Do not forget the dual meaning: Immediate, in application to the holy Prophet, and general, being the lesson which we ought all to learn. The holy Prophet could not be injured by any persons doing anything against him, even though they might unconsciously put him in great Jeopardy: for God, the Angel Gabriel (who was the Messenger to him), and the whole Community, would notect him—to say nothing of the army of angels or hidden spiritual forces that always guarded him. Cl. xxxiii. 56. The general lesson for us is that the good man's protection is that of the spiritual forces around him; it is divine protection, against which human weakness or folly will have no nower.

5536 From the case of two in verse 4, we now come to the case of all the Consorts generally, in verse 5. Cl xxxiii 28.30. Their duties and responsibilities were higher than those of other women, and therefore their failure would also be more serious. This is only hypothetical, in order to show us the virtues expected of 4hem: faith and devotion, worship and service, readiness for travel or hypat, whether they were young or old, new to married life or otherwise. From them again the more general application follows—to all women in Islam.

That God will give him
In exchange Consorts
Better than you,—
Who submit (their wills),
Who believe, who are devout,
Who turn to God in repentance,
Who worship (in humility),
Who travel (for Faith) and fast,—sen
Previously married or virgins.

- 6. O ye who believe! MAR Save yourselves and your Families from a Fire Whose fuel is Men MAR And Stones, over which Are (appointed) angels Stern (and) severe, MAR Who dinch not (from Executing) the Commands They receive from God, But do (precisely) what They are commanded.
- 7. (They will say),
  "O ye Unbelievers!
  Make no excuses
  This Day! Ye are being 6611

آن يُولِدُ وَأَنْوَجَا حَيْرُ الْمِنْكُنِّ مُسْلِلَتِ مُؤْمِنَاتِ قَلْنَاتِ تَلْبِناتِ عَبِدَاتِ سَلْبِحَاتِ ثَيْبَتِ وَأَنْكَالًا وَمَنْ الْمُنْ اللَّهَ مَا مُنْ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ مَنْ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللّ

۞ؾٙٲؿؖؠؙٵڵٙڍؚڹٙٵڡٮ۬ۉ۬ٷٛٲٲڡ۬ۺڝٛۮ ٷؙؙٙڡڸؠڲؗػٵؙۯٷۿۯۿڝٵڷڬٲۺؙٷڵۣۼۣٵڗ؞ؖ عَلَيْهَا مَلَيِّڪَةٛۼڬڟ۠ۺۣٵڎڵؘۺڞؙۅێٙٲۿڎ مَٱكْتُرُهُۥڒٷؿڡؙڵٷ؉ٵؿٛۏ۫ۘ۫ڔٷڹ

۞ يَأَيُّهُ الَّذِينَ كَفَرُوا لاَ مَتَنَذِرُواۤ الْيُؤَمِّ إِثَّا

5537. Shiphit; literally, those who travel about for the Faith, renouncing hearth and home; hence those who go on pilgrimage, who last, who deny themselves the ordinary pleasures of life. Note that the spinitual virtues are named in the detecteding order submitting their wills (slam), faith and devotion turning ever to worship and fauth, and performing other rites, or perhaps being content with averticesm. And this applies to all women, maided gifts or women of mature experience who were well-willows or supparated from previous husbands by divorce.

.538. Note how we have been gradually led up in admonition from two Consorts to all consorts, to all women, to all believers, and to all men and women including Unbelievers. We must carefully guard not only our own conduct, but the conduct of our families, and of all who are near and dear to us. For the issues are most serious, and the consequences of a fall are most terrible.

539. "A Firs tobos fuel is Men and Stones." Cf. ii. 24. This is a terrible Fire: not merely like the physical fire which burns wood or charcoal or substances like that, and consumes them. This spiritual Fire will have for its fuel men who do wrong and are as hard-hearted as stones, or stone Idols as symbolical of all the unbending Falsehoods in life.

5540. Cf. lxxiv, 31. We think of the angel nature as goatle and beautiful, but in another aspect perfection includes justice, fidelity, discipline, and the firm execution of duty according to lawful Commands. So, in the attributes of God Himself, Justice and Mercy, Klindness and Correction are not contradictory but complementary. An earthly ruler will be unkind to his loyal subjects if he does not posits evil-does.

5541. This is no hardship or injustice imposed on you. It is all but the fruit of your own deeds; the result of your own deliberate choice.

(٦٦) نسورة التحريم

تُجْزُونَ مَاكُنتُه مَتَكَنتُهُ تَعَسَمُلُونَ

All that ye did!"

But requited for

SECTION 2.

- Turn to God With sincere repentance: In the hope that Your Lord will remove 5515 From you your ills And admit you to Gardens Beneath which Rivers flow. The Day that God Will not permit To be humiliated The I'rophet and those Who believe with him. Their Light will run 4611 Forward before them And by their right hands, While they say, "Our Lord! Perfect our Light for us, And grant us Forgiveness: For Thou hast power Over all things.
- Prophet! Strive hard No.
  Against the Unbelievers
  And the Hypocrites,
  And be firm against them.

﴿ يَا أَيُنَا الْإِنْ الشَّوْلَ اللَّهِ اللَّهِ وَتَبَدَّ الشَّوْعَا عَنَى تَذِيكُمُ الْنَهْ الشَّلِيَّةِ عَنَى الْمُسْتِيَّا الْحَدَّةِ عَنَى الْمُسْتِيَّا الْحَدَّةِ عَنَى الْمُسْتِيَّةِ الْمَلْمَةِ الشَّيْمَةِ وَالْفَيْنَ الْمُلْمَالِيَّةِ وَالْفَيْنَ الشَّيْمَةِ وَالْفَيْنَ الْمَلْمَةِ الشَّيْمَةِ وَالْفَيْنَ الشَّلِيَّةِ وَالْفَيْنَ الشَّلِيَّةِ وَالْمَلْمَةِ الْمُلْمِلِيَّةً وَالْفَيْنَ الشَّلِيَّةِ وَالْمَلْمَةِ الشَّلِيَّةِ وَالْفَالِيَّةِ وَالْمَلْمَةِ الْمُلْمِلِيَّةً وَالْمَلْمَةً وَالْمَلْمُ اللَّهِ اللَّهِ الْمُلْمِلِيَّةً وَاللَّهِ اللَّهِ اللَّهُ الْمُلْمِلِيِّةً وَلَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ الْمُنْ اللْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلِلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْم

> ۞ٮۧٵٛٙؿؖٮٵ۩ڪؿؙڿۿۣڍٵۿڪڣٵڗ ڒٲػؽڣڍڹڒؘڎٲۼڷڟؘعڵ۪ۼڋٝ

5512. The opposition of sex against sex, individual or concerted, having them condemned, we are now exhibited to turn to the Light, and to restife that the good and rightcous can retail their integrity even though their mates, in spite of all their example and piecept, remain in evil and sin.

5513. Whatever may have been the faults of the past, unite in good deeds, and abandon petly sectional jealousies, and God will remove your difficulties and distresser, and all the evils from which you suffer. Inteed He will grant you the Bluss of Heaven, and save your form any humiliation which you may have brought on yourselves by your conduct and on the revered Propher and Teacher whose name you professed to take.

5344. See Ivil. 12, and n. 2288. The darkmest of evil will be dispelled, and the Light of God will be realised by them more and more. But even so they will not be content: for they will pray for the least taint of evil to be removed from them, and perfection to be granted to them. In that exalted state they will be within reach of perfection,—nor by their own merits, but by the infinite Mercy and Power of God.

S345. See ix 73, where the same words introduce the argument against the Hypocrites. Here they introduce the argument against wickedness, which, though given the orivilege of association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which, though tied to wickedness, retained their purity and integrity. Two examples of each kind are given,—of women, as this Sdra is mainly concerned with women.

(٢٦) سورة التحريم

Their abode is Hell,—An evil refuge (indeed).

- 10. God sets forth,
  For an example
  To the Unbelsevers,
  The wife of Noah \*\*s\*\*
  And the wife of Lot; \*\*s\*\*
  They were (respectively)
  Under two of our righteou
  Servants, but they were
  False to their (husbands),
  And they profited nothing
  Before God on their account,
  But were told: "Enter ye
  The Fire along with
  (Others) that enter!"
- 11. And God sets forth, As an example To those who believe, The wife of Pharaoh: 8549

وَمَا تُنَهُدُ بَمَنَدُ وَشَى الْمَوْسُ ۞ مَنْ بَنَالَهُ مَقَادُ لَلَّذِينَ كَفَرُ وَالْمُزَانَ فَعَ وَالْمُثَلِّذَ الْمُعْلِكُوا لَنَا الْحَدَّ اللَّهِ مِنْ يَا عَنْهُ مِنَا عَبَادِ مَا مَنْ لِيَحْدِيْ فَا انْنَا هُدَّ مَا لَمْ يَفْنِيا عَنْهُ مِنَا مِنَ اللَّهِ مَنْ فَا وَفِي لَمُ الْمُؤْمِنَ النَّارَ مَعَ الدَّيْغِلِينَ

5146. Read Noah satory in xi. 36.48. Evidently his contemporary world had got so corrupt that it needed a great Flood to purge it. "None of thy peop: All believe except those who have believed already. So grieve no longer over their evid deeds. But there were evid nose in his own. family. A foolish and undutiful son is mentioned in xi. 42.46. Poor Noah tried to save him and pray for him as one "of his family"; but the answer came: "he is not of thy family; for his conduct is unrighteous". We might expect such a son to have a mother like him, and here we are told that it was so. Noah's wife was also false to the standards of her husband, and perished in this world and in the Hereafter.

5347. The wife of Lū<sub>1</sub> has already been mentioned more?' once. See xi. 81, and n. 1577; vii. 83, and n. 1051; etc. The world around her was wicked, and vi sympathised with and followed that wicked world, rather than her rightous husban. She suffered the fate of her wicked world.

5348 "False to Bath hasheads": not necessaril and conduct. They had the high privilege of the conditional relationship with the noblest spirits of their age: but if they failed to rise to the height of their dignity, their relationship did not rave them. They could not plead that they were the worker of pious husbands. They had to enter field he any other wicked women. These is personal responsibility belong God. One soul cannot claim the ments of another, any more than one pure soul can be injured by association with a corrupt soul. The pure one should keep its purity inter. See the next two examples.

3549 Traditionally she is known as 'Asiya, one of the lour perfert women, the other three being Mary the mother of Jesus, Khadija the wife of the holy Prophet, and Fajima his daughter. Pharaoh is the type of arrogance, godlessness, and wickedness. For his wife to have preserved the Faith, her humility, and her rightenusness was indeed a great aprilual triumph. She was probably the same who saved the life of the infant Moses; saving.

S. r.xvs 11-12.1

Behold she said:
"O my Lord! build
For me, in hearness bood
To Thee, a mansion
In the Garden,
And save me from Pharaoh
And his doings,
And save me from
Those that do wrong":

12. And Mary the daughter sess Of 'Imrān, who guarded Her chastity; and We Breathed into (her body) sees Of Our spirit; and she Testified to the truth Of the words of her Lord And of his Revelations, 28 And was one of the 30 Devout (servants). Mass

(۱۲) سوره التحريم إذ فاكتُ رَبِيَّا أِن لِي عِسْدَكَ بَيْنَ كُفِ الْجَنَّفَةِ ا وَتَجَيِّمِ مِن فِرْعُونَ وَعَسَمَلِهِ ، وَتَتَخِيمُ بِنَ الْفَسَوْمِ الظَّالِمِينَ

® وَمَهْ يَدَابُنَكِيمِ مَنَ ثَالِيَّ أَحْسَنَتُ فَجَهَا فَغَنْنَا فِيهِ مِن دُّوسِيَا وَصَدَّفَ بِكَلِيمِثِ رَبَّهَا وَسَكُنْهِ دِدَالَةُ مِنْ الْقَيْدَيْنَ

5550. Her spiritual vision was directed to God, rather than to the worldly grandeur of Pharaoh's court. It is probable that her prayer implies a desire for martyrdom, and it may be that she attained her rown of martyrdom.

531]. 'Imrān was traditionally the name of the father of Mary the mother of Jesus: see n. 375 to sit 35. She was besself one of the purest of women, though the Jewa accused her falsely of unchastity: (A. XIX. 272-8).

5552 Cf. xxi. 91. As a virgin she gave hirth to Jesus: xix. 16 29. In xxxii. 9, it is said of Adam's progeny, man, that God. "fashioned him in due proportion, and breathed into him something of His spirit". In xv. 29, similar words are used with reference to Adam. The virgin birth should not therefore be supposed to imply that God was the father of Jesus in the sense in which Greek mythology makes Zeus the father of Apollo by Latona or of Minos by Europa. And yet that is the docture to which the Christian idea of "the only begotten Son of God." leads.

5533 Mary had true faith and testified her faith in the prophet Jesus and in his revelation as well as in the revelations which he came to confirm (and to foreshadow). She was of the company of the Devout of all ages. The fact that Qānitis (devout) is not here in the feminine gender implies that the highest spiritual dignity is independent of sex. And so we close the lesson of this Sūra, that while sex is a fact of our physical existence, the sexes should act in harmony and co-oceration, for in the highest spiritual matters we are all one, "We made her and her son a Sign for all peoples. Verily this Botherhood of yours is a single Brotherhood, and I amyour Lord and Cherisner; therefore serve Me and on other "(xx. 19 92)

### INTRODUCTION AND SUMMARY: SÜRA LXVII (Mulk).

We have now done fourteen-fifteenths of the Qur-in, and have followed step by step the development of its argument establishing the Ummat or Brotherhood of Islam

There is a logical break here. The remaining fitteenth consists of short spiritual Lyrics, mostly of the Meccan period, dealing mainly with the inner life of man, and in its individual aspects. They may be compared to Hymns or Psalms in other religious literature. But these short Quranic Sūras have a grandeur, a beauty, a mystic meaning, and a force of earnestness under persecution, all their own. With their sources in the sublimest regions of the Empyrean, their light penetrates into the darkest recesses of Life, into the concrete facts which are often mistaken for the whole of Reality, though they are but an insignificant portion and on the surface and feeting. There is much symbolism in language and thought, in describing the sniritual in terms of the things we see and understand.

It is the contrast between the shadows of Reality here and the eternal Reality, between the surface world and the profound inner World, that is urged on our attention here.

This Sura of 30 verses belongs to the Middle Meccan period, just before S. Ixix, and S. Ixx. God is mentioned here by the name Rahmān (Most Gracious), as He is mentioned by the names of Rabb (Lord and Cherisher) and Rahmān (Most Gracious) in S. xix.

C: 246.-Lordship in right and in fact belones (Izvii. 1-30.) To God Most Gracious, Whose Goodness And Glory and Power are writ large On all His Creation. The beauty and order Of the Heavens above us proclaim Him. Then who can reject His Call but those In pitiful delusion? And who can fail To accept, that truly knows himself And the mighty Reality behind him? The earth and the good things thereof are prepared For man by his Gracious Lord, Who guards Him from hourly dangers. Who sustains The wonderful flight of the Birds in mid-air ? Above, and below, and in mid-air can we see His boundless Signs. We know that His Promise Of the Hereafter is true. The spring and source Of the goodness of things is in Him, and will Appear triumphant when the Hour is established.

S. LXVII. 1-2.]

Sora LXVII.

Mulk, or Dominion,

In the name of God, Most Gracious, Most Merciful.

- I. Slessed 8531 be He in Whose hands Is Dominion; 8500 And He over all things Hath Power;—
- 2. He Who created Death 8508
  And Life, that He
  May try which of you
  Is best in deed: 8508
  And He is the Exalted 5508
  In Might, Oft-Forgiving:—



\$554. What do we mean when we bless the name of God, or proclaim (in the optative mood) that the whole Creation should bless the name of the Lord? We mean that we recognise and proclaim His beneficence to us; for all increase and happiness is through Him. "In His hands",—In the hands of Him Who also holds Dominion or Power. In our human affairs we sometimes see the separation of Dominion or Power from Goodness or Beneficence: in the divine nature we recignise that there is no separation or antithesis or

3535, Mala: Dominion, Lordship, Sovereignts, the Right to carry out His Will, or to do all that He wills. Power (in the clause following) is the Capacity to carry out His Will, so that nothing can resist or neutralise is. Here is beneficence completely identified with Lordship and Power; and it is exemplified in the verses following. Note that "Mala" here has a different shade.of meaning from Malakali in xxxvi. 38. Both words are from the same root, and I have translated foith by the word "Dominion". But Malakali refers to Lordship in the Invisible World, while Mala to Lordship in the Visible World.

5556. "Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In ii, 28 we read: "Seeing that ye were without life (literally, dead), and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return." In liii, 44, again, Death is put before Life. Death, then, is: (1) the state before life began, which may be non-existence or existence in some other form; (2) the state in which Life as we know it ceases, but existence does not cease; a state of Barzabb (axii). 100), or Bartier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity.

5557. Creation, therefore, is not in mere sport, or without a purpose with reference to man. The state before our present Life, or the state after, we can scarcely understand. But our present Life is clearly given to enable us to strive by good deeds to reach a nobler state.

5558. Alt this is possible, because God is so Exalted in Might that He can perfectly carry out His Will and Purpose, and that Purpose is Love, Mercy, and Goodness to His creatures.

- 3. He Who created
  The seven heavens \*\*\*
  One above another:
  No want of proportion
  Wilt thou see
  In the Creation
  Of (God) Most Gracious.
  So turn thy vision again:
  Seest thou any flaw?
- 4. Again turn thy vision seed
  A second time: (thy) vision
  Will come back to thee
  Dull and discomfited,
  In a state worn out.
- 5. And We have,
  (From of old),
  Adorned the lowest heaven \*\*\*
  With Lamps, and We
  Have made such (Lamps)
  (As) missiles to drive \*\*
  Away the Evil Ones,
  And have prepared for them
  The Penalty
  Of the Blazing Fire,
- 6. Hor those who reject
  Their Lord (and Cherisher) 5566

آلَيْ عَلَقَ اللّهِ عَلَيْ مِلْمَا قَالَمَا فَي الْمَالَّةُ عَلَى الْمَالِيَّةُ عَلَى الْمَالِيَّةُ الْمَالِيَةُ الْمَالِيَةُ الْمَالِيَةُ الْمَالِيَةُ الْمَالِيَةُ الْمَالِيةُ الْمَالِيةُ الْمَالِيةُ الْمَالِيةُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللل

وَالَّذِينَ كَفَرُوا بِرَيْنِهِمْ

5559. Cf. ixv. 12. and in 5326-27. The heavens as they appear to our sight seem to be arranged in layers one above another, and ancient astronomy accounted for the motions of the heavenly bodies in an elaborate scheme of spheres. What we are concerned with here is the order and beauty of the vast spaces and the marvellous bodies that follow regular laws of motion in those enormious spaces in the visible world. From these we are to form some conception of the vastly greater invisible World, for which we want special sprittual vision.

\$500. Reverting to the symbolism of the external or visible world, we are asked to observe and study it again and again, and a minutely as our powers will allow. However closely we observe it, we shall find no flaw in it. Indeed the region of enquiry is so wast and stretches so far beyond our ken, that our eyes, aided with the most powerful telescopes, will confess themselves defeated in trying to penetrate to the ultimate insysteries. We shall find no defect in God's handiwork: it is our own powers that we shall find all to go begond a certain compass.

5561, " Lowest (or nearest) heaven"; see n. 4035 to xxxvii. 6.

So2. The symbolic imagery of the shooting stars has been explained in xv. 16-18, notes 1951-54; and in xxxvii, 6-10, and notes thereon. The symbolism here takes us a step further. You find in the visible heavens perfection and beauty. The lights and the fires you see are holy and beneficient. But if you make fetishes of them, or hand yourselves to evil superstitions of your own imagination, are you not playing with Blazing Fire? Who can define the limits of your Penalty?

5503. We have seen how the fire in the stars can suggest the beauty and order of the external world; and yet, when it meres with resistance and disharmony, it can burn and destroy. So in the moral and soliritual world. What can be a greater sign of evil, disharmony, and rebellion than to reject the Cherisher and Sustainer, on Whom our life depends, and from Whom we receive nothing but goodness? The Punishment, then, is Fire in its flarcest intensity, as typished in the next two

Is the Penalty of Hell: And evil is (such) destination.

- 7. When they are cast therein, They will hear The (terrible) drawing in <sup>8064</sup> Of its breath Even as it blazes forth.
- 8. Almost bursting with fury: Every time a Group Is cast therein, its Keepers 6050 Will ask, "Did no Warner Come to you?"
- 9. They will say: "Yes indeed; A Warner did come to us, But we rejected him And said, 'God never Sent down any (Message): Ye are innothing but An egregious delusion!" Message
- They will further say:
   "Had we but listened
   Or used our intelligence, see?
   We should not (now)

عَذَائِهُ جَهَنَّ مُّ وَيِشْ آلْصِيرُ ﴿ إِنَّا الْعُوْلُ فِيهَا سَعِمُولُ لَمَا شَهِ هَا وَهِي وَعَوْلُ ﴿ تَكَادُ تَمْ يَذِيُ مِنَ الْفَيْظِ كُلِمَا الْإِيهِ فِيهَا فَيَ \* سَأَلُكُ مِن مَنْ الْمِنْ الْفَيْدُ مِنْ الْفَيْرِ الْمُؤْمِنُ وَلَيْدٌ ﴿ وَالْمُ اللَّهُ مِن الْمُؤْمِلُ اللَّهُ مِنْ اللَّهِ مِن اللَّهِ اللَّهُ مِن اللَّهُ مِن اللَّهُ اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ اللَّهُ مِن اللَّهُ اللَّهُ مِن اللَّهُ اللّلَّ اللَّهُ اللّلَهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللَّلَا اللَّهُ اللَّهُ اللَّهُ الللَّا اللَّهُ اللَّهُ اللَّهُ اللَّال

5564. For shahig see n. 1607 to xi. 106. There shahig (sobs) was contrasted with xalfs' (sighs): in the one case it is the drawing in of breath, and in the other the emission of a deep breath. Here the latter process is represented by the verb fära, to swell, to blaze forth, to gush forth. In xi. 40, the verb fära was applied to the gushing forth of the waters of the Flood; here the verb is applied to the blazing forth of the Fire of Punishment. Fireis personified: in its intake it has a facer appeties; in the flames which it throws out, it has a facer aggressiveness. And yet in ultimate result avil meets the same fate, whether typifled by water of fire.

1578

5565, Cf. xxxix. 71, n. 4368 "Every time": it may not be the same angels who are guarding the gates of Hell every time new inmates come in. The pure, innocent angel nature does not know the crookedness of human evil, and is surprised at so many human beings coming in for pusishment; if wonders if no warning was conveyed to men, whereas in fact men have a warning in Clear Signs during all the period of their probation. The Clear Signs come from Revelation, from their own conscience, and from all nature around them.

5566. God's Signs were not only rejected or defied, but their very existence was denied. Nay, more, even their possibility was denied, and alas! righteous people and spiritual Teachers were persecuted or mocked (xxxvi 30). They were called fools or mademe, or men under a delusion.

5567, Man has himself the power given to him to distinguish good from evil, and he is further helped by the teachings of the great Apostles or World Teachers. Where such Teachers do not come into personal contact with an individual or a generation, the true meaning of their teaching can be understood by means of the Reason which God has given to every human soul to judge by. It is failure to follow a man's own lights sincerely that leads to his degradation and destruction.

(S. LXVII. 10-15.

Be among the Companions Of the Blazing Fire!"

- 11. They will then confess \*\*\*

  Their sins: but far

  Will be (Forgiveness)

  From the Companions

  Of the Blazing Fire!
- 12. As for those who
  Fear their Lord unseen,
  For them is Forgiveness
  And a great Reward.
- And whether ye hide
   Your word or publish it,
   He certainly has (full) knowledge,
   Of the secrets of (all) hearts.
- 14. Should He not know,—
  He that created ? \*\*\*
  And He is the One
  That understands the finest
  Mysteries (and) is
  Well-acquainted (with them).

SECTION 2.

 Yet is He Who has Made the earth manageable <sup>4871</sup> أضخى التيدو (المفاعدة فالمؤنية منفقة الأخضار التو (الذين يَخْفُون رَبَّهُ مِ إِلَّذِي كُمُ مَغْفِرَ وَأَجْرَكِمْ الْوَاجْمَوُلْ اللَّهِ الْمَهُ مَغْفِر اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلِيمُ لِلَّالِيمُ الْمُنْ اللَّهِ اللَّهُ اللْلِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ الْمُؤْمُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُو

5568. They will then have passed through the fire of Judgment and will now be in the fire of Punishment. The Reality will not only now be clear to them, but after the questionings of the angels they cannot even pretend to make any excuses. They will freely confess, but that is not repentance, for repentance implies amendment, and the time for repentance and amendment will have long been past.

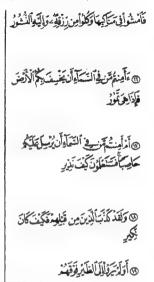
5509. See n. 3902 to xxxv. 18. Read "unsteen" adverbially. To fear the Loyd is to love Him so intensely that you fear to do anything which is against His Will, and you do it because you realise Him intensely in your hearts, though you do not see Him with your bobdily senses. Nors it of any consequences whether other people see your lave or the consequences that flow from your love, for your good deeds are for the love of God and not for show in the eyes of men. Such intensity of love obtains forgiveness for any past, and is indeed rewarded with God's love, which is immeasurably precious beyond any merits you may possess.

5570. He Who creates must necessarily know His own handswork. But leat we should measure His knowledge by such imperfect knowledge as we posses. His knowledge is further characterised as understanding the finest mysteries and being well-acquainted with them (Laff and Khabir): see xxi. 6.5 n. 284.

5571. Zulil is used in il. 71 for an animal trained and tractable; here it is used to qualify the earth, and I have translated 'manageable'. Man has managed to make paths through deserts and over mountains; through tress and seas by means of shups; through the after by means of airways; he has made bridges and tunnels and other means of communication. But this he has only been able to do because God has given him the necessary intelligence and has made the earth tractable to that intelligence.

For you, so traverse Ye through its tracts And enjoy of the Sustenance Which He furnishes: but Unto Him is the Resurrection. 5578

- 16. Do ye feel secure that He Who is in Heaven Will not cause you To be swallowed up <sup>8513</sup> By the earth when it Shakes (as in an earthouake)?
- 17. Or do ye feel secure That He Who is in Heaven Will not send against you A violent tornado <sup>504</sup> (With showers of stones), So that ye shall Know how (terrible) Was My warning?
- 18. But indeed men before them Rejected (My warning): Then how (terrible) was My rejection (of them)? \*\*\*\*\*
- 19. Do they not observe
  The birds above them.



-5572. In describing God's gifts and mercles and watchful care in this our temporary sojourn on this earth, it is made clear that the ultimate end is the Hereafter. The real Beyond, which is the goal, is the life after the Resurrection.

5573. Cf xvii 68, and n 2263. Also cf, the story of Qartin in xxviii. 76.82. If we feel safe on land, it is because God has made this earth amenable, manageable and serviceable to us (verse 15 above). But if we defy God and break His Law, have we any security, that even this comparatively unimportant safety in a fleeling world will last? Looking at it from a purely physical point of view, have there hot been dreadful earthquakes, typhoons, and tornadoes?

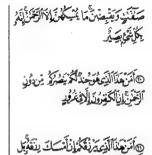
5574. Cf. xvii. 68; and xxiz. 40, n. 3462. Such a violent wind destroyed the wicked Cities which defied 1.0t's warning.

5575. Cf. xxii 42-44, and n. 2822.

5570. The flight of birds is one of the most beautiful and wonderful things in nature. The make and arrangement of their feathers and bones, and their stream-line shapes, from beak to tail, are instances of purposive adaptation. They soar with outstretched wings; they dark about with folded wings; their motions upwards and downwards, as well as their stabilisation in the air, and when they rest on their feet, have given many ideas to man in the science and art of aeronautics. But who taught or gave to birds this wonderful adaptation? None but God, Whose infinite Mercy provides forevery creature just those conditions which are best adapted for its live.

Spreading their wings And folding them in? \*\*\*7 None can uphold them Except (God) Most Gracious: Truly it is He That watches over all things.

- 20. Nay, who is there
  That can help you,
  (Even as) an army,
  Besides (God) Most Merciful?
  In nothing but delusion
  Are the Unbelievers.
- 21. Or who is there
  That can provide you way
  With Sustenance if He
  Were to withhold His provision?
  Nay, they obstinately persist
  In insolent impiety
  And flight (from the Truth).
- 22. Is then one who Walks headlong, with his face seed Grovelling, better guided,—Or one who walks see Evenly on a Straight Way?



۞ٲڡۜٙڹۜؿ۬ؽ؋ڮڹٵۼڵؾۼڽؿٲڡٙڵڬٲۺٙؾؿؽ ڛٙڲٵۼڵڝڒڂؙؙؚڡؙ۠؊ؽؽۄ

5577, In the Atabic, there is an artistic touch which it is not possible to reproduce in the translation. \$8f\$\$\tilde{a}\$\$ (spreading their wings) is in the form of the active participle, suggesting the continuous soams on outspread wings; while yageli\(\tilde{a}\) and \$\tilde{c}\) (folding them in) is in the Acrist form, suggesting the spasmodic flapping of wings.

5578. Not the greatest army that man can muster is of any use against the Wrath of God; while the constant watchful care of God is all-in-all to us, and we can never do without it. If the godless wander about in search for blessings otherwise than in the Mercy and Grace of God, they are wandering in vain delusions.

5579. "Sustenance" here, as elsewhere, (e.g., in xvi. 23, n. 2105), refers to all that is necessary to sustain and develop ilie in all its phases, spiritual and mental, as well as physical. God Most Gracious is the Source of all our Sustenance, and if we persist in looking to Vanities for our Sustenance, we are pursuing a mirage, and, if we examine the matter, we are only following obstinate impulses of rebellion and impiety.

5580, Cf. xxvii. 90, and n. 3320. The man of probity is the man who walks evenly on a Straight Walks is feet guided by God's Light and his beart sustained by God's Mercy. The man who chooses evil grovels, with his face down, in paths of Dainess, stumbling on the way, and in constant distrust and fear, the fear of Evil. The two kinds of men are poles apart, although they live on the same acrts, see the same Sizns, and are fed with the same Mercies from God.

5581. Like Abraham trying to guide his unbelieving father: Cf. ziz, 43.

- 23. Say: "It is He Who some Has created you (and made some You grow), and made For you the faculties Of hearing, seeing, Feeling and understanding: Little thanks it is ye give.
- 24. Say: "It is He Who Has multiplied you Through the earth, been And to Him shall ye Be gathered together."
- 25. Phey ask: When will This promise be (fulfilled)?—
  If ye are telling some The truth.
- 26. Say: "As to the knowledge Of the time, it is With God alone: \*\*\* I am (sent) only To warn plainly in public."
- At length, when they See it close at hand, the Grieved will be the faces Of the Unbelievers,

5382. The Teacher is asked to draw constant attention to God, the source of all growth and description the Giver of the faculties by which we can judge and attain to higher and higher spiritual dignity. And yet, such is our self-will, we use our faculties for wrong purposes and thus show our ingratitude to God.

'5583. For anshaa see n 923 to vi. 98.

3584. Mankind, from one set of parents, has been multiplied and scattered through the earth. Men have not only multiplied in numbers, but they have developed different languages and characteristics, inner and outer. But they will all be gathered together at the End of Things, when the mischief created by the wrong exercise of man's will will be cancelled, and the Truth of God will reign unlevsrally.

5585. The Unpelievers are sceptical, but they are answered in the next two verses

5586. The Judgment is certain to come. But when it will exactly come, is known to God alone. The Prophet's duty is to proclaim that fact openly and clearly. It is not for him to punish or to hasten the punishment of evil. Gt. xxii 47.1.

\$587, "It", s.c., the fulfilment of the promise, the Day of Judgment. When it is actually in sight, then the Unbellevers realise that those whom they used to laugh at for their Faith were in the right, and that they themselves, the sceptics, were terribly in the wrong.

(۱۷) سبورة الملك 1583

And it will be said (To them): "This is (The promise fulfilled), \*\*\*\* Which ye were calling for!"

28. Say: "See ye?—
If God were
To destroy me,
And those with me, xao
Or if He bestows
His Mercy on us,—
Yet who can deliver
The Unbelievers from
A grievous Penalty?"

29. Say: "He is (God)
Most Gracious: we have
Believed in Him,
And on Him have we
Put our trust:
So, soon will ye know which (of us) it is
That is in manifest error."

30. Say: "See ye?—
If your stream be
Some morning lost 6001
(In the underground earth),
Who then can supply you
With clear-flowing water?"

تَقِيلُ هَذَا الذِّيَاءُ مَنْ يِهِ مَنْدَعُونَ ٤٤ أَنْ يُتَعَادُنَا هُلَكَنِّيَا لَلْهُ وَمَنْ مَعَى أَوْرَحِمَنَا فَرَ يُونِزُ الْكَوْفِرِينَ مِنْ عَلَامِ أُلِيهِ ٤٤ أَنْ الْكَوْفِرِينَ مِنْ عَلَامِ أَلِيهِ

۞ڡؙٛڶٲؙػڹۛؠؗٛٞڗٳڹٲۻؘۼۜ؆ٙٷٛڲۏڒٵڡٙڽؠٙٳٝؾڲؙؗؠ ۼۣؠۧۅ۪ؠؘػۼڽڹؚ

5588 They had defiantly asked for it. Now that it has come near, and it is too late for repentance, there is "weeping and gnashing of teeth"

5599 The sceptics might say and do say to the righteous: "Ah well! if calamities come, they involve the good with the bad, just as you say that God showers. His mercies on both good and evil!" The answer is: "Don't you worry about us; even supposing we are destroyed, with all who believe with us, is that any consolation to you? Your sins must bring on you suffering, and nothing can ward it off. If we get any sorrows or sufferings, we take them as a mere trial to make us belter, for we believe in God's goodness and we put our trust in Him." See next verse.

5390. See the end of the last note "Our Faith tells us that God will deliver us from all harm if we incerely repent and lead nghteous lives. You, Unbelievers, have no such hope. When the real adjustment of values is established, you will soon see whether we were in the wrong or you!"

550). The Stra is closed with a parable, taken from a vital fact of our physical life, and leading to to the understanding of our spiritual life. In our daily life, what would happen if we woke up some fine, morning to find that the sources and springs of our water-supply had disappeared and gone down into the hollows of the earth? Nothing could save our life. Without water we cannot live, and water-cannot rise above its level, but atways seeks a lower-level. So in spiritual file. Its sources and springs are in the divine wisdom that flows from on, high. God is the real source of that life, as the is of all forms of life. We must seek His Grace and Mercy. We cannot find grace or mercy or blessing from anything lower. His Wisdom and Mercy are like fresh clear-flowing spring-water, not like the muddy murky wisdom and goodness of this lower world which is only relative, and which often hampers-life rather than advances it.

## INTRODUCTION AND SUMMARY: SURA LXVIII (Qulam).

This is a very early Meccan revelation. The general Muslim opinion is that a great part of it was second in order of revelation, the first being S. xcvi. (Igras), verses 1-5: see Italia. Chapter 7.

The last Sura having defined the true Reality in contrast with the false standards set up by men this illustrates the theme by an actual historical example. Our holy Prophet was the sanest and wisest of men: those who could not understand him called him mad or possessed. So, in every age, it is the habit of the world to call Truth Falsehood and Wisdom Madness, and, on the other hand, to exalt Selfishness as Planning, and Arrogance as Power. The contrast is shown up between the two kinds of men and their real inner worth.

Summery.—Let the good carry on their work, in spite of the abuse of the Companions of Evil: let all remember God. before Whom all men are on trial (lxviii. 1-33, and C. 247).

True Judgment comes from God, and not from the false standards of men (kwiii, 34-52, and C, 248).

C. 247.—The Pen is the symbol of the permanent Record, (izvin. 1-33.) The written Decree, the perfect Order
In the government of the world. And by that token,
The man of God comes with a Plan
And Guidance that must win against
All detraction. Truth is high above Slander.
But men must be tried sgainst selfshness
And overweening confidence in themselves
Such as would lead them to forget God
And His providence.—like the brothers who built
Castles in the air about their garden
And found it desolate in one night's storm.
But repentance brought them forgiveness:
Thus work the Wrath and the Mercy of God.

Sūra LXVIII.

Qalam, or the Pen, or  $N\overline{u}n$  (see n. 5592).

In the name of God, Most Gracious, Most Merciful.

- 1. Dun. We By the Pen 5000
  And by the (Record)
  Which (men) write.—
- 2. Thou art not,
  By the grace of thy Lord,
  Mad or possessed. 5644
- 3. Nay, verily for thee Is a Reward unfailing: 5505
- And thou (standest)
   On an exalted standard
   Of character.



5592. Nun is an Abbreviated Letter: see Appendix I at the end of S. ii.

Nun may mean a fish, or an ink-holder, or it may be just the Arabic letter of the alphabet, N, in the last case, it may refer to either or both of the other meanings. Note also that the Arabic rhyme in this Sūra ends in N. The reference to ink would be an appropriate link with the mystic Pen in verse 1. The reference to the fish would be appropriate with reference to the story of Jonah in verse 4.50. Jonahis title is "the Companion of the Fish", (Zun-Non, Xun, 87), as he was, in the story, swallowed by the Fish. The letter N could also symbolically represent Jonah in the Arabic form Yūnis, where the characteristic "Firm Letter" is N.

5993 The mystic Pen and the mystic Record are the symbolical foundations of the Revelation to man. The adjuration by the Pen disposes of the flippant chairer that God's Messenger was mad or possessed. For he spoke words of power, not incoherent, but full of meaning, and through the Record of the Pen, that meaning unfolds itself, in innumerable aspects to countless generations. Muhammad was the living Grace and Mercy of Gud, and his very nature exalted him above abuse and persecution.

594. People usually call any one mad whose standards are different from their own. And madness is believed by superstitious people to be due to demonsteal possession, an idea distinctly in the minds of the New Testament writers; for Luke speaks of a mán from whom the "devils" were cast out, as being then "clothed, and in his right mind" (Luke, viii, 35).

595. Instead of being out of his right mind, the man of God had been raised to a great spiritual d'goity, a reward that was not like an earthly reward that passes away, but one that was in the very core of his being, and would never fail him in any circumstances. He was really granted a nature and character far above the shafts of grief or suffering, slander or persecution.

(٦٨) سورة القلم

Soon wilt thou see, and they will see,

فَسَنَهُمِرُ وَيُهِمِرُونَ
 الإنازاد

Which of you is Afflicted with madness. ﴾ بِأَيْكُمُ ٱلْمُلُونُ

 Verily it is thy Lord That knoweth best, Which (among men) Hath strayed from His Path: And He knoweth best <sup>M07</sup> Those who receive (True) Guidance.

ٷ؆ڽڮۻ؈ڟڔۼڽۻ؈ڝڔ؞ڽؠۣ؞ ۅۿؙۅٲۼؙۿؙٳڵڷۿؘڒڽڹ

8. So hearken not To those who Deny (the Truth), 5399 ۞ فَلَا ثُطِعِ ٱلْكُلَّذِ بِينَ

9. Their desire is that Thou shouldst be pliant: So would they be pliant.

۞ وَدُوْالُوْتُدُهِنُ فَيُكُدُهِنُونَ

10. Isn eed not the type
Of despicable man,
Ready with oaths, 600

۞ وَلَانُطِلعُكُلَّ حَلَافِهِ مَّهِينٍ

5596. Though Mussafa's nature caised him above the petty spite of his contemporaries, an appeal is made to their reason and to the logic of events. Was it not his accusers that were really mad? What happened to Walid ibn Mugaira, or Abū Jahl, or Abū Lahab?—and to God's Apostle and those who followed his guidance? The world's history gives the answer. And the appeal is not only to his contemporaries, but for all time.

5597. Men set up false standards of judgment. The right standard is that of God. For His knowledge is complete and all-embracing; He reads hidden motives as well as things that appear before men's sight; and He knows the past history in which the roots of present actions are embedded, as well as the future consequences of present actions.

\$598. The enemies of God's truth are sometimes self-deceived. But quite often they have a glimmering of the truth in spite of their desire to shut their eyes. Then they compromise, and they would like the preachers of inconvenient truths to compromise with them. On those terms there would be mutual laudation. This easy path of making the best of both worlds is a real danger or temptation to the best of up, and we must be on ever guard against it if we would really enter into the company of the Righteous who submit their wills to the Will of God. Abū Jahl freely offered impossible compromises to the holy Propher.

5599. The type of each of these hateful qualities is not uncommon, though the combination of all in one man makes him peculiarly despicable, as was Walid ibn Mugaira, who was a ringleader in calumniating our Prophet and who came to an evil end not long after the battle of Badr, in which he received injuries.

5600. It is only liars who swear on all occasions, small or great, because their ordinary word is not believed in. The true man's word, according to the proverb, is as good as his bond.

[S. Exvirt. 11-17.

1587

(٦٨) سورة القلم

- A slanderer, going about With calumnies,
- (Habitually) hindering (all) good, Transgressing beyond bounds, Deep in sin,
- 13. Violent (and cruel),—8601 With all that, base-born,—
- 14. Because 6002 he possesses
  Wealth and (numerous) sons.
- 15. When to him are rehearsed Our Signs, 5603 "Tales of the Ancients", 5601 He cries!
- 16. Soon shall We brand (The beast) on the snout! 5005
- We erily We have tried them As We tried the People

۵ مَتَاوَةَ شَاتَهِ بَنِي هِ ۵ مَتَاعِ الْغَيْرِ فِعَتَ لِلْنِي هِ ۵ عُنْلِ بِهَدَ دَلاِلْ رَفِيهِ ۵ أَنْكَانَ ذَا مَالِ وَتَبْدِينَ ۵ إِذَا تُشْفَلَ مِلَى إِنْكُنَا مَا لَ أَسْطِيدُ الْأَوْلِينَ ۵ سِنَسِهُ مُو مَلَ الْغُرْ فِلُومِ

5001. Besides the self-deceiver and the easy-going man, there is a third type, even more degraded, the same indea of truth of sincertly. He is ready to swear friendship with every ona and fidelity to every cause. But at the same moment he will slander and backbite, and cause misclinif even between good but credidious persons. Evil seems to be his good, and good his evil. He will not only pursue evil courses himself but prevent other people from doing right. When checked, he resorts to violence. In any case, he will instude where he has no right, claiming relationship or power of considerating in crucies which would gladly disown him. He is vain of his wealth or because he has a large following at his beck and call. Religion is to him merely old-fashioned superstition.

5602 "Because" may connect with "heed no!" in verse 10, or with "violent and cruel" in verse 13. In the former case, we construe: "Pay no attention to despicable men of the character described, simply because they happen to have wealth or influence, or much backing in man-power." In the latter case, we construe: "the fellow is violent and cruel, because he is puffed up with his wealth or niches or backing in man-power." In the eyes of God such a man is in any case branded and marked out as a sinner.

5603. God's Signs, by which He calls us, are everywhere—in nature and in dur very heart and soul. In Revelation, every verse is a Sign, for it stands symbolically for far more than it says "Sign" (Ayar) thus becomes a technical term for a verse of the Qurān.

5604, Cf. vi. 25.

5005. Literally, proboscis, the most sensitive limb of the elephant. The sinner makes himself a beast and can only be controlled by his shout,

(٦٨) سبورة القلم

Of the Garden, 50% When they resolved to gather The fruits of the (garden) In the morning.

- 18. But made no reservation,
  ("If it be God's Will").5507
- 19. Then there came
  On the (garden)
  A visitation from thy Lord, sees
  (Which swept away) all around,
  While they were asleep.
- So the (garden) became,
   By the morning, like
   A dark and desolate spot,
   (Whose fruit had been gathered).
- As the morning broke, They called out, One to another,—
- "Go ye to your tilth (Betimes) in the morning, 8608

ٱلْجَنَاةِ إِذْ أَقْمَهُ وَٱلْيَصْرِهُ نَهَا مُصِيعِينَ

@ وَلَايَتُ كَثُّنُونَ

( فَطَافَ عَلَيْهَ اطَآمِتُ مِن يَبْكَ وَهُرْ نَآيِهُ وَنَ

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® فَمَنَّادَوْا مُصْبِعِينَ

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\$500.6 "Why do the wicked flourish?" is a question asked in all ages. The answer is not simple. It must refer to (1) the choice left to man's will, (2) his moral responsibility, (3) the need of his tuning his will to God's Will, (4) the long-suffering quality of God, which allows the widest possible chance for the operation of (5) His-Mercy, and (6) in the last resort, to the nature of spiritual Punsiment, which is not a merely abrupt or arbitrary act, but a long, gradual process, in which there is room for repentance at every stage. All these points are illustrated in the remarkable Parable of the People of the Garden, which also illustrates the greed, selfishniess, and hevel dissenses of man, as well as his tendency to throw the blame on others if he can but think of a scapegoat. All these foolies are shown, but the Mercy of God is boundless, and even after the worst suns and punishments, there may be hope of an even better orchard than the one lost, if only the repentance is true, and there is complete surrender to God's Will. But if, in spite of all this, there is no surrender of the will, then, indeed, the punishment in the Hereafter is something incomparably greater than the little calaimties in the Parable.

5607. We must always remember, in all our plans, that they depend for their success on how far they accord with God's Will and Plan. His universal Will is supreme over all affairs. These foolish men had a secret plan to defraud the poor of their just rights, but they were put into a position where they could not do so. In trying to frustrate others, they were themselves frustrated.

5608. It was a terrible storm that blew down and destroyed the fruits and the trees. The whole place was changed out of all recognition

5609. Awaking from sleep, they were not aware that the garden had been destroyed by the storm overnight. They were in their own selfish dreams: by going very early, they thought they could cheat the poor of their share. See next note.

(۹۸) سورة القلم

If ye would gather The fruits!

- 23. So they departed, conversing In secret low tones, (saying)—
- 24. "Let not a single indigent 600
  Person break in upon you
  Into the (garden) this day."
- And they opened the morning, Strong in an (unjust) resolve.
- 26. But when they saw

  The (garden), they said:

  "We have surely lost our way: sen
- 27. "Indeed we are shut out (Of the fruits of our labour)!" bus
- 28. Said one of them, More just (than the rest): 5613 "Did I not say to you, "Why not glorify (God)?"
- 29. They said: "Glory
  To our Lord! Verily we
  Have been doing wrong!"

إن النام صروبين هَ قَالْطَلْقُواْ وَهُرْيَحُفَنْتُونَ هَ أَن لَا يَدْخُلَفَهَ الْيُوْرَعَلْيَكُمْ مِسْكِينٌ هِ رَغَدَوْا عَلَى مُؤقّدِ رِينَ

> ٣ بَلْنِحَنْ مُحْرُومُونَ ٣ بَلْنِحَنْ مُحْرُومُونَ

٠ وَالْأَوْسَطُهُ وَالْرُأَقُلِكُمْ لَوْلَا تُسَيِّمُونَ

﴿ قَالُوا سُبْحَانَ رَبِّيكَ إِنَّا كُنَّا طَالِمِينَ

5610 The poor man has a right in the harvest-whether as a gleaner or as an artisan or a menial in an Eastern village. The rich numbers of the orthard in the Parable wanted to steal a march at an early hour and defeat this right, but their greed was punsibled, so that it led to a greater loss to themselves. They wanted to cheat but had not the courage to face those they cheated, and by being in the field before any one was up, they wanted to make it appear to the world that they were unconscious of any rights they were trampling on.

5011. Their fond dreams were dispelled when they found that the garden had been changed out of all recognition. It was as if they had come to some place other than their own smiling garden. Where they had expected to reap a rich harvest, there was only a howing wildenness. They reflected. Their first thought was of their own personal loss, the loss of their labour and the loss of their capital. They had plotted to keep out others from the fruits: now, as it happened, the loss was their own.

5612, Cf. lvi. 67. Also see last note.

5613. This was not necessarily a righteous man, but there are degrees in guilt. He had warned them, but he had joined in their unjust design.

- 30. Then they turned, one Against another, in reproach. 5616
- 31. They said: "Alas for us! We have indeed transgressed!
- 32. "It may be that our Lord Will give us in exchange A better (garden) than this: For we do turn to Him (In repentance)!" MAID
- 33. Such is the Punishment (In this life); but greater Is the Punishment sons In the Hereafter,— If only they knew!

ا قَالَمْ الْمَعْنَ الْمَعْنَ الْمَعْنَ الْمَعْنِينَ الْمَعْنِينَ الْمَعْنِينَ الْمَعْنِينَ الْمَعْنِينَ الْمَعْنِينَ الْمَعْنِينَ الْمَعْنِينَ الْمُعْنِينَ الْمُعْنِينَ الْمُعْنِينَ الْمُعْمِينَ الْمُعْمَدِينَ الْمُعْمَدِينَ الْمُعْمَدُونَ الْمُعْمِدُونَ الْمُعْمَدُونَ الْمُعْمِدُونَ الْمُعْمَدُونَ الْمُعْمَدُونَ الْمُعْمِدُونَ الْمُعْمِدُونَ الْمُعْمِدُونَ الْمُعْمِدُونَ الْمُعْمَدُونَ الْمُعْمِدُونَ الْمُعْمِدُونَ الْمُعْمِدُونَ الْمُعْمِدُونَ الْمُعْمِدُونَ الْمُعِمِدُونَ الْمُعْمِدُونَ الْم

C. 248.—To evil and good there can never be the same (txviii. 34-32) End: no authority can the unjust produce

For their false imaginings. In shame

Will they realise this on the Day when all

Illusions will vanish and they find that the time

For repentance is past. The good man should wait

And should never lose patience, even though

Things go dead against him. Jonah suffered

In agony, but his sincere repentance

Brought him the grace of his Lord, and he

Joined the company of the Righteous:

For Truth is firm and unshaken, is calm

And works good, through all God? S. Creation.

3614. When greed or injustice is punished, people are ready to throw the blame on others. In this case, one particular individual may have seen the moral guilt of defying the Will of God and the right of man, but if he shared in the enterprise in the hope of profit, he could not get out of all responsibility.

5615. If the repentance was true, there was hope. For God often turns a great evil to our good. If not true, they only added hypocrisy to their other sins.

The Parable presupposes that the garden came into the possession of selfah men, who were so puffed up with their good fortune that they lorgot God. That meant that they also became harsh to their fellow-creatures. In their arrogance they plotted to get up early and defeat the claims of the poor at harvest time. They found their garden destroyed by a storm. Some reproached others, but those who sincerely repented obtained mercy. The "better garden" may have been the same garden, flourishing in a future season under God's gift of abundance.

5616. Even in this life the punishment for heedless or selfish arrogance and sin comes suddenly when we least expect it. But there is always room for God's Mercy if we sincerely repent. If the Punishment in this life seems to us so stupefying, how much worse will it be in the Hereafter, when the Punishment will not be only for a limited time, and the time for repentance will have passed?

#### SECTION 2.

- 34. We erily, for the Righteous, Are Gardens of Delight, 617
  In the Presence
  Of their Lord.
- 35. Shall We then treat
  The People of Faith
  Like the People of Sin? 5618
- 36. What is the matter
  With you? How judge ye?
- 37. Or have ye a Book Through which ye learn-
- 38. That ye shall have, Through it whatever Ye choose? \*\*\*\*\*

39. Or have ve Covenants

With Us on oath, ""
Reaching to the Day
Of Judgment, (providing)
That ye shall have
Whatever ye shall demand?

إَذَ الْنَقِينَ عِندَ رَبِعِهِ حَسَّتُ الْنَيدِ

 آفَتِهُ الْأَلْشِينَ عِندَ رَبِعِهِ حَسَّتُ الْنَيدِ

 آفَتِهُ الْمُلْكِكِينَ مَنْكُورَ

 آمُ الْكُوكِينَ مَن مُن كُورَ

 آمُ الْكُوكِينِ فِيهِ تَدْرُسُونَ

 آمُ لَكُمْ أَيْسُلُ عَلَيْنَا الْنِينَةُ لِلَّارِي وَالْفِيمَةِ إِنَّ لَكُمْ مَلُونَ

 آمُ لَكُمْ أَلْنَكُمُ وَفِيهِ لَمَا تَخْتَرُونَ

 آمُ لَكُمْ أَلْنَكُمُ أَلْنَكُمُ وَفِيهِ لَمَا تَخْتَرُونَ

 آمُ لَكُمْ أَلْنَكُمُ أَلْنَكُمُ وَفِيهِ لَمَا تَخْتَرُونَ

 آمُ لَكُمْ أَلْنَكُمُ أَلْنَكُمُ وَفِيهِ لَلْنَاكِينَ الْمِلْلِينَ أَلِيلِينَهُ لِلْكَالِينِ فَالْفِيمَةِ الْفَيْمَةِ إِنَّ لَكُنْ مِنْ الْفَيْمَةِ الْمُنْكُونَ الْمُنْكُونَ الْمُنْكِلُونَ الْمُنْكِلُونَ الْمُنْكُونَ الْمُنْكُونُ الْمُنْكُونَ الْمُنْكُونَ الْمُنْكُونَا الْمُنْكُونَ الْمُنْكُونَا الْمُنْكُونَ الْمُنْكُونَا الْمُنْكُونُ الْمُنْكُونَا الْمُ

5617. All symbols of delight, expressed in terms of sense, are spiritualized by their being referred to the presence of God. The Garden is a joy, but the joy of this spiritual Gardin is the sense of nearness to God. See also Appendix NII, paragraphs 8 to 16 following 81 Ny, pp. 1466 of See

5618. The spiritual arrogance which rejects faith in Cod is perhaps the worst Sin, because it mades itself intpervious to the Mercy of God, as a bed of clay is impervious to the absorption of water. It sets up its own standards and its own will, but how can it measure or bind the Will of God? It sets up its own feishes,—idols, prests, gods, or godings. The feishes nay be even God-given gills or fractiles, intellect or Science, if pushed up to the position of idols. It they are made tivals to God, question them: Will they solve God's mysteries, or even the mysteries of Life and Soul?

5619. It is clearly against both logic and justice that men of righteousness should have the same End as men of sin. Even in this life, man cannot command whatever he chooses, though he is allowed a limited freedom of choice. How can he expect such a thing under a reign of perfect Justice and Truth?

5620. Nor can the Pagans plead that they have any special Covenants with God which give them a favoured position above other mortals. The "Chosen Race" idea of the Jews is also condemned. It is quite true that a certain race or group, on account of special aptitude may be chosen by God to unhold. His timh and preach it. But this is conditional on their following God's Law. As soon as they become arrogant and selfish, they lose that position. They cannot have a perpetual and unconditional lease till the Day of Judgment.

(۸۸) سورة القلم

40. Ask thou of them. Which of them will stand Surety for that!

41. Or have they some "Partners" (in Godhead)?" Then let them produce Their "partners". If they are truthful!

42. The Day that the Shin "12 Shall be laid bare. And they shall be summoned To bow in adoration. But they shall not be able,-

43. Their eves will be 50.31 Cast down, - ignominy will Cover them: seeing that They had been summoned Aforetime to bow in adoration. While they were whole.5021 (And had refused).

44. Then leave Me 843 alone With such as reject This Message: hy degrees Shall We punish them

5621. "Partners" in Godhend; as in the doctrine of the Trinty, or indeed in any form of polytheism. Such a doctrine destroys the cardinal doctrine of the Unity of God,

5022. That is, when all mystery will vanish. The Shin is a Symbol for the most hidden mystery, acit is usually doubly covered, first by the skin, and secondly, by clothing. When it is laid bare, men will be summoned to adoration, not necessarily in words, but by the logic of facts, when the Reality will be fully manifest: the Glory will be too dazzling for the Unbehavers, whose past deliberate refusal, when they had freedom to choose, and yet rejected, will stand in their way,

5623. Their past memories, combined with their present position, will then fill them with a sense of the deepest dismay and humiliation. See last note.

5024 Saliman: whole, in full possession of the power of judgment and will; not constrained, as they now will be, by the Punishment staring them full in the face.

5025 Notice the transition between "Me" and "We" in this verse, and again to "I" and "My" in the next verse. The first person phiral ordinarily used in the holy Qur-an as God's Word, is the plural of respect. In Royal decrees the first person plural is similarly used. When the first person singular is used, it marks some special personal relation, either of Mercy or favours (as in ii, 38 or ii. 150) or of punishment, as here, (Cf. n. 56 to ii, 38),

(٦٨) سورة القلم

From directions they perceive not. 54.

45. A (long) respite will I Grant them: truly Powerful is My Plan.

- 46. Or is it that thou dost
  Ask them for a reward, an
  So that they are burdened
  With a load of debt?—
- 47. Or that the Unseen sees
  Is in their hands, so that
  They can write it down?
- 48. So wait with patience
  For the Command
  Of thy Lord, and be not
  Like the Companion be the Fish,—when he
  Cried out in agony.
- 49, Had not Grace From His Lord Reached him, he Would indeed have been

سِ حَدِيد العِملِ فَ الْمُدِيدِينَ الْمُدِينَ الْمُدِينَ الْمُدِينَ الْمُدَّى الْمُدَامِينَ الْمُدَامِلُولِينَا اللّهِ  اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِي اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِي اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِي الللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِي الللّهِ الللّهِ الللّهِ اللّهِ الللّهِ اللّهِ  اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِي اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِي اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِي الللّهِ الللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ الللّهِ الللّهِ الللّهِ ال

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إذْ نَادَتِيْ وَهُوَ مَكُظُّ. ﴿

5626 Cf. vii. 182. We must not be impatient if we see the wicked flourish. It may be that the very appearance of flourishing here may be a part of the Punishment. There may be an eventual punishment by a sort of Cataclysm; but evolutionary punishment is gradual and sure. In any case we cannot see God's Plan, as whole, and it is not for us to question it.

\$627, Cf In 40 n \$074. It costs the Unbelievers nothing to hear the Preacher, for the Preacher asks for no reward, and indeed suffers for their bienefit. The Preacher need not look even for appreciation or conversions. Missala is addressed in the first instance, but there is always a "universal interpretation. The righteous man asks for no reward for his preaching or example, if the did; the value would be too great for the word to pay for. The Unbelievers behave as if they had the secret of the Unseen, but they are empty triflers, for, if they only tried to formulate spiritual laws, they would fail.

5628. Cf. In 41, n. 5073. The Unseen is certainly not within their knowledge or control. It it were they could clearly write it down for their own guidance or the guidance of others. They should listen to the words of inspiration, sent by the Knower of all things.

56.9. This was Zas-Vār, or Jonah, for whom see n. 2744 to xxi.87 88 Cf. also xxxyii, 139-148 and the noises there. Jonah was asked to preach to the people of Nineveh, a wicked city. He met with hostility and persecution, fled from his enemies, and took a beat. He was caught in a storm and thrown into the sea. He was swallowed by a fish or whale, but be repented in his living prison, and was forgiven. But the people of Nineveh were also forgiven, for they, too, repented. Here is a double altegory of God's mercy and forgiveness, and a command to patience, and complete and joyful submission to the Wull of God.

S. LXVIII. 49-52.1

1594

(٦٨) سورة القلم

Cast off on the naked seed Shore, in disgrace.

- 50. Thus did his Lord sessi Choose him and make him Of the company Of the Righteous, 5688
- 51. And the Unbelievers
  Would almost trip thee up 643
  With their eyes when they
  Hear the Message; and they
  Say: "Surely he is possessed!"
- 52. But it is nothing less Than a Message soal To all the worlds.





5630, Cf. xxxvii. 145-146, and n. 4126.

5631. Jonah was chosen by God's Grace and Mercy to be God's Apostle to Nineveh. If in his human fraitly he lost a little patience, he suffered his punishment, but his true and sincere repentance and recognition of God's goodness and mercy restored him from his physical and mental distress, and from the obscuration of the spiritual Light in him.

5632, Cf. iv. 69, n. 596. In the beautiful Fellowship of the Rightrous there is room for all, of every grade of spiritual advancement, from the highest to the most ordinary. But, as in democratic politics every citizen's rights and status have complete recognition, so, in the spiritual Fellowship, the badge of Righteousness is the bond, even though there may be higher degrees of knowledge or experience.

5633. The eyes of evil men look at a good man as if they would "eat him up." or trip him up, or disturb him from his position of stability or firmness. They use all sorts of terms of abuse—" madman" or "one possessed by an evil spirit", and so on. Cf. Izviii. 2 above, and n. 594. But the good man is ummoved, and takes his even course. The Message of God is true and will endure, and it is a Message to all Creation.

5634. This is the extreme autithesis to madness or demoniacal possession. So far from the boly Prophet uttering words disjointed or likely to harm people, he was bringing the Message of true Reality, which was to be the cure of all evil, evil in every kind of world. For the different kinds of worlds see n. 20 to 1. 2.

## INTRODUCTION AND SUMMARY: SURA LXIX (Hagga),

This Sūra belongs to the early middle period of Meccan Revelation. The eschatological argument is pressed home: 'the absolute Truth cannot fail; it must prevail; therefore be not lured by false appearances in this life; it is Revelation that points to the sure and certain Reality'.

C. 249.—In this fleeting world few things are what

(Itim. 1-32) They seem. What then is sure Reality?

Nations and men in the past assumed

Arrogance and perished because they were unjust,
But that destruction was but a foretaste

Of the Doom to come in the Hereafter, when all

Creation will be on a new plane, and true values

Will be fully established: to the Righteous

Will be Bliss, and to Evil, Punishment.

The Word of Revelation is not a Poet's

Imagination or a Soothsayer's groping

Into the future. It is God's own Message,

Of Mercy to the Righteous, and warning

To those who reject the Truth. Praise

And Glory to the name of God Most High!

Sūra LXIX.

Hagga, or the Sure Reality.

In the name of God, Most Gracious, Most Merciful,

- I. The Sure Reality ! 5655
- 2. What is the Sure Reality?
- 3. And what will make Thee realise what The Sure Reality is?
- 4. Fighe Thamud \*\*\*\*

  And the 'Ad people (Branded) as false

  The Stunning Calamity! \*\*\*\*
- 5. But the Thamud,— They were destroyed By a terrible Storm 5038 Of thunder and lightning!
- 6. And the 'Ad,—seed They were destroyed. By a furious Wind, Exceedingly violent:



۞كَنَّبَ ثَمُودُ وَعَادٌ بَٱلْقَارِعَةِ

۞ فَأَمَا غُودُ فَأَهُلِكُوا بِٱلطَّاغِيةِ

وَأَمْاعَادُ فَأَخُلِكُواْ يَخِيجُ صَرْصَرِعَائِيةٍ

5635. Al-baggar: the sure Truth: the Event that must inevitably come to pass; the state in which all falsehood and pretence will vanish, and the absolute Truth will be laid bare. The questions in the three verses raise an air of mystery. The solution is suggested in what happened to the Thamdd and the 'Ad, and other people of antiquity, who disregarded the Truth of God and came to a violent end, even in this life,—symbolically suggesting the great Catacitysm of the Hereafter, the Day of Doom.

5636 For these two peoples of antiquity, see n. 1043 to vii, 73, and n. 1040 to vii, 65.

5637. Another description of the terrible Day of Judgment. This word  $Q\bar{u}ri'u$  also occurs as the title of S. ci.

5638. The Thamud were addicted to class arrogance. They oppressed the noor. The prophet Salib preached to them, and put forward a wonderful she-camel as asymbol of the rights of the poor, but they ham-strung her. See n 1044 to vii. 73. They were destroyed in a mighty calamity, an earthquake accompanying a terrible thunderstorm.

5639 The 'Ad were an unjust people spoilt by their prosperity. The prophet Hüd preached to them in vain. They were apparently destroyed by a terrible blast of wind. See n 1040 to vii. 65. See also xii. 13-16, n, 4483, and liv. 19, n. 5144.

- 7. He made it rage Against them seven nights And eight days in succession: So that thou couldst see The (whole) people lying Prostrate in its (path), As if they had been Roots of hollow palm-trees <sup>26,10</sup> Tumbled down!
- 8. Then seest thou any
  Of them left surviving? 5611
- And Pharaoh, 5683
   And those before him, 7983
   And the Cities Overthrown, 2646
   Committed habitual Sin,
- And disobeyed (each)
   The apostle of their Lord;
   So He punished them
   With an abundant Penalty.
- We, when the water (Of Noah's Flood) overflowed Beyond its limits,<sup>566</sup> Carried you (mankind), In the floating (Ark),



5640. A graphic simile. Dead men all lying about like hollow trunks of palm-trees, with their roots exposed 1. The 'Ad were reputed to be of a tall stature.

5641. The calamity was thorough. The 'Ad were destroyed, and then the Thamud, and only the tradition of them was left behind. See the references in n 5636.

5642. Pharaoh's Apostle was Moses. See the story in vii, 103-137 and the notes there. Pharaoh was inordinately proud, and his fall was proportionately great; it gradually extended to his dynasty and his people: See Appendix V of S vii, p. 410.

5613. If we follow the sequence of peoples whose sins destroyed them, as mentioned in vit, 59158, we begin with Noah, then have the 'Ad and the Thambd, then the Cities of the Plain, then Middian, then the people whose prophet was Moses (who occupies a central place in the canvas), and then the Pagan Quraish, to whom came the last and greatest of the prophets, our holy Prophet Muhammad. This is the chronological sequence. Here there is no detail, no even complete mention But Noah is alluded to last, and the 'Ad and the Thambd mentioned first, because the latter two belong to Arab tradition, and this is specially addressed to the Pagans of Mecca. Pharaoh is mentioned rather than Moses for the same reason, and any others are "those before Pharaoh's."

5644 The Cities Overthrown . Sodom and Gomorrah, Cities of the Plain, to whom Lot preached: see ix. 70, n. 1330; and vii. 80.84, n. 1049

5615, It was a widespread Flood. Cf. vii. 59-64; also zi. 27-49. Noah was ridiculed for his preparations for the Flood: see zi 38, n. 1531. But God had commanded him to build an Ark, in order that mankind in that region should be saved from perishing in the Flood. But only those of Faith got into the Ark and were saved. As the Ark was built to God's command, God "carried you (mankind) in the floating (Ark)".

- 12. That We might
  Make it a Message see
  Unto you, and that ears
  (That should hear the tale
  And) retain its memory
  Should bear its (lessons)
  In remembrance. see
- 13. When, when one Blast is sounded On the Trumpet, 5548
- 14. And the earth is moved,
  And its mountains, Mis
  And they are crushed to powder
  At one stroke,—
- On that Day Shall the (Great) Event Come to pass,
- And the sky will be Rent asunder, for it will That Day be flimsy,
- 17. And the angels will be On its sides, 5550

إِنْ يَغِنَكُمُ الْكُرُورُ وَيَقِيهَا أَذُنُ وُغِيهَا اللهُ وَالْحَيَةُ اللهُ وَالْحَيْدُ اللهُ 
5646. It was a memorial for all time, to show that evil meets with its punishment, but the good are saved by the mercy o God.

5647. Cf. the biblical phrase. "He that hath ears to hear, let him hear" (Mart. xt. 15). But the phrase used here has a more complicated import. An ear may hear, but for want of will in the hears the hearst may not wish, for the future or for all time, to retain the memory of the lessons he has heard, even though for the time being he was impressed by it. The penetration of the truth has to be far deeper and subtiler, and this is desired here.

5648. We now come to the Inevitable Event, the Day of Judgment, the thems of this Sura. This is the first Blast referred to in xxxix. 68, n. 4343.

5649. The whole of our visible world, as we now know it, will pass away, and a new world will come into being. The mountains are specially mentioned, because they stand as the type of hardness, size, and durability. They will be "crushed to powder", i.e., lose their form and being at one stroke.

5650. The whole picture is painted in graphic poetical images, to indicate that which cannot be adequately described in words, and which indeed our human faculties with their present limited powers are not ready to comprehend. The heavens will be rent asunder. We imagine the angels to live in the heavens. How shall we picture their state? They will gather round the sides, for the vells which hid the Glory of God will be gone, and that Glory will be the Throne, the symbol of His power and authority, of His justice and truth, 'Cf. also xxxix. 75.

And eight will, that Day, Bear the Throne of the Lord above them.

- 18. 陳hat Day shall ye be Brought to Judgment: Not an act of yours That ye hide will be hidden.
- 19. Then he that will be Given his Record In his right hand 6042 Will say: "Ah here! Read ye my Record!
- 20. "I did really understand sess That my Account would (One Day) reach me!"
- 21. And he will be In a life of Bliss.
- 22, In a Garden on high,
- 23. The Fruits whereof \*\*\*

  (Will hang in bunches)

  Low and near.
- 24. "Eat ye and drink ye, With full satisfaction:

563). See last note. Angels represent manifestations of divine gloty. The number eight has perhaps no special significance, unless it be with reference to the shape of the "Throne". The Oriental Thione is often octagonal, and its bearers would be one at each corner. Or, lift is a square throne, there might be four bearers, and four in relief at any given time, making eight in all. The whole description is symbolicial, as representing the majesty of God Most High.

5652. Cf. xvii. 71, where the righteous are described as those who are given their record in their right hand at Judgment. In Ivi. 27, 38, and other passages, the righteous are called "Companions of the Right Hand".

5633. The righteous one rejoices that the faith he had during this world's life was fully justified, and is now actually realised before him. He quite understood and believed that good and evil most meet with their due consequences in the Herrafter, however much appearances may have been against it in the life in the lower world, "is the days that are gone."

5654 The symbolism is that of ripe, luscious grapes, hanging low in heavy bunches, so near that they could be gathered and enjoyed in dignified ease. Cf. also lv. 54; lxxvi. 14.

يَّا أَسُلَفْتُمْ فِي الْأَيَّامِ ٱلْخَالِيَةِ

۞ٷٙٲٵڡۜۯٚٲؙٷٙڲؘؽؘڹۿؙڕۺؚٛ؞ٳڸۄۦڣۜؠٙڠۅٛڵؾڵؽؾڿ ڸڒٲؙۅؾۘڮؿؽؚۑۿ

@ وَلَزَأَدْرِمَاحِسَالِيَةِ

@يَلْيُنَهَاكَانَكِأَلْقَاصِيَةَ

٥ مَّأَغُنَّىٰعَنِی مَالِیه

﴿ هَلَكَ عَنِى سُلْطُلْئِيَهُ

وخُذُوهُ فَعَنْالُوهُ

Because of the (good)
That ye sent before you, 5855
In the days that are gone! 11 5856

- 25. And he that will
  Be given his Record
  In his left hand, so
  Will say: "Ah! would
  That my record had not
  Been given to me!
- 26." And that I had never Realised how My account (stood)!
- 27. "Ah! would that (Death) 5658
  Had made an end of me!
- 28." Of no profit to me Has been my wealth!
- 29. " My power has Perished from me! "... 54.59
- (5) He stern command will say):
   Seize ye him,
   And bind ye him, howig

5655. Cf. is. 110: "Whatever good ye send forth for your souls before you, ye shall find it with God: for God sees well all that ye do."

5656. It will be a wholly new world, a new earth and a new heaven, when the blessed might well think with calm relirf of "the days that are gone". Cf. xiv, 48, and n 1925. Even Time and Space will be no more, so that any ideas that we may form here will be found to have become wholly obsoidele by them.

5657. This is in contrast to the righteous ones who will receive their record in their right hand, Cf. Ixix, 19, n. 5652. The righteous are glad when they remember their past: their memory is itself as precious possession. The unjust are in agony when they remember their past. Their memory is itself as greevous punishment.

\$658. The death as from this life was but a transition into a new world. They would wish that that death had been the end of all things, but it will not be.

5659. The intensest agony is when the soul loses power over itself, when the personality tries to realise itself in new conditions and cannot: this is life in death.

5660. Perhaps the word for 'bind' should be construed: 'bind his hands round his neck. to remind him that his hands when they were free were closed to all acts of charity and mercy': Cf. xvii. 29, xvii. 29.

1S. LXIX. 31-37.

1601

(٦٩) سورة الحاقة

 And burn ye him In the Blazing Fire.

32. "Further, make him march In a chain, whereof 5641 The length is seventy cubits!

33. "This was he that Would not believe sees In God Most High,

34. "And would not encourage bear The feeding of the indigent!

35 "So no friend hath he Here this Day.

36. "Nor hath he any food Except the corruption \*\*\* From the washing of wounds,

37. "Which none do eat But those in sin." أَوْ أَلِيْحِيرَ مَسَالُونُ
 أَوْنِي سِلْسِلَا إِذَرْعُهَا سَنِعُونَ دِرَاعًا
 أَسْلَكُونُ
 إِنَّهُ كَانَ لَا يُؤْمِنُ سِاللّهَ الْسَطِيدِ
 وَلَا يَحْمُشُ كَانَ الْمُعَلِّينَ عَلَى عَلَمَا مِالْمِسْكِينِ
 وَلَا يَحْمُشُ كَانَ الْمِسْوَدِ مَلْهُمَا حَيثُ
 وَلَا يَحْمُشُ كَانَ الْبَرْوَ مَلْهُمَا حَيثُ

@لَايَأْكُلُهُ وَإِلَّالْكُولُونَ

5601. The effects of sin are described in words of glowing imagery. (1) "Size him": the first attep of the sinner is that he loses his spiritual liberty, and becomes a slave to passion, prejudice envy, hated, and all the brood of evil. (2) "Bind him": his hands are bound mound his nerk; all his powers and generous impulses are checked and his sympathres are dried up. (3) "Bundans to the Blazing First: he is then consumed in the Flames of Destruction, for which he has made himself fit. (4) "Make him march in a chain": the consequences of sin ramily and extend, and it becomes a long chain, a chain seventy cubits long, that holds him in thrall from not one butt many points of view. "Oh! what a tangled web we weave, when first we practise to deceive!" "Seventy" implies an indefinitely large number as in its. 80.

5662. The grip of sin was fastened a sinners because they forsook God. They ran after their own tusts and worshipp d them, or they ran after God's creatures, ignoring Him Who is the cause and source of all good.

5663. Cf. cvii. 3; lxxxix, 18. The practical result of their rebellion against the God of Mercy was their sympathies dried up. Not only did they not help or feed those in need, but they hindered others from doing so. And they have neither friend nor sympathy (food) in the Hereafter,

<sup>5666.</sup> They wounded many people by their cruelty and injustice in this life. And the symbol of their reward is that they should feed on the corruption that issues from such wounds. Who but a sinner can contemplate such a thine?

SECTION 2.

38. So I do
Call to witness been
What ye see

39. And what ye see not,

40. That this is

Verily the word

Of an honoured apostle; 5000

41. It is not the word
Of a poet: \*\*\*
Little it is
Ye believe!

42. Nor is it the word Of a soothsayer: BESS Little admonition it is Ye receive.

43. (This is) a Message
Sent down from the Lord
Of the Worlds.

44. And if the apostle
Were to invent
Any sayings in Our name,

®فَلَآأُفْیهُ عِا نَبْصِرُونَ ®وَمَالَانُبْصِرُونَ

@ وَلَا بِعَوْلِ كَامِنْ قِلِيكَ مِّا تَذَكُّرُونَ

النزيل ين تتن العتاليين

@ وَلَوْ تَقَوَّلَ عَلَيْنَا بَمْ مُنَ الْأَفَا وِيلِ

565. This is an adjuration in the same form as that which occurs in Ivi. 75, Ixx. 40, xc. 1, and elsewhere. God's Word is the quintessence of Truth. But what if someone doubts whether a particular Message is God's Word communicated through His Apostle, or merely an imaginary take presented by a poet, or a soothsayer's vain prophecy? Then we have to examine it in the light of our highest spiritual faculties. The witness to that Word is what we know in the visible world, in which falsehood in the long run gives place to truth, and what we know in the invisible world, through our highest spiritual faculties. We are asked to examine and test it in both these ways.

5666. Henoured apostle: one that is worthy of honour on account of the purity of his life, and may be relied upon not to invent things but to give the true inner experiences of his soul in Revelation.

5667. A poet draws upon his imagination, and the subjective factor is so strong that though we may learn much from him. we cannot believe as facts the wonderful tales he has to tell. And the poet who is not a Seer is merely a vulgar votary of exaggerations and falsehoods.

568. A soothsayer merely pretends to foretell future events of no profound spiritual consequence. Most of his prophecies are frauds, and none of them 1s meant to teach lessons of real admonition. Such admonition is the work of an honoured apostle.

(٦٩) سورة الحاقة

46. And We should certainly
Then cut off the artery
Of his heart: 5679

47. Nor could any of you Withhold him \*\*\*\*\*
(From Our wrath).

48. But verily this Is a Message for The God-fearing.

 And We certainly know That there are amongst you Those that reject (it).

50. But truly (Revelation)
Is a cause of sorrow \*\*\*\*
For the Unbelievers.

 But verily it is Truth sen Of assured certainty.

52. So glorify the name 2014 Of thy Lord Most High. ۞ڵؘٲڂٙذٰناَ مِنْهُ بِٱلْمِينِ ۞ؙتُرَافَطَفَنامِنْهُ ٱلْرَتِينَ

® فَمَامِنكُمْ مِنْ أَحَدِيَنَا مُحَاجِرِينَ

۞ وَإِنَّهُ لَتَذَكِّزُهُ ۗ لِلْتُقِينَ

( ) وَإِنَّا كَنْفُكُمْ أَنْ مِنْكُمْ فَكُونِينَ

@وَإِنَّهُ رُكُمُنَكُ عَلَى ٱلْكَيْفِرِينَ

٥ كَانَهُ إِلْحَقَٰ ٱلْيَقِينِ

@ فَتَيِغُواْ سُمِ رَبِكَ الْعَظِيدِ

5669. The right hand is the hand of power and action. Any one who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. The argument is that if an impostor were to artise, he would soon be found out. He could not carry out his fraud indefinitely. But the men of God, however much they are persecuted, gain more and more power every day, as did the holy Prophet, whose truth, earnestness, sincerity, and love for all, were recognised as his life unfolded tiself.

5670. This would effectually stop the functioning of his life.

5671. The protection which the men of God enjoy in circumstances of danger and difficulty would not be available for impostors.

5672. The Message of God is glad tidings for those who believe in Him and follow His Law, for it is a message of Mercy and Forgiveness through repentance and amendment. But in the case of the wicked it is a cause of sorrow, for it denounces sin and proclaims the punishment of those who do not turn from evil.

5673. All Truth is in itself certain. But as received by men, and understood with reference to mean's psychology, certainty may have certain degrees. There is the probability or certainty resulting from the application of man's power of judgment and his appraisement of evidence. This is 'idmest'yaq's, certainty by reasoning or inference. Then there is the certainty of seeing something with our own eys. "Seeing is believing." This is 'dimety-qeris, certainty by personal inspection, See cit. 5.7 Then, as here, there is the absolute Truth, with no possibility of error of judgment or error of the eye, (which stands for any instrument of sense-perception and any ancillary aids, such as microscopes, etc.). This absolute Truth is the bagge-traphs spoken of here.

5674. As God has given us this absolute Truth through His Revelation, it behaves us to understand it and be grateful to Him. We must celebrate His praises in thought, word and deed,

### INTRODUCTION AND SUMMARY : SURA LXX (Ma'ārii).

This is another eschatological Süra closely connected in subject-matter with the last one. Patience and the mystery of Time will show the ways that climb to Heaven. Sin and Goodness must each eventually come to its own.

Chronologically it belongs to the late early or early middle Meccan period, possibly soon after S. lxix.

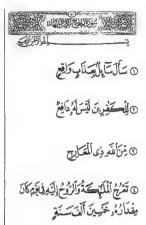
C. 250,-Man can ascend to the Presence of God, (lxx. 1-44.) But by gradual Ways and in process of Time. But what is Time? A Day is as fifty Thousand years, on two different planes. What seems near is far, and what seems far is near. So will be Judgment, when things as we know them Will be transformed completely in a world All new. Evil will come to its own. Whatever its masks in this transitory world, And good will surely reach its goal. The good life is patient, in prayer And well-doing, Faith and the earnest search For the Good Pleasure of God, purity and probity. These are the paths to the Heights and the Gardens Of Bliss. No evil can enter there: For the evil are other ways, leading By steep descent to dark Ignominy!

Stira LXX

Ma'arii, or the Ways of Ascent.

In the name of God, Most Gracious, Most Merciful.

- 1. A questioner asked \*\*\*\*
  About a Penalty
  To befall--
- 2. The Unblievers, The which there is none To ward off.—
- (A Penalty) from God, Lord of the Ways Of Ascent, sorts
- 4. 理he angels and
  The Spirit \*\*\*\* ascend
  Unto Him in a Day \*\*\*\*\*
  The measure whereof
  Is (as) fifty thousand years:



5675. Any one might ask, When will Judgment come? That question usually implies doubt, The answer is: the mystery of Time is beyond man's ecomprehension. But there is something which touches him closely and concerns his conduct and his future welfare, and that is explained in four propositions. (I) Judgment is sure to come, and none can ward it off; (2) it will exact a dreadful Penalty from Unbelievers, but the righters have nothing to fear; (3) it will be a Penalty from God, the Lord of both Justice and Mercy; it will not be merely a blind calamity of fate; and (4) further we are reminded of another title of God. Lord of the Ways of Ascient? is which means that though He sits high on His Throne of Glory. He is not inaccessible, but in His infinite Mercy has provided ways of ascient to Him; are next note

5676. Ma'arij: stair-ways, ways of ascent. In xbiit, 33, the word is used in its literal sense; "silver staur-ways on which to go up". Here there is a profound spurtual meaning. Can we reach up to God Mort High? In His infinite graze He gives that privilege to angles and spiritual beings, man being such in his highest aspect. But the way is not easy, nor can it be travelled in a day. See the next two notes.

507, Rél; "The Spirit", C, luxviii. 30, "the Spirit and the angels"; and xevii. 4, "the angels and the Spirit". In xvi. 2, we have translated Righ by "inspiration". Some Commentators understand the angel Gabriel by "the Spirit". But I think a more general meaning is possible, and fits the context better. Man is gifted with the Spirit of God: xv. 29. In the spiritual kingdom we are all raised to the light of the Countenance of God, and His Glory transforms us.

5678. But such a glorious transformation is not to be attained without the highest spiritual exertion, and if we measure time as we measure it on the plane of this life, it may take thousands of years. In the spiritual plane it may be just a day or a moment, Cf. XXXII. 4-5, and notes 3632 and 3634.

(٧٠) سورة المعارج

- Therefore do thou hold Patience,—a Patience Of beautiful (contentment).
- 6. They see the (Day) indeed As a far-off (event):
- 7. But We see it (Ouite) near. 5660
- Whe Day that The sky will be like Molten brass;<sup>5601</sup>
- And the mountains will be Like wool, 5005
- And no friend will ask After a friend, sees
- 11. Though they will be put In sight of each other,— The sinner's desire will be: Would that he could

۞ فآصير صَبْرًا جَمِيلًا

© وَزُولَهُ وَرَبِياً

۞يَوْمَ تَكُوْزُالتَمَآءُ كَٱلْهُلِ

٥ وَتَكُونُ إِلْجَالُ كَأَلِمِهِنِ

۞ وَلا يَشْفُلُ حَيْمُ خَيِيمًا

٥ يُجَرُّونَهُ زُيْرُدُ ٱلْجَرِيمُ

5679. The man of God, persecuted and in trouble with the world, should yet hold Patience not the sort of patience which goes with complaints expressed or suppressed, as in the early history of Job, but the sort of patience that is covient with the ordering of God's world, for he believes and knows it to be good, as did the holy Prophet Muhammad. Such a patience is akin to Good Pleasure, for it arises from the purest faith and trust in God.

5680. The men of evil may see the just retribution for their sins so far off that they doubt whether it would ever come. But in God's sight, and on the scale of the Universal Plan, it is quite near; for time as we know it hardly exists in the spiritual world. It may come even in this life; but it is bound to come eventually.

5681. Cf. xviii. 29. (where the wrong-doer will have a driok like melted brass in Hell); and zliv. 43. (where his food will be like molten brass). Here the appearance of the sky is compared to molten brass, or, as some understand it, like the dregs of oil. What is conveyed by the metaphor is that the beautiful blue sky will melt away.

5682. Cf ci 5, where the metaphor of carded wool is used. The mountains which seem to solid will be like flakes of wool driven by the carder's hand.

5683. The world as we know it will have so completely passed away that the landmarks in the heavens and on earth will also have vanished. Not only that, but the human relationships of mind and heart will have been transformed by sin into something ugly and dreadful. The sinners will be so overcome with terror at the realisation of their personal responsibility that they will desert their most infinite triends, and indeed their very sight of each other will add to their agony.

. (۷۰) سورة المعارج

Redeem himself from The Penalty of that Day 3661 By (sacrificing) his children,

- 12. His wife and his brother,
- 13. His kindred who sheltered him.
- 14. And all, all that is On earth,—so it could Deliver him:
- 15. By no means!
  For it would be
  The Fire of Hell!—
- 16. Plucking out (his being) Right to the skull!—
- Inviting (all) such
   As turn their backs <sup>5687</sup>
   And turn away their faces
   (From the Right),
- 18. And collect (wealth) And hide it (from use)!

لَيْهَ لَكِ عَمِنْ عَلَابِ يَوْسَهِ لَمْ بِينِيهِ

(الله وَمَسَاجِ بَياء وَأَخِيه و (الله وَمَسَاجِ بَياء وَأَخِيه و (الله وَمَسَلَّ فِي الْأَرْضِ مَيْهَا اللهُ يَعْدِيهِ (الله مَسْلَمُ الله الله وَمَسَاعًا اللهُ يَعْدِيهِ (الله مَسْلَمُ الله الله وَمَا الله الله وَمَا الله الله وَالله وَلّه وَالله وَلّه وَالله 
5684. The sinner will offer his children, his family, his kinsmen, who had sheltered and protected him.—in fact everything on earth that he could—as a ransom for himself. Such would be his selfishness and his agony.

3685. What would not the sinner give for his own deliverance! But nothing could save him. The Fire of Hell would be roaring for him!

5666. It would be a Fire not only burning his body, but reaching right up to his brains and his understanding, and—as is said in civ. 7—his heart and affections also. In other words the Penalty tuplified by the Fire will burn into his immost being.

5687. The analysis of sin is given in four master-strokes, of which the first two refer to the will or psychology of the sinner, and the last two to the use he makes of the good things of this life. (1) Sin begins with turning your back to the Right, refusing to face it squarely, running away from it whether from cowardice or indifference. (2) But Conscience and the sense of Right will try to prevent the flight; the Grace of God will meet the sinner at all conters and try to reclaim him; the hardened sinner will deliberately turn away his face from it, insult it, and reject it. (3) The result of this psychology will be that he will abandon himself to greed, to the collection of riches, and the acquisition of material advantages to which he is not entitled; this may involve hypocray, fraud, and crime. (4) Having acquired the material advantages, the next step will be to keep others out of them, to prevent hoarded wealth from fructifying by circulation, to conceal it from envy or spite. This is the spiritual Rake's Progress.

S LYX 19-26.1

160R

(٧٠) سورة المعارج

19. Fruly man was created Very impatient;—Sees

20. Fretful when evil Touches him;

ن ود مصد

 And niggardly when Good reacnes him;—<sup>8559</sup>

٠ وَإِذَا مَسَّنَهُ الْحَيْرُمَنُو

22. Not so those devoted To Prayer;—5000

-12 Tr. 10 Tr. 1- Tr. 1

 Those who remain steadfast To their prayer;

والمناف وأسادة

24. And those in whose wealth Is a recognised right

۞ لِلسَكَإِبِلِوَٱلْخَرُمِين

For the (needy) who asks
 And him who is prevented
 (For some reason from asking); \*\*con

ا وَالْذِينَ مُصَدِقُونَ مِيوْمِ الدِينِ

 And those who hold To the truth of the Day Of Judgment;

5688, Man, according to the Plan of God, was to be in the best of moulds (zer, 4). But in order to fulfil his high destiny-he was given free-will to a limited extent. The wrong use of this free-will makes his nature weak (iv. 29), or hasty (xwi. 11), or impatient, as here. That becomes his nature by his own act, but he is spoken of as so created because of the capacities given to him in his creation.

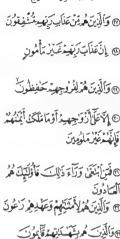
5699. In adversity he complains and gets into despair. In prosperity he becomes arrogant and forgets other people's rights and his own shortcomings. Cf. xli. 49-30.

5690. The description of those devoted to Prayer is given in a number of clauses that follow, introduced by the words. "Those who..." "Devoted to Prayer" is here but another aspect of what is described risewhere as the Faithful and the Righteous. Devotion to prayer does not mean merely a certain number of formal rites or prostrations. It means a complete surrender of one's being to God. This means an earnest approach to and realisation of God's Presence ("steadfastness in Prayer"); acts of practicula and real charity; an attempt to read this life in terms of the Hereafter; the seeking of the Peace of God and avoidance of His displeasure; chastity; probity true and firm witness; and guarding the accrediness of the Presence (verse 34).

5691. See n. 5001 to li. 19. True charity consists in finding out those in real need, whether they ask or not. Most frequently those who ask are idle men who insolently wish to live upon others. But all cases of those who ask should be duly investigated, in case a little limely help may set the erring on the way. But the man with wealth or talent or opportunity has the further responsibility of searching out those in need of his assistance, in order to show that he holds all gifts in trust for the service of his fellow-creatures.

(٧٠) سورة المعارج

- 27. And those who fear 5000
  The displeasure of their Lord,-
- 28. For their Lord's displeasure Is the opposite of Peace And Tranquillity;— 5000
- 29. And those who guard Their chastity,
- 30. Except with their wives
  And the (captives) whom we Their right hands possess,—
  For (then) they are not
  To be blamed.
- 31. But those who trespass
  Beyond this are transgressors;—
- 32. And those who respect
  Their trusts and covenants; \*\*\*\*
- 33. And those who stand firm In their testimonies; 50.00



5692. A true fear of God is the fear of offending against His holy Will and Law, and is therefore akin to the love of God. It proceeds from the realisation that all true peace and tranquility comes from attuning our will to the universal Will, and that sin causes discord, disharmony, and displeasure,—another name for the Wrath of God.

5693. Some would construe this verse: "And their Lord's displeasure is one against which there is no security"; meaning that the punishment of sin may come suddenly at any time, when you least expect it.

5694. Captives of war may be married as such: see iv. 25; but their status is inferior to that of free wives until they are free. This institution of the captives bl war is now obsolete. Such inferiority of status as there was, was in the status of captivity, not in the status of marriage as such, in which there are no degrees, except by local customs, which Islam does not recognise.

5695. For obligations or trusts and covenants, express or implied, see n. 682 to v. 1. They are just as sacred in ordinary everyday life as they are in special spriftual relationships. In addition, our life itself, and such reason and lalents as we possess, as well as our wealth and possessions are trusts, of which we must fulfil the duties punctiliously.

5696. If we know any truth of any kind, to that we must bear witness, as affecting the lives or interests of our fellow-beings.—firmly, not half-heartedly, without fear or favour, even if it causes loss or trouble to us, or if it loses is friends or associates.

5697. Worship or prayer includes honest work, charity, and every good deed. To guard the sacredness of this ideal is to sum up the whole duty of man. We began with "sleadfastness in prayer" in verse 23 above, and after a review of various aspects of the good man's life, close with the sacredness of worship, i.e. living as in the slight of God.

Call to witness 8700

5608, Before thes. The Unbelievers did not believe in a Hereafter. When the Bliss of the Hereafter was described, as in the last verse, they ridiculed it and pretended to be running in for it as in a race. They are here rebuked in the same tone of sancasm.

5699. The animal part of man is nothing to be proud of, and they know it. It is by spiritual effort, and long preparation through a good life that a man can rise above the mere animal part of him to his high dignity as a spiritual being, and his noble destiny in the Herealter.

3700. For the form of adjuration, cf., 1xix. 38, in. 5665; also Ivi. 75. Here the witness placed before us by God is His own power and glory manifested in the splendour of sunrise and sunset at different points through the solar year.

The Lord of all points
In the East and the West store
That We can certainly—5:02

- 41. Substitute for them
  Better (men) than they;
  And We are not
  To be defeated
  (In Our Plan).
- 42. So leave them
  To plunge in vain talk
  And play about, has
  Until they encounter
  That Day of theirs which
  They have been promised!—
- 43. The Day whereon
  They will issue
  From their sepulchres
  In sudden haste
  As if they were
  Rushing to a goal-post
  (Fixed for them).—\*\*\*\*
- 44. Their eyes lowered
  In dejection,—
  Ignominy-covering them
  (All over)!
  Such is the Day
  The which they
  Are promised!

يَوْغَلَكُ يُرْفِ وَلَلْمَدْرِبِ إِنَّالْفَدُونُونَ ﴿ عَلَّانَنْتُذِلَكَ مِنْكَانِهُمْ وَمَا غَنْرِيكُمْ مُوفِينَ

® فَذَنْهُمْ يَخْصُنُواْ وَكَيْمَتُهُواْ حَتَّىٰ يُلَعُنُواْ يَوْمَهُمُ الْذِّى يُوعَدُونَ

۞ يُوْمَ يُمْجُونَ مِنَ الْأَجْدَانِ سِسَرَاعًا ڪَأَنَهُ مُّ إِلَىٰ نُصُبِ يُوفِضُونَ

۞ خَيْشِعَةً أَضَـُـٰرُهُمْ زَوْهَفْهُمْ ذِلَهُ ۚ ذَٰلِكَ الْيُوْرُ الْذِيكَافُولُوعِمْدُونِتَ



5701. See n. 4034 to xxxvii. 5. If God has such power in the wonderful phenomena of the ring of the sun at varying points, repeated year after year, can you not see that He can easily substitute better men than you Unbalisvers and blasphemen?

5702. The transition from the singular "1" to the plural "We" may be noted. See n. 56 to ii. 38.

5703. Their talk, their scepticism, is vain, because all spiritual evidence is against it; it is like the foolish play of people who do not think seriously. But the tremendous Day of Judgment and Reality will come, as described in the next two verses,

5704. Now these will be a definite Goal-post or Banner or Standard of Truth fixed, which all mark acknowledge. But they will acknowledge it in shame and dejection. For the time for their repentance and amendment will then have passed.

### INTRODUCTION AND SUMMARY : SURA LXXI (NUA).

This is another early Meccan Sūra, of which the date has no significance. The theme is that while Good must uphold the standard of Truth and Righteousness, a stage is reached when it must definitely part company with Evil, lest Evil should apread its corruption abroad. This theme is embodied in the prayer of Noah just before the Flood. The story of Noah's agony is almost a Parable for the holy Prophet's persecution in the Meccan period.

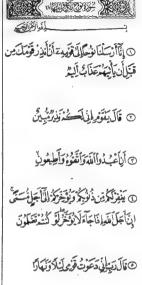
C. 251.—The Prophet's Message, as was that of Noah, (axx. 1-28.) Is a warning against sin, and the Good News of Mercy Through the door of Repentance: for God is loving And long suffering, and His Signs are within us And around us. But the sinners are obstinate: They plot against Righteousness, and place their trust In futile falsehoods. They will be swept away, And the earth will be purged of Evil. Let us Pray for Mercy and Grace for ourselves, For those nearest and dearest to us, And for all who turn in faith to God In all ages and all countries, And amongst all Peoples.

Sura LXXI.

Nuls. or Noah.

In the name of God, Most Gracious, Most Merciful.

- 1. We esent Noah some
  To his People
  (With the Command):
  "Do thou warn thy People
  Before there comes to them
  A grievous Penalty."
- He said: "O my l'eople!
   l am to you
   A Warner, clear and open: 5500
- 3. "That ye should worship God, fear Him, And obey me: ""
- 4. "So He may forgive you Your sins and give you Kespite for a stated Term: For when the Term given By God is accomplished, It cannot be put forward! Stay If ye only knew."
- Ish e said: "O my Lord! I have called to my People Night and day:



5705 Noah's mission is referred to in many places. See specially xi. 25-49 and notes. His contemporaries had completely abandoned the moral law. A purge had to be made, and the great Flood made it. This gives a new starting point in history for Noah's People,—i.e. for the remnant saved in the Ark.

\$706. His Warning was to be both clear (i.e. unambiguous) and open (i.e. publicly proclaimed). Both these meanings are implied in Mubin. Cf., Irvii. 26. The meaning of the Warning was obviously that if they had repented, they would have obtained mercy.

3707. Three aspects of man's duty are emphasized: (1) true worship with heart and soul; (2) God-fearing recognition that all evil must lead to self-deterioration and Judgment; (3) hence-repentance and amendment of life, and obedience to good men's counsels.

(۷۱) سورة تــوح

 But my call only Increases (their) flight (From the Right).

7. "And every time I have
Called to them, that Thou
Mightest forgive them,
They have (only) thrust
Their fingers into their ears,
Covered themselves up with \*\*10
Their garments, grown obstinate,
And given themselves up
To arrogance.

So I have called to them Aloud;

 Further I have spoken To them in public have And secretly in private,

 "Saying, 'Ask forgiveness From your Lord; For He is Oft-Forgiving;

11. "' He will send rain ""
To you in abundance;

المعلم نيزد هذه عادى الإولاد المناخ المتنافظة التفاقلة في التعلق المتنافظة التنافظة التنافظة التفاقلة المتنافظة التنافظة التناف

@ بُرْسِلاً لَتَمَا يَعَلِيَكُم مِذْ رَارًا

5709. When convincing arguments and warnings are placed before sinners, there are two kinds of accions. Those who are wise receive admonition, repent, and bring forth fruits of repentance, is amend their lives and turn to God. On the other hand, those who are callous to any advice take it up as a reproach, fly farther and farther from righteousness, and shut out more and more the channels through which God's healing Grace can reach them and work for them.

5710. The literal meaning would be that, just as they thrust their fingers into their cars to prevent the voice of the admonisher reaching them, so they covered their hodies with their garments that the light of truth should not prestrate to them, and that they should not even be seen by the Preacher. But there is a further symbolic meaning. "Their garments" are the adornments of vanilies, their evil habits, customs, and traditions, and their ephemeral interests and standards. They drew them closer round them to prevent the higher Light reaching them. They grew obstinate and gave themselves up to the grossest form of selfah arrogance.

5711. Noah used all the resources of the earnest preacher: he dinned the Message of God into their ears; he spoke in public places; and he took individuals into his confidence, and appealed privately to them; but all in vain.

5712. They had perhaps been suffering from drought or famine. If they had taken the message in the right way, the rain would have been a blessing to them. They took it in the wrong way, and the rain was a curse to them, for it flooded the country and drowned the wicked generation. In the larger Plan, it was a blessing all the same; for it purged the world, and gave it a new start, morally and solutivality.

12 "' Give you increase
In wealth and sons;
And bestow on you
Gardens and bestow on you
Rivers (of flowing water). 314

13. "'What is the matter
With you, that ye
Place not your hope
For kindness and long-suffering
In God,—

14. "'Seeing that it is He That has created you In diverse stages?"

15. "See ye not
How God has created
The seven heavens
One above another."

16. "And made the moon A light in their midst, And made the sun As a (Glorious) Lamp?"

 " 'And God has produced You from the earth, Growing'(gradually). ۞ۅؙڬؽۮۮؙڲڔٲۿڗٳۅڗؾؽڹڎۏۼۘۼۘٮڵٲڴۯۼؾؙڬۊ ۉؿۼڡڵڴڴٲڿۯٵ ۞ٵڴڲڵٲڎؽٷڹٙڽڵؽۄۊۼٲٮڰ ۞ۅؘڡٙۮڂٙڵڰڴڒٲڟۄؘۯڰ

﴿ ٱلْرَرْزَاكِيْفَ كُلَّقَ اللَّهُ مُنْجُعُ مَكُونِهِ مِلَّاقًا

۞*ڗۼۘۘۘۼڬ*ڵؙٳڵڡ*ؾڗؽڣۅڹٞ؋۫ۯٳٞۊۼ۪ۜۼڵ*ٵڵۺٚٙڛ ڛڗڸٵ

@كَاللَّهُ أَلْبَتَكُمْ فِيزَا لْأَرْضِ فَيَاتًا

5713. Each of these blessings—rain and crops, wealth and man-power, flourishing gardens, and present a streams—are indications of prosperity, and have not only a material but also a spiritual meaning. Note the last point, "rivers of flowing water". The perennial synthings make the prosperity as it were permanent: they indicate a settled population, honest and contented, and enjoying their blessings here on earth as the foretasts of the eternal joys of heaven.

\$714. Cf. xrii. 5, and notes 2773-2777; also xxiii. 12-17, and notes 2872-2875. The meaning here may be even wider. Man in his various states exhibits various wonderful qualities or capacities, mental and spiritual, that may be compared with the wonderful workings of nature on the earth and in the heavens. Will he not then be grateful for these Mercies and turn to God, Who created all these marvels ?\*

5715. See n. 5559 to igvii. 3.

5716, Cf. xxv. 61, where the sun is referred to as the glorious Lamp of the heavens: "Blessed is the Who made the Constellations in the skies, and placed therein a lamp, and a moon giving light,"

5717. Cf. iii, 37, where the growth of the child Mary the Mother of Jesus is described by the same word habit, ordinarily denoting the growth of plants and trees. The simile is that of a seed sown, that germinates, grows, and dies, and goes back to the earth. In man, there is the further process of the Resurrection. Cf. also xx, 55,

(۷۱) سورة تسوح

18. "'And in the End He will return you Into the (earth), And raise you forth (Again at the Resurrection)? ®ُنْرَعُبِيدُ كُرُفِهَا وَيُغَرِّضِكُمْ إِخْرَاجًا

19, "'And God has made The earth for you As a carpet (spread out), ""18

٠ وَاللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِيَاطًا

20. "'That ye may go about Therein, in spacious roads." "5719 @ لِتَسَلَّكُوا مِنْهَا سُبُلِّدِ فِلْجًا

#### SECTION 2.

Moah said: "O my Lord!
 They have disobeyed me,
 But they follow (men) <sup>5710-A</sup>.
 Whose wealth and children
 Give them no Increase
 But only Loss.

يَزِدُهُ مَالُهُ وَكَلَهُ وَلِالْحَسَارَا

22. "And they have devised A tremendous Plot. 57.00 @ وَمَكْرُواْ مَكُرُّا أُكْبَارًا

23. "And they have said (To each other), 'Abandon not your gods: \*\*\*\* Abandon neither Wadd Nor Suwa', neither Yaguth nor Ya'ūq, Nor Nasr':— ۞ وَقَالُواْ لَانَدَنُّنَ الِمِنَكُّدُولَاتَدَزُنَ وَذَّ وَلَاشُواتًا وَلَايَتُوْتَ وَيَعْوِقَ وَيَشَرَّ

5718. -C/, xx, 53,

5719. Fijiji implies valley-roads or passes between mountains. Though there are mountain chains on the earth, God's artistry has provided even in such regions, valleys and channels by which men may go about. Mountain roads usually follow the valleys.

5719-A. Sinners always resent it as a reproach that righteous men should speak to them for their own good. They prefer smooth flatterers, and they worship power even though the depositaries of power are selfish men, who neither profit themselves nor profit others by the wealth and man-power that they collect round themselves. They forget that mere material things may be a delusion and a snare unless the moral and spiritual factor behind them senctifies them.

5710. Having got material resources the wicked devise plots to get rid of the righteous whose presence is a raproach to them. For a time their plots may seem tremendous and have the appearance of success, but they can never ordeat Cod's Purpose.

5721. For an account of how these Pagan gods and superstitions connected with them originated, and how they became adopted into the Arabian Pagan Pantheon, see Appendix XIII at the end of this Stra, pp. 169-1623.

- 24. "They have already
  Misled many; and
  Grant Thou no increase
  To the wrong-doers but in
  Straying (from their mark)." \*\*\*\*
- 25. Because of their sins
  They were drowned
  (In the flood), shall
  And were made to enter
  The Fire (of Punishment):
  And they found—
  In lieu of God—
  None to belp them.
- 26. And Noah said: "O my Lord! Leave not Of the Unbelievers, A single one on earth! "MAR"
- 27. " For, if Thou dost leave (Any of) them, they will But mislead Thy devotees, And they will breed none But wicked ungrateful ones.
- "O my Lord! Forgive me, My parents, all who Enter my house in Faith, And (all) believing men

۞ۅٙڡٚڎؘٲۻڵؙۅؙٲڴؿ۬ؠڒؖٲٷٙڵٲڝۜ۬ۯۣۮۣٲڶڟٙڷۣڡۣڹٙ؞ٳڵ ۻؘڶڷۘۯ

۞ؿٙٵڂٙڡۣڷۣؠۧڗ۬ؿۅؽؙٲۼڔ؋ۧٲڡۧٲڎ۫ڿڶۅؙٲٵۯٵڡؘۧٲڲٟۑڎۅٲ ڵۮؠٮٚنڎۅڹٳؙۘڶڡٞۄٲؘڡ۬ۻٵۯڰ

۞ وَقَالَ أَنْ عُرِيَا لَا لَذَرْعَلَ ٱلْأَصْ مِنَالَكُمْدِينَ بَيَالًا

۞ٳڹۧڶػٳڹ ٮؘۜۮؘۯۿؠٞؠؙڝ۬ڷۅؙٳۼٵڎڬؘٷ**ٙڵؠؙڸڋۯٲ** ۣ؆ؘٵڿۯٞڴڡٞٵڒٵ

۞ڒڮڹ۪ٲۼٚڣۯڸؚٷۅڒڎؽٙٷڸؽۮڂڶؽٙؽؽؠؙٛٷ۫ڡۣؽٵ

5722. Such Pagan superstitions and cults do not add to human knowledge or human well-being. They only increase error and wrong-doing. For example, how much lewdness resulted from the Greek and Roman Saturnala! And how much lewdness results from riskald Hois songs! This is the natural result, and Noah in his bitterness of spirit prays that God's grace may be cut off from men who hug them to their hearts. They mislead others; let them miss their own mark! See also verse 28 below.

S223. The Punishment of sin seizes the soul from every side and in every form. Water (drowning) indicates death by suffocation, through the nose, ears, eyes, mouth, throat, and lungs. Fire has the opposite effects: it burns the skin, the limbs, the flesh, the brains, the bones, and every part of the body. So the destruction wrought by sin is complete from all points of view. And yet it is not death knowled he a mercular clease from the Penalty, and the soul steeped in sin has closed the gates of God's Mercy on itself. There they will abide, unless and "except as God willeli" (vi. 128). For time and eternity, as we conceive them now, have no meaning in the wholly ew world which the soul enters after death or Judgment.

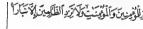
\$724. The Flood was sent in order to purge all sin. The prayer of Noah is not vindictive. It simply means, "Cut off all the roots of sin". See next note,

# S. LXXI. 28.]

And believing women: 5708
And to the wrong-doers
Grant Thou no increase
But in Perdition! 11 5716

1618

(۷۱) سورة نسوح





1619 [App. XIII,

#### APPENDIX XIII.

### Ancient Forms of Pagan Worship (see laxi. 23, n. 5721).

From prehistoric times man has sought to worship powers of nature, or symbols representing those powers, or idols representing those symbols. In vulgar minds they become debased superstitions, and seem to come into competition with the worship of the one True God.

- 2. The five names mentioned in Ixxi. 23 represent some of the oldest Pagan cults, before the Flood as well as after the Flood, though the names themselves are in the form in which they were worshipped by local Arab tribes. The names of the tribes have been preserved to us by the Commentators, but they are of no more than archieological interest to us now. But the names of the false gods are interesting to us from the point of view of comparative religion, as, under one form or another, such cults still exist in countries which have not accepted the Gospel of Unity, as they have always existed since man turned from his Maker and Sustainer to the worship of created things or invented fancies.
- 3. The names of the five false gods and the symbols under which they were represented were as follows:—

	Pagan god	Shaps		Quality represented	
1.	Wadd	410	Man .	***	Manly Power.
2.	Suwat	***	Woman .	***	Mutability, Beauty.
3.	Yagüth		Lion (or Bull)	***	Brute Strength.
4.	Ya'üq	9.41	Horse	***	Swiftness.
5.	Nasr	511	Eagle, or Vultur or Falcon.	e,	Sharp Sight, Insight.

It is not clear whether these names are to be connected with true Arabic verbal roots or are merely Arabicised forms of names derived from foreign cults, such as those of Babyloins or Assyria, the region of Noah's Flood. The latter supposition is probable. Even in the case of Wadd (Affection, Love) and Nasr (Eagle), which are good Arabic words, it is doubtful whether they are not, in this connection, translations or corruptions of words denoting foreign cults.

4. In studying ancient comparative mythologies we must never forget the following facts. (1) Men's ideas of God always tend to be anthropomorphic. The qualities which they admire they transfer to their godhead. (2) But fear in primitive man also leads to the transfer of anything mysterious or imagined to be injurious, to the Pantheon. Such things have to be placated in order that they may not injure man. Thus in popular Hinduism the goddess of smail-pox, which causes terror over an ignorant countryside, has to be worshipped, placated, or appeased with sacrifice, (3) This leads to the worship of animals noxious to man, such as serpent-worship, which

App. xttt. 1620

has prevailed and still prevails in many primitive areas. In ancient Egyptian mythology the Crocodile (so common in the Nile), the Dog, the Bull, and the Ibis were worshipped both literally and symbolically. See Appendix V, p. 409. (4) But as men's knowledge grows, and they observe the wonderful heavenly bodies and their motions. they begin to feel their sublimity, beauty and mystery, and they transfer their worship to the heavenly bodies. The first great astronomers in the ancient world were the Babylonians and Chaldwans. Among them was Abraham's homeland. The allegory of Abraham (vi. 74-82 and notes) points to the importance of the cult of the worship of heavenly bodies and the fallacy in them. "It is those who believe, and confuse not their beliefs with wrong-that are truly in security, for they are on right guidance" (vi. 82). The Sabæan worship of heavenly bodies in Arabia had probably its source in Chaldma (see last paragraph of n. 76 to ii. 62). (5) A further refined step in Paganism is to worship abstractions, to treat concrete things as symbols of abstract qualities which they represent. For example, the planet Saturn with its slow motion was treated as phlegmatic and evil. The planet Mars with its fiery red light was treated as betokening war and havoc and evil, and so on. I piter, with its magnificent golden light, was treated as lucky and benignant to any who came under its influence. Venus became the symbol and the goddess of carnal love. The Pagan Arabs erected Time (Dahr) into a deity, existing from eternity to eternity, and dispensing good and ill fortune to men. The ancient Ægean religion treated the vital principle in the same way, as spontaneous and eternal, and traces of this are found in many religions, ancient and modern. (6) The next step was to reincarnate as it were these qualities in beings of flesh and blood, with lives, feelings, and passions like those of ordinary men and women. and to fill up a confused Pantheon with gods and goddesses that quarrelled, hated, loved. were jealous, and suffered or enjoyed life like human beings. In such a Pantheon there was room for demi-gods and real human heroes that were worshipped as gods. The Greek poets and artists were past masters in carrying out this process, under cover of which they discussed profound human problems with great power. They made religion dramatic. While they gained in humanism, they lost the purer spiritual conceptions which lift the divine world far above the futilities and crimes of this life. Hierarchical Christianity has suffered from this inheritance of the Greek tradition. (7) Where there was a commingling of peoples and cultures, several of these ideas and processes got mixed up together. Gods and goddesses of different origins were identified one with another, e.g. Artemis, the chaste virgin huntress goddess of the Greek Pantheon, was identified with Diana of the Romans, Diana of the Ephesians (representing the teeming life of nature), and Selene the cold moon-goddess. Similarly Diana was identified with the Egyptian Isis, and Diana's twin-brother Apollo (the sun) with the Egyptian Osiris. Forces of nature, animals, trees, qualities, astronomical bodies, and various other factors got mixed up together, and formed a shapeless medley of superstitions, which are all condemned by Islam.

5. To revert to the worship of the heavenly bodies. The countless fixed stars in the firmament occupied always the same relative positions in the heavens, and did not impress the imagination of the ancients like the objects which stood out vividly with mysterious laws of relative motion. A few individual stars did attract the worshippers' attention; e.g. Sirius the Dog.star, the brightest fixed star in the heavens, with a biuish tinge in its light, and Algol the variable star, being Beta of the constellation

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Person, whose variations can be perceived by the naked eye in two or three nights, becam connected with musy legends, myths, and superstitions. It is probably Sirius that is referred to as the fixed star in the Parable of Abraham (vi. 76). With regard to the hard stars in their myriads, the astronomers turned their fancy to devising Groups or Constitutions. But the moving "stars", or planets, each with its own individual laws of motion, stood out to them personified, each with a motion and therefore will or influence of its own. As they knew and understood them, they were seven in number, vis.; (1) and 1.2) the moon and the sun, the two objects which most closely and indubitably influence the tides, the temperatures, and the life on our planet; (3) and (4) the two overexplanets, Mercury and Venus, which are morning and evening stars, and never ravel far from the sun; and (5), (6), and (7) Mars, Inpiter, and Saturn, the outer duets, whose elongations from the sun on the colliptic can be as wide as possible, The amber seven became itself a mystic number, as explained in n. 5526 to key, 12.

- b. It will be noticed that the sun and the moon and the five planets got its or. It has been also been also been also been and permitted up with many other myths and ideas. In late Roman religion it appears in the story of Apollo, the sun and of the sun and of the moon godder. In ancient Ebypt it appears in the mythor the To Diana the moon of Riche Bye, which sees all things. Further, the eagle, or falcon, eyed, or of Ra or Riche Bye, which sees all things. Further, the eagle, or falcon, or hawk, became itself identified with the sun, with its piercing light. The sun myth mixes itself up with the myth of the Nile and with the cycle of legends connected with Isis and Osiris, who were subsequently identified with the moon and the sun divinities. In Babylon the name Shamash (Arabic, Shams) proclaims the glory of the sun-god corresponding to the Oil-Sumerian Utu or Babbar, while the hymns to Sūrya (the sun) in the Rig-Veda and the culs of Mithra in Persis proclaim the dominance of sun-worship.
- 7. Moon-worship was equally popular in various forms. I have already referred to the classical legends of Apollo and Diana, twin brother and sister, representing the sur and the moon. The Egyptian Khonsu, traversing the sky in a boat, referred to the perman and the moon legends also got mixed up with those about the god of magic 'Cooth, and the lbis. In the Vedic religion of India the moon-god was Soma, the feath, and the name was also applied to the juice which was the drink of the wise. It may be noted that the moon was a male divinity in ancient Semitic religion, and the Arabic word for the moon traumant of the masculine gender. On the other hand, the Arabic word for the sun (sharmer of the feminine gender. The Pagan Arabs evidently looked upon the sun as a god. and the moon as a god.
- i) Of the five planets, perhaps Venus as the evening star and the morning star alternarily impressed itself most on the imagination of astro-mythology. This planet was is different places considered both male and female. In the Bible (Isaiah, xiv. 12), the verifical forward than fallen, O Lucifer, son of the morning! "are understood to refer var Mouning Star is the first instance, and by analogy to the King of Babylon. The: lieve of the Christian Church, on the other hand, transferred the name Lucifer to Satan, the power of evil. Mercury is a less conspicuous planet, and was looked upon as a chile in the family, the father and mother being the moon and the sun, or the sun

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and the moon (according to the sex attributed to these divinities), or else either the sun or the moon was the father and Venus the mother (the sexes being inter-changeable in the myths). Of the three outer planets, Jupiter is the most conspicuous: indeed, after the sun and the moon, it is the most conspicuous object in the heavens, and was reputed to be beneficent and to bestow good fortune. The sun and the moon being considered in a class apart, Jupiter was considered the father of the planets, and possibly his worship got occasionally mixed up with that of the sun. Mars and Saturn, as has already been stated, were considered malevolent planets, to be feared for the mischief that they might do; for the Pagan Pantheons worshipped powers both of good and evil,

9. It is remarkable that the days of the week are named after the seven planets of geocentric astronomy, and if we take them in alternate sequence they indicate the order in which their heavens were arranged with reference to proximity to the earth. The following table represents this grouping:—

Planet	Presiding god or goddess	Day of the week in alternate sequence
Moon	Diana	Snnday
Mercury	Mercury	Tuesday
Venus	Venus	Thursday
The Sun	Apollo	Saturday
Mars	Mars	Monday
Jupiter	Jupiter	Wednesday
Saturn	Saturn	Friday

This alternate sequence is carried into a circle, as the total number is seven, itself a mystic number.

10. These cross-currents and mixtures of nature-worship, astral-worship, heroworship, worship of abstract qualities, etc., resulted in a medley of debasing superstitions which are summed up in the five names, Wadd, Suwa', Yaguth, Ya'uq, and Nasr, as noted in paragraph 3 above. The time of Noah is taken to be the peak of superstition and false worship, and the most ancient cults may thus be symbolically brought under these heads. If Wadd and Suwa' represented Man and Woman, they might well represent the astral-worship of the moon and the sun, or the sun and the moon, or they might represent human self-giorification, the worship of Self as against God, or they might represent the worship of Manly Power and Female Beauty, or other abstract qualities of that kind. On the other hand, it is possible that the worship of Jupiter and Venus itself got mixed up with the worship of the sun-moon pair. One pair being identified with another pair in a Septet, the number seven was reduced to five, and the five (itself a mystic number) might itself represent the seven planets as then worshipped, Further, it may be that Nasr (the vulture, falcon, hawk, or eagle, the Egyptian Horus) also represents a solar myth, mixed up with the cult of the planets. These cross-currents of astro-mythological mixtures of cults are well-known to students of ancient popular religions. If the five names, from another angle of vision, represent qualities, the Wadd-Suwa' pair (Sun-Moon, Jupiter-Venus) would represent manly power and womanly beauty or mutability respectively, and the three remaining ones (paragraph 3) might represent Brute Strength, like that of a Bull or a Lion; Swiftness like that of a Horse or sharpness (of sight or intelligence) like that of a vulture, hawk, or eagle,

11. It may be noted that the five names of deities mentioned here to represent very ancient religious cults are well-chosen. They are not the names of the deities best known in Mecca, but rather those which survived as fragments of very ancient cults among the outlying tribes of Arabia, which were influenced by the cults of Mesopotamia (Noah's country). The Pagan deities best known in the Ka'ba and round about Mecca were Lat, 'Uzza, and Manat. (Manat was also known round Yathrib, which afterwards became Medina.)-See liii, 19-20. They were all female goddesses. Lat almost certainly represents another wave of sun-worship: the sun being feminine in Arabic and in Semitic languages generally. "Lat" may be the original of the Greek "Leto", the mother of Apollo the sun-god (Bacyclobadia of Islam, 1, p. 380). If so, the name was brought in prehistoric times from South Arabia by the great Incense Route (n. 3816 to xxxiv. 18) to the Mediterranean, 'Uzza probably represents the planet Venus. The origin of Manat is not quite clear, but it would not be surprising if it also turned out to be astral. The 360 idols established by the Pagans in the Ka'ba probably represented the 360 days of an inaccurate solar year. This was the actual " modern " Pagan worship as known to the Ouraish contemporary with our Prophet. In sharp contrast to this is mentioned the ancient antediluvian worship under five heads, of which fragments persisted in outlying places, as they still persist in different forms and under different names in all parts of the world where the pure worship of God in unity and truth is not firmly established in the minds and hearts of men.

References: The classical work on Arabian idol-worship is fon al-Kalbi's Kitab-ul-genam, of the late second century of the Hijra. The book is not easily accessible. Our doctors of religion have evinced no interest in the study of ancient cults, or in comparative religion, and most of them had not before them the results of modern archeology. But a modern school of Egyptian archeologists is arising, which takes a great deal of interest in the antiquities of their own country. For astral worship consult Hastings' Encyclopædia of Religion and Elhics, articles on "Sun, Moon, and Stars." as worshipped in different countries. Consult also Sir E. A. Wallis Budge, Gods of the Egyptians. London 1904; A. H. Sayer, Religions of Ancient Egypt and Babylonia, Gifford Lectures, Edinburgh 1902; M. Jastrow, Religion of Babylonia and Assyria, Boston 1898; E. W. Hopkins, Religions of India, London 1896; G. A. Barton, Sketches of Semitic Origins, New York 1902. Any Classical Dictionary would give details of Greek and Roman Mythology. It is curious that the Indus Civilization, which resembles the Second Pre-diluvian Culture of Elam and Mesopotamia, does not clearly disclose any signs of astral worship. But this study is still in its tentative stage. There is tree and animal worship, phallic worship, and the worship of the great Mother-goddess. Animal worship regards strength, courage, virility, or swiftness, as in the Pagan Arabian deities we have been considering, See Sir John Marshall, Mohenjo Dave and the Indus Civilization, 3 vols. London 1931.

Sir J. G. Frazer, in his Adonis, Attis, and Ossers (4th ed., London 1914, Vol. 1, pp. 8-9) refers to Allatis or Eresh-Kigal as "the stern queen of the infernal regions" in Babylonian religion: she was the goddess of the nether regions, of darkness and desolation, as her counterpart is har was the chief goddess of the upper regions, of reproduction and fertility, associated with the planet Yenus.

## INTRODUCTION AND SUMMARY : SÜRA LXXII Jinn).

This is a late Meccan Sūra, of which we can be tolerably certain of the date. It was two years before the Hijtat, when the Prophet, despised and rejected in his native city of Mecca, went to evangelise the lordly men of Taif. They maltreated him and nearly killed him; what caused him even greater pain was the maltreatment of the humble and lowly men who went with him. Tabari has handed down that memorable Prayer of faith and humility which he offered in the midst of his suffering. On his return journey to Mecca, a glorious vision was revealed to him,—hidden spiritual forces working for him,—people not known to him accepting his mission while his own people were still rejecting him. Within two months some strangers from Medina had privately met him and laid the foundations of that Hijrat which was to change the fate of Arabia and the course of world-history.

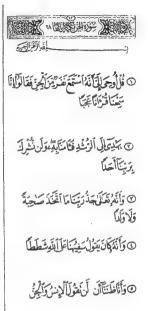
C. 252.-Spiritual Truth finds its lodgment

(laxis, 1-28) In all sorts of unexpected places, and in all sorts Of unexpected ways. The man of God, When most depressed by the buffets of a world Steeped in selfishness, sees a glorious vision: Hidden spiritual forces work for him. Make known the truth in marvellous ways. And proclaim the Goodness and Judgment of God. They reject all Error and lead others to purify Their wills and come to God. Behold! Every place and time, every gift Is meet for the service of God, the One, The True, Whose Word the righteous one Proclaims and must proclaim at all cost. Man's Duty is plain, but in the Kingdom Of God, through God's chosen ones, We rise to higher and higher Mysteries, As may be expedient for us. Yet when Or how our End may be, is not given To man to know : let him but take The Treasures well-guarded, that come to him, And praise the Lord of all Knowledge and Wisdom I Sūra LXXII.

Jinn, or the Spirits.

In the name of God, Most Gracious, Most Merciful.

- 1. Say: It has been
  Revealed \*\*\* to me that
  A company of Jinns \*\*\* size
  Listened (to the Qur-an).
  They said, 'We have
  Really heard a wonderful Recital | \*\*\* size
- It gives guidance
   To the Right,
   And we have believed therein:
   We shall not join (in worship)
   Any (gods) with our Lord.
- And exalted is the Majesty Of our Lord: He has Taken neither a wife Nora son. 8780
- 4. 'There were some foolish ones Among us, who used To utter extravagant lies Against God;
- But we do think That no man or spirit



5727. Revelation may be through various channels, and one of the channels may be a vision, by which the Prophet sees and hears events clearly passing before him. This particular vision may be the same as that reterred to more briefly in xiv. 29-3L where see n. 4899. The Jinns had evidently heard of previous revelations, that of Moses (xlvi. 30), and the error of Trinitarian Christianity (ixxii. 3). The people from whom they come have all sorts of good and bad persons, but they are determined to preach the good Message of Unity which they have heard and believed in.

5728. For Jinns, see a, 929 to vi. 100. We may take these to be spirits ordinarily unseen, or people who were strangers in Arabia, but had in their own private way heard and believed in the Gospel of Islam.

5729. The Hofy Qur-an would be to them a wonderful Recital-both in subject-matter and in the circumstance that it had come in Arabia among a pagan and ignorant nation.

5730. They abjure paganism and also the doctrine of a son begotten by God, which would also imply a wife of whom he was begotten. Cf. vi. 101.

Should say aught that is Untrue against God. 8781

- 'Exrue, there were persons Among mankind who took shelter With persons among the Jinns, But they increased them In folly.<sup>5785</sup>
- 'And they (came to) think As ye thought, that God Would not raise up Any one (to Judgment).
- 8. 'And we pried into
  The secrets of heaven;
  But we found it filled
  With stern guards
  And flaming fires, <sup>8798</sup>
- 9. 'We used, indeed, to sit there In (hidden) stations, to (steal) A hearing; but any Who listens now black Will find a flaming fire Watching him in ambush.

عَلَالْتَوكَذِبَا ۞ وَأَنْهُ رَكَانُ رِجَالُ لُرُنَا لَا يَسِي يَعُودُ وَنَ بِرِجَالِ مِنَ الْجُنِي فَا دُوهُمْ نَعَقَا ۞ وَأَنْهُ مُنْ طَنُوا كُمَا طَلَنَتْ أَنَ لَنَ بَعِنَا اللهُ أَحَدًا ۞ وَأَنْكُ لَمُنْ اللّهَ مَنَا السَمَّا مَ فَوَجَدْ مَهُا مُلِكَ حَرَبُنا مَنْ لِيكًا وَمُنْهُمُا ۞ وَأَنَاكُنَا لَمُعْمُ لِمِنْهُمَا مَقَالِمَةً لِلسَّمْعُ فَنَ يَسْتَقِعَ الْأَنْ يَهُولُهُ فِي الْمُنْ الْمُعْمُ لِمِنْهُمَا وَصَدًا

5731. No one ought to entertain false notions about God. For by joining false gods in our ideas of worship, we degrade our conception of ourselves and the duty we owe to our Creator and Cherisher, to Whom we have to give a final account of life and conduct. If we worship idols or heavenly bodies, or human beings, or any creatures, or false fancies born of self or foolish abstractions, or the lusts and desires of our own hearts, we are not only doing violence to Truth, but we are causing discord in the harmony of the world.

5732. If human beings think that by a resort to some mysterious spirits they can shelter themselves from the struggles and actualities of their own lives, they are sadly mistaken. They must "dree their own weird", as the Scots would say. It is folly to try to escape from the duties which they can understand in their own natural surroundings, or to try to avoid the consequences of their own acts. Only such persons do so as do not realise that they will ultimately have to answer at the Judgment-seat of God, whose first outpost is in their own conscience.

5733. See notes 1931, 1953, and 1954 to xv. 17-18. See also n. 5562 to lxvii. 5. The speakers here have repented of sin and evil; but they recognise that there are evil ones among them, who love steath and prying, but their dark plots will be defeated by vigilant guardians of the Right, whose repulse of the attacks of evil is figured by the shalts of meteoric light in the heavens.

5734. What is the force of "now"? It refers to the early Meccan period of Revelation. It means that whatever excuse there may have been before, for people to it y to seek out the hidden truths of the Unseen World through spirits, there was none now, as the perspicuous Qur-ān had restored the Message of Unity and cleared religion of all the cobwebs, mysteries, and falsehoods with which priestoral and pious fraud had overlaid it. The result is that such seekers after false hidden knowledge in the thing the difference of the priestoral find themselves confronted now by the flaming fire of the Qur-ān, which, like the shafts of meteoric light (see last note), will lie in wait for and inju such priestoraff and black magic in the bud,

(۷۲) سورة الجن (V۲)

- 10. 'And we understand not Whether ill is intended To those on earth, one Or whether their Lord (Really) intends to guide Them to right conduct.
- 11. 'Mehere are among us Some that are righteous, And some the contrary: We follow divergent paths.
  - "But we think that we Can by no means frustrate God throughout the earth, Nor can we frustrate Him By flight.
- 13. 'And as for us,
  Since we have listened
  To the Guidance, we have
  Accepted it: and any
  Who believes in his Lord
  Has no fear, either the
  Of a short (account)
  Or of any injustice.
- 14. 'Amongst us are some
  That submit their wills
  (To God), and some
  That swerve from justice.
  Now those who submit
  Their wills—they have 5738

<sup>5735.</sup> To these spirits this reserved are gospel is yet new, and appears like a flaming sword which destroys faishedod white states. Truth. They frankly confess that they do not clearly understand whether on the whole as after a uncery to mankind or a punishment for mankind for saking the paths of God. But they well by feel that it must be a blessing if all seek right Guidance.

<sup>5736.</sup> See last note. In any sign lasty know that God's Truth and God's Plan must prevail, and no one can frustrate God's property or except from it. Why not then bring the human will into conformity with it, and find Person as then have found, by the acceptance of Faith?

<sup>5737.</sup> Possibly, from this word's traindards, it may be that a man suffers for his Faith. He may be laughed at, persecuted, and account's hart, "in mind, body, or estate". But he is not perturbed, the takes it all cheerfully, because he knows shat when his full account is made up—real gain against apparent loss,—he is a gainer rathe through a loser. And his Faith tells him that God is a just God, and will never allow him to suffer an empastice, or permit the account of his merit to appear one whit shorter than it is.

<sup>5738.</sup> Any one who responds to true cluidance, and submits his will to God, finds that he makes rapid progress in the path of right conduct and right life. He gets more and more assurance that his destination is the Garden of Pilico.

(٧٢) سورة الجن

Sought out (the path) Of right conduct:

15. But those who swerve,—
They are (but) fuel
For Hell-fire '— 5788

16. (And God's Message is):
"If they (the Pagans)
Had (only) remained
On the (right) Way,
We should certainly have
Bestowed on them Rain ""
In abundance.

17. "That We might try them By that (means).
But if any turns away
From the remembrance of this Lord, He will
Cause him to undergo
A severe Penalty.

18. "And the places of worship of the Are for God (alone): So invoke not any one Along with God; تحتزؤا ريشكا

﴿ وَأَمَا ٱلْفَلْيِطُونَ فَكَا نُوالِجُهَنَّةَ حَطَبًا

۞ وَٱلَّوِاسۡـُتَقَاٰمُواعَلَ ٱلطَّرِيقَةَ لَأَشْقَيْنَاهُمِ مَّآاً عَنَدَقًا

۞ڷۣؽؘڡ۬۠ؾؙۿؙ؞ڣڐ۫ٷٙٮؘڽؙڝ۫ڕۻ۬ٸڹڋڮؚ۫ڕؠۜؾؚ؋ ؽڛ۫ڶػؙۿؙۼڶؘٲؠڰڞڝػٲ

﴿ وَأَنَّالْمُسَاجِدَ لِلْمِفَلَالَدْغُواْمَعَ اللَّهِ أَحَدًّا

5739. An unjust life carries its own condemnation. It does no good to itself or to any one else. It bears no fruit. It becomes merely fuel for the Fire of Punishment.

5740. Rain: literally, water: stands for all kinds of blessings, material, moral, and spiritual. Among the spiritual blessings, as the insight into higher things, which results from our will and endeavour to stand firm on the right Way, the natural, inoria, and spiritual Law established by God. All blessings come by way of trial: the more we have, the more is expected of us. A man of gifts, talents, or insight is expected to show a higher standard of love and unselfshness than one less grited, just as a rich man is expected to give more in charry! than a poor man.

5741. To remember God is to realise His presence, auknowledge His Goodness, and accept His guidance. If we fail to do so, by deliberately turning away, He will withdraw His Grace, and that will be a severe Penalty indeed.

5742. This is a Meccan Stra, and Marjid must be understood, not in the later technical sense of a Morque, but in the root meaning, of any place, or occasion of worship or humble prostration in the service of God, or any limbs or faculties or accessories used in such worship, e.g., hands and feet, lips and voice, understanding or organisation. A number of meanings therefore follow. (1) No place of worship whatever should be used for the worship of any other but the time God. The Karba was then full of idols, but the idols and their votarius; were usurpers. (2) Worship should not be mixed up with vain objects, but should be reserved for the sincers service of God. (3) All our gifts are for God's service, which includes the service of His creatures, and not for our vainglory

19. "Yet when the Devotee sits Of God stands forth To invoke Him, they sit just Make round him a dense crowd."

### SECTION 2.

- Bay: "I do
   No more than invoke
   My Lord, and I join not
   With Him any (false god)."
- 21. Say: "It is not In my power to cause """ You harm, or to bring You to right conduct."
- 22. Say: "No one can
  Deliver me from God stee
  (If I were to disobey Him),
  Nor should I find refuge
  Except in Him,
- 23. "Unless I proclaim what I receive from God And His Messages: For any that disobey God And His Apostle,—for them Is Hell: they shall dwell Therein for ever."

الله والدولاولول المربعة المربعة عودها دوا يحولون المنطقة الم

٣ فُلْمَا فِي لَنْ يُجِيدِ مِنْ إِمِنَ اللَّهِ أَعَدُّ وَلَنْ أَحَدُ مِن رُونِهِ عُمُلِكُمْ اللَّهِ أَعَدُّ وَلَنْ

۞ إِلاَّ بَسَلَفُ كَا يَنَ اللّهِ وَرِسَالْنَيْهُ وَمَنَ تَعْضِراً للّهَ وَرَسُولَهُ فِإِنَّ لَهُ إِلَّا جَهُنَّمَ خُلِيرَ فِيهِا آبَكًا

5743. The Devotes of God: the boly Apostic Muhammad.

5744. They. The immediate reference was to the Pagan Quraish who were then in possession of the Kaba and who put all sorts of obstacles and indignities in the way of the holy Prophet for preaching the One True God and denouncing isolo-worship. They used to surround him and mob him and to treat him as if he was guilty of some dreadful crime. But the wider application refers to the habit of the world to make a marked man of any who diverges from the beaten paths of their favourite sins and who pleads earnestly for the cause of Truth and righteousness. They ridicule him; they surround him with jeers and obloquy; and they try to make the physical condition of his tife as difficult for him as possible.

5745. 'Do not suppose that I am going to harm you individually or socially; the very opposite is my wish; but I cannot force you to right conduct; that must depend upon the purification of your own faith and will.'

5746. My mission is from God. 1 cannot choose but obey. He has charged me to deliver the Message, and if I were to disobey him, I would myself be worthy of flis punishment, and no one can save me. From every kind of trouble and difficulty my only refuge is in Him. 1 must proclaim His Message: otherwise I am false to the mission He has entrusted to me.

24. At length, when they
See (with their own eyes)
That which they are promised,—
Then will they know
Who it is that is
Weakest in (his) helper
And least important
In point of numbers.

25. Say: "I know not whether The (Punishment) which ye Are promised is near," or Or whether my Lord Will appoint for it A distant term.

26. "He (alone) knows the Unseen, Nor does He make any one Acquainted with his Mysteries,—<sup>874</sup>

27. "Except an apostle ""

Whom He has chosen:

حَتَّىٰ إِذَا رَأُوا مَا يُوعَدُونَ فَسَيَعْمُونَ مَنْ الْمُحَدُّنَ الْمُحَدُّ الْمُحَدِّدُ الْمُحَدِّدُ اللَّهِ الْمُحَدِّدُ اللَّهُ الْمُحَدِّدُ اللَّهُ الْمُحَدِّدُ اللَّهُ الْمُحَدِّدُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنَالِمُ اللْمُنَالِمُ اللْمُلْمُ اللْمُلْمُ اللْمُنْ اللْمُنْ الْمُنَالِمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ ال

كَالِمُ الْعَنْيَبِ وَلَا يُظْلِمُ عَلَىٰ غَيْبِهِ وَ أَحَدًا

﴿إِلَّامَنِ أَرْضَتَهُمِن تَسُولٍ

5747. When the Hereafter arrives, and true values are restored, they will see clearly that the Promise of God was true, and that death on this earth was not the end of all things. Then they will see that those who were accounted weak on this earth will, in the realm of Reality, be the strong ones; those who seemed to have no following here will have, there, all the great and true ones with them, to help them and welcome them to their own ranks.

1630

5748. The coming of Judgment is certain. But the exact time, relatively to our standards on this earth, no one can tell. God alone knows it. Even a Prophet of God, as such, does not know the Mysteries of the Unseen World, except in so far as they have been revealed to him by God's Revelation. Ct. vi. 50, and notes 857.66.

5740. "Mystery", or the Usasen, has two aspects. The relative Usasen is so with reference to a particular person, because of the intervention of Time, Space, or particular circumstances, For example, I cannot use to-day a house which I saw last year, because it has since been pulled down. Or I cannot in Lahore see the "Gateway of India" in Bombay, atinough any one in Bombay can see it. Or I cannot see the satellites of jupiter with the naked eye, though I can through a telescope. But the Absolute Ussen, the Absolute Mystery, or God's Mystery, is something which no creature can know or see, except in so far as God reveals it to him. And God reveals such things to the extent that is good for men, through His choses sposiles, among whom the greatest is Muhammad, the personified Light of Unity. The exact time of the Hour of Judgment has not been so hown, because we must not wait for it, but live as if it is to be at this minute. See last note and next note, and

And then He makes
A band of watchers else
March before him
And behind him,

28. "That he may know
That they have (truly) <sup>3703</sup> a
Brought and delivered
The Messages of their Lord:
And He surrounds <sup>581</sup>
(All the mysteries) that are
With them, and takes account
Of every single thing; <sup>3830</sup>

اَيْتَهُ يَسَالُكُ مِنْ بَيْنِ مَدَيْدِهِ وَمِنْ خَلْفِهِ . صَسَلًا © لِيَصَلَّمُ أَنْ قَدُ أَبْلَعُواْ وِسَالَاتِ رَبِيْهِمْ وَاَحَاما الدَّبْهِيْرُ وَأَحْصَى كُلَّتَ فَيْعَدُ ذَا



5751. There is much mysile doctrine here. Revelation is not a méchanical or material thing. It has to be safeguarded from being distorted or curripted by ignorance, seifshness, or the powers of evil. How can its precious and sublle worth and the spiritual safeguards against its misuse by human folly or the perversity of evil, be expressed in plain human words? We can imagine a very great treasure, which has to be transmitted. To guard it against evily-disposed persons, a strong escort is required, to match in front and behind, so as to protect it from all sides. When it reaches its destination, the encort precents its credentials and an lavoice showing the Treasure being transmitted. Then the distined receiver knows that it has come intact and feels satisfied. So about spiritual Revelation. The spiritual man recognises the credentials and checks the contents on the tablets of his own heart and insight. He has then no doubt that it is a true Message from God, and that those who bring it are the true messengers "of their Lord".

5751-A. They: the band of watchers. In "he may know" it is better to construe "he" to refer to the apostle who receives the Message from the "watchers".

5752. Ahāta; surrounds encompasses, encloses, guards on all sides, keeps under his own possession and control, and does not allow to be corrupted or debased. See last note but one,

5753. In the spiritual Kingdom,—as indeed, in all things,—God's knowledge, wisdom, and Plan comprehend all things, great and small. There is nothing which we do, nothing which happens that is outside His account.

# INTRODUCTION AND SUMMARY: SURA LXXIII (Muzzammil).

This is one of the earliest Sûras to have been revealed. The first was S. xcvi. 1-5 (lgrad), in the fortieth year of the Prophet's life, say about 12 years before the Hijra. Then there was an interruption (Fatra), of which the duration cannot be exactly ascertained, as there was no external history connected with it. The usual estimate puts it at about six months, but it may have been a year or two years. The years were then counted by the luni-solar calendar: see Appendix xi., p. 1077. The second Sūra in chronological order was probably a great portion of S. lxviii. (Qalam), which came after the Fatra was over. About the same time came this Sūra (say third) and S. lxxiv., which follows (say fourth), and the remainder of xcvi. We may roughly put the date of this Sūra at about 11 to 10 years before the Hijra.

The subject-matter is the significance of Prayer and Humility in spiritual life and the terrible fate of those who reject Faith and Revelation.

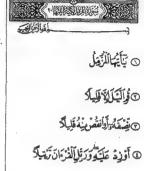
C. 253.—Devote yourself to the service of God
(Ixxiii. 1-20) In the stillness of the night, but not
All night. In the world's persecution rely
On God, Who will deal with His enemies fittingly.
Let not God's service be a matter
Of difficulty to you: do all your duties
In whole-hearted remembrance of God,
And ever seek His bountiful Grace.

Stra LXXIII.

Muzzammil, or Folded in Garments.

In the name of God, Most Gracious,
Most Merciful.

- 1. thou folded In garments! \*\*\*\*\*
- 2. Stand (to prayer) by night, But not all night,—985
- 3. Half of it,— Or a little less,
- Or a little more;
   And recite the Qur-ān this
   In slow, measured rhythmic tones.
- Soon shall We send down To thee a weighty Message. \*\*\*\*\*
- 6. Truly the rising by night Is most potent for governing (The soul), and most suitable For (framing) the Word \*\*\*os\* (Of Prayer and Praise).



5734. Muzzammii: Some Commentators understand by this, "properly dressed for prayer", or "folded in a theet, as one renouncing the vanities of this world." Muzzammii: some of the tuites of our holy Prophet. But there's a deeper mystic meaning in this and the address. "Thou wrapped up" of the next Sora. Human nature requires warm garments and wrappings to protect the body from cold or heat or rain. But in the spiritual world these wrappings are useless: the soul must stand bare and open before God, in the silence of the night, but not too austerely, as the following verses show.

5755. The Prophet was prone to austerities in the cave of Iliraa, both before and after he received his mission, spending days and rights in prayer and contemplation. See C. 29. Midnight and after-midnight contemplation and p ayers have technically received the name of Tahafjind. See also verse 20 below; also xvii. 79.

3756. At this time there was only S. xcvi., S. Ixvii, and possibly S. Ixxiv, and the opening SGra (Al-Hamd): but the heart of the Apostle had received enlightenment, and that Light was gradually finding expression in the verses of the Qur-An. For us, now, with the whole of the Qur an before us, the injunction is specially necessary. The words of the Qur-An must not be read hastily, merely to get through so much reading. They must be studied, and their deep meaning pondered over. They are themselves so beautiful that they must be lovingly pronounced in tones of rhythmic music.

5757. The Qur-an as completed by degrees, after the Faira (see Introduction to this Sura).

5738. For contemplation, prayer, and praise, what time can be so suitable as the night, when calm and silence prevail, the voices of the market-place are still, and the silent stars pour forth their effoquence to the discerning soul.

(۷۳) سورة المزمل بمراج کار بر کار بر محمل که محر

8. But keep in remembrance
The name of thy Lord

And devote thyself

To Him whole-heartedly.

 True, there is for thee By day prolonged occupation With ordinary duties: <sup>2700</sup>

9. (He is) Lord of the East And the West: there is

No god but He: Take Him therefore For (thy) Disposer of Affairs. 1960

 And have patience with what They say, and leave them With noble (dignity).

11. And leave Me
(Alone to deal with)
Those in possession of
The good things of life, one
Who (yet) deny the Truth;
And bear with them
For a little while.

12. With Us are Fetters 8788

۞ نَبْنَالْمَتَفْرِفِ وَالْمَعْزِبِ لِآ إِلَّهُ إِلَّا مُوَّفًا ثَيْنَاذُهُ وَسِجِيدًاً

۞ وَأَمْسِرْعَلَمَا يَعَوُلُونَ وَأَخْرُهُمْ خِمْرَ جَزَاً جِيدَاً؟

۞ دَدُنْ ِ وَالْتَكَوْبِينَ أَوْلِ النَّعَسَةِ وَمَهِدَ لُهُوزَ بَلِيدُ لَا

@إِنَّلَانِيَّاأَنْكَالًا

.9799. A man of God, as a man, a member of a family, or a citizen, has many ordinary duties to perform; and his work may be made difficult and irksome in protecting those who listen to his preaching and are therefore moiested and persecuted by the world. But while discharging all his ordinary duties, he should work as in the presence of God, and in all matters and at all times retain the sense of God's meanness. His work may be on earth, but his heart is in Heaven.

\$760. God is all-in-all. He is not in one place, but in all; and He is Lord of all places. He rush the world. Therefore be not discouraged by the plots or enmity of wicked men. Leave all things to God; trust Him; He is just and will do justice. Only turn away from the unjust, but in a worthy and noble way; i.e., to show them clearly that you do not fear them, but that you leave all affairs in God's hands. If we divide the world into hemispheres from north to south, "East and West" will cover all directions.

5761. Men who enjoy the good things of life have special cause for gratitude to God, Who bestowed them. When they are in the ranks of God's enemies, none but God can adequately deal with them.

3762. The result of sin is the loss of spiritual liberty ("fetters"). The limbs with which a man was intended to move freely about his business in the service of God are tied more and more closely, until they become paralysed, and his will itself becomes degraded.

I S. LXXIII. 12-15.

(To bind them), and a Fire son

13. And a Food that chokes, 8764 And a Penalty Grievous. 8765

14. One Day the earth
And the mountains
Will be in violent commotion.
And the mountains will be
As a heap of sand
Poured out and flowing down.

Me e have sent to you,
 (O men!) an apostle,
 To be a witness concerning you, short
 Even as We sent
 An apostle to Pharaoh.

(۷۳) سورة الزمل

وَيَجِيهُا

﴿ وَطَعَامًا ذَاغُصَهُ وَعَمَالًا كَأَلِيمًا

٤ يَوْمَرَتَ بُمُنَا ٱلْأَرْضُ وَالْجِيَالُ وَكَانَوَا لِجَبَالُ عَنْدِيَا نَهِي أَكُ

۞ٳٙٲٲۯ؊ڷؾٙٳڲؿڴڒڝٷڰۺؠۣؠٵۼؽڴ ػػٲۯۺڵؾٳڵڕڣۼٷڒڒڝؖۏڮ

5763. Another effect of sin is the fire in his being, the confingration in his soul. Evil passions set to the fire talents and capacities in him fall off and are reduced to ashes like time rip a burning house.

5764. Furthermore, the appetite of sin grows with what it feeds on. Unlike a healthy man's food, which passes down his throat, gets assimilated, and yields him nourishment, the sinner's food gets choked in his throat; instead of nourishing him, it causes him pain: instead of satisfying him, it causes the sensation of baulked appetite and the desire for more and more infructuous food!

\$765. In general terms, the Penalty of sin may be described as a Penalty Grievous, an Agony, It may come in this very life; but that in the Hereafter is certain! See next verse,

We can also consider punishments from another aspect. The first object of punishment is to protect the inaccent from the depredations of the criminal: we have to bind him. The next object is to produce in his neart the fire of repentance, to consume his seit protectivities and to light his conscience. Where that is not enough, a more drastic punishment for the callous is something which causes him pain in things which ordinarily cause him pleasure, such as food, drink, and the satisfaction of physical needs. People in whom the higher spiritual faculties are dead may perchance be awakened through the lower physical features of their life, which appeal to them. Where this also falls, there is fanily the complete Agony, a type or symbol to terrible to contemplate.

5766. The Judgment is described as a violent commotion which will change the whole face of nature as we know it. Even the hard rock of mountains will be like loose sand running without any cohesion.

5767. Our holy Apostic has to warn his age, i.s. the present age, reclaim it from sin, and be a witness for the righteous and against evil, as Moses did his office in his age. For Pharaoh, his arrogance, and his punishment, see z. 75-92.

(٧٣) سبورة المزمل

16. But Pharaoh disobeyed \*\*\*e
The apostle; so We
Seized him with
A heavy Punishment.

17. Then how shall ye,
If ye deny (God),
Guard yourselves against
A Day that will make

Children hoary-headed ?-

18. Whereon the sky will be Cleft asunder? His Promise needs must Be accomplished.

19. Verily this is an Admonition: \*\*\*\*\*
Therefore, whoso will, let him
Take a (straight) path
To his Lord!

SECTION 2.

 Mely Lord doth know That thou standest forth (To prayer) nigh two-thirds Of the night, or half ۞ فقصى فرعون الرسول فاخذت الفلا كَيْسِيلاً ۞ فَكَيْنَ نَشَعُونَ إِن كُفَرْتُم يُومًا يَجْعَلُ أَلُولُدَ نَ شِيبًا ۞ السّسَنَاءُ مُنفِطِ إِيثَةِ عُلَا وَعَنْهُ وَمَعْفُولاً

۞ٳڹؘۜۿڒۄؗٵ؆ؙۮؙڮۯڐؙٛڰٙڹۺٙڷۊٲڠ۫ٙڹۮٳڬ ڒڽؘۼ؞ڛؘڽؚڲڰ

۞\* إِذَّ رَبِّكَ يَعْلَمُ ۚ أَنَّكَ تَعْنُومُ ٱدْنَى ثِنْلُغَيَالِيَّلِ وَنَضِّنَهُ

576. Pharaoh the earthly king faces Moses the prophet of God. In earthly eyes it was Moses who disobeyed Moses. Pharaoh represented an ancient and mighty kingdom, with a long listory behind it, and a pride in its learning and science, art, organisation, and power. Mosveled a depressed people, hewers of wood and drawers of water. But the might of God was behind him. What became of the wisdom, power, and armies of Pharaoh? They were renr asunder when the day came, and the terror and aurprise must have been the same as if the heavens had been rent asunder, and children's hair had turned grey! But formidable revolutions turn children grey-haired in another way. Nations that were as children became wise before they in their turn decayed, and from similar disobedience to the laws of God. For God's law must stand and be fulfilled when all else is swept away.

5769. If already you deny and disobey God in this life of probation, how can you stand up to the Day of Judgment, the Day of the terrible Reality? That Day is described in two metaphors: (1) It will be a time of such stress that even children will become like hoary-headed men; (2) What we look upon as the eternal sky, ever the same, will be cleft asunder: of, lxxxii I. In other words, the shape of things will be completely altered, both within man and in outer nature, and all true values will be restored. For the Promise of God, in this as in all other respects, cannot but be fulfilled.

5770. This is no empty threat. It is an admonition for your good. If you have the will, voucan at once come for the Grace and Mercy of God, and obtain it. For Repentance and Amendment are the straight Way to the nearness of God.

The night, or a third 5771 Of the night, and so doth A party of those with thee. But God doth appoint Night And Day in due measure. He knoweth that ve are Unable to keep count thereof. 5778 So He hath turned to you (In mercy): read ve. Therefore, of the Qur-an 6578 As much as may be Easy for you. He knoweth That there may be (some) Among you in ill-health: Others travelling through the land, Seeking of God's bounty: Yet others fighting 8774 In God's Cause. Read ve. Therefore, as much of the Our-an As may be easy (for you): And establish regular Prayer And give regular Charity: And loan to God A Beautiful Loan. 5713

وَثُلْقَهُ وَصَلَافِئُهُ مِنَ الْذِينَ مَعَكَّ وَاللَّهُ يُعَلَّوْرُ الْبُنَا وَالنَّهَا أَصَلِم أَن لَن عُصُوهُ فَكَابَ عَلَيْرُ قَافَةُ وَامَا نَيْسَرَ مِنَ الْعُنْ وَانْ عَلَى الْأَنْفِى يَنصَحُهُ مَعْنَى وَانْحُولَ يَصْرُونَ فِي الْأَنْفِ سَيِّنَعُونَ مِن فَضْلِ اللَّهُ وَانْحَرُونَ يَصْرُونَ فَالْأَرْضِ فِي سِيْسِ لِلْلَهِ وَانْوَالْزَكُونَ عَنْ مَا فَيْسَدَّمُ مِنْ فَمُ وَالْمُولَ الْسَكَلَةَ وَوَالْوَالْزَكُونَةَ وَالْمَوْلِلَهُ وَمَا لَيَسْتُم مِنْ أَوْلِمُولَ اللَّهُ وَمُنْكًا مَسَنَعًا

571. Cf. above, Ixxiii. 24 The Prophet, and a zealous band of his disciples, were often up, invohinds of the night, or a half, or a third, rejecting sleep and giving themselves up to Prayer and Praise and the reading of the Qurân: They are told that this was too severe a tax on them, especially if their health was affected, or they were on a journey, or they were striving, with might and main, in other ways, for the cause of God. Secthel lines following.

5772. The usual meaning taken is that the counting of the exact hours of night and day may not be possible for ordinary people, in order to determine exactly the half, or the third, or the two thirds of a night. The length of the night and the day varies every day of the solar year, and the precise hour of midnight can only be determined by exact observation in clear skies or by chronometers, which is not possible for everyone. But I understand it in a wider meaning. God fixes night and day in due proportions; for rest and work, and according to seasonal variations. For prayer and praise no meticulous observations of that kind are necessary or possible. God's service can be done in many ways as detailed below. But we must give some time to devotion, as may be most easy and convenient to us, in various crucumstances of health, travel, and the performance of various duties,

5773. The reading of the Qur-E: here is almost equivalent to Prayer and religious devotion, This is not to be made into an obsession or a burden. Cf. xx. 2: "We have not sent down the Qur-An to thee to be an occasion for thy distress." We must do it whole-mindedly, but not by formal mechanical computations.

5774. This refers to Jikää. The better opinion is that this particular verse was revealed in Medina, long after the greater part of the Süra. The reference, further on, to canonical Prayers and regular Charity (Zekäi), points to the same conclusion.

5775. Cf. ii. 245, and n. 276, where the meaning of "a Beautiful Loan" is explained. See also Ivii, 18. The "Beautiful Loan" should be that of our own souls. We should expect no returns in kind, for that is not possible. But the reward we shall find with God will be infinitely greater and nobler. Cf. the biblical phrase, "Lay up for yourselves treasures in heaven" (Matt. vi. 20).

S. LXXIII. 20.1

And whatever good
Ye send forth
For your souls, boxe
Ye shall find it
In God's Presence,—
Yea, better and
Greater, in Reward.
And seek ye the Grace
Of God: for God is boxe
Oft-Forgiving, Most Merciful.

(٧٣) سبورة المزمل 1638

ۉڡٵٛڡٚؿۮٷٳڵۣٲڡ۬ۺۑڪؙ؞ڗ؈ٚۼٛؠڲۣۮٷ؞ڝڬ ٵٮۏڡٛۅڂڣڔڰٷٲڠڟؘؠٙٲڿ؆۠ۊٲڛٛڬڣؽۯۅٲ ٱڶڎؖٳٞۮؘٲۺػٷۯۯڿڝؿۯ



<sup>5776.</sup> Any good that we do raises our own spiritual status and dignity. We must not think that when we speak of God's service or God's Cause, we are doing anything for His benefit; He is independent of all needs whatsoever.

<sup>5777.</sup> This emphasizes the need of God's Grace Whatever good we do, our own merits are comparatively small. God's Grace must lift us up and blog out shortcomings. Even in plety there may be an arrogance which may become a sin. We should always seek God's Mercy in all humility.

## INTRODUCTION AND SUMMARY: SURA LXXIV (Muddaththir).

This SGra dates from about the same time as the last one. Its subject matter is also similar: Prayer and Praise, and the need of patience in a period of great spiritual stress: the unjust who cause sorrow and suffering now will themselves experience agony in the Hereafter.

C. 254.—The Seer, by devotion and contemplation, (Ixxiv. 1-56.) Prepares himself for the duties of Guide

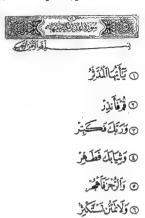
And Leader to mankind : but when there comes The clear Call, he must stand forth And proclaim the Message,-in purity, Unselfish devotion, and batience long-suffering :-To save men from the Distress of the Final Day. . For many there be who glory in a life . Of ease and plenty, arrogant splendour, And the applause of men, who scorn God's Truth And reject the divine. How will they fare When the Judgment comes, and the Penalty? Every Fact in Life's grand Pageant Is but a Portent for the Future. Every soul is in pledge and must Redeem itself by Faith and Prayer, By Charity and earnest care for the Realities Of Life. Bring but the will, and God Will guide,-the Lord of Righteousness, The Lord of Mercy and Forgiveness!

Sora LXXIV.

Muddaththir, or One Wrapped Up.

In the name of God, Most Gracious,
Most Merciful

- thou wrapped up 6778
   (In a mantle)!
- 2. Arise and deliver thy warning!
- And thy Lord Do thou magnify!
- 4. And thy garments 6778 Keep free from stain!
- 5. And all abomination shun! 6780
- Nor expect, in giving, Any increase (for thyself)! <sup>area</sup>



5778. As usual, in these wonderful early mystic verses, there is a triple thread of thought: (1) A particular occasion or person is referred to; (2) a general spiritual lesson is taught; and (3) a more profound mystical reverse is suggested. As to (1), the Prophet was now past the stage of personal contemplation, lying down or sitting in his mantle; he was now to go forth boldly to deliver his Message and publicly proclaim the Lord; his heart had always been purified, but now all his outward doings must be dedicated to God, and conventional respect for ancestral customs or worship must be thrown aside; the work of his Apostleship was the most generous gift that could flow from his personality, but no reward or appreciation was to be expected from his people, but quite the contrary; there would be much call on his patience, but his contentment would arise from the good pleasure of God. As to (2), similar stages arise in a minor degree in the life of every good man, for which the Prophet's life is to be a universal pattern. As to (3), the Sufis understand, by the mantle and outward wrappings, the circumstances of our phenomenal existence, which are necessary to our physical comfort up to a certain stage; but we soon outgrow them, and our inner nature should then holdly proclaim itself; not that it brings any credit or reward with men; the very hope or expectation of such would be inconsistent with our higher nature, which should bear all checks and rejoice in the favour of God.

5779. Possibly, in its immediate application, there is a reference to the dirt and filth which the Pagans used to throw at the Prophet to insult and persecute him.

5780. Rujs or Rijs: abomination: usually understood to refer to idolatry. It is even possible that there was an idol called Rujs. But it has a wider signification, as including a mental state opposed to true worship, a state of doubl or indecision.

5781. The legal and commercial formula is that you give in order to receive. And usually you expect to receive what is worth for an altitle more than you give. The spiritual consideration is that you give, but expect nothing from the receiver. You serve God and God's creatures.

- 7. But, for thy Lord's (Cause), see Be patient and constant!
- 8. Einally, when the trumpet Is sounded.
- 9. That will be-that Day-
- 10. Far from easy For those without Faith.
- The ave Me alone, (to deal) area
   With the (creature) whom
   I created (bare and) alone !—sizes
- 12. To whom I granted Resources in abundance,
- 13. And sons to be By his side!—6785
- 14. To whom I made (Life) smooth and comfortable!
- 15. Yet is he greedy— That I should add (Yet more):—<sup>M87</sup>

⊙ وَارْتِكَ فَأَصْبِيرْ

﴿ فَإِذَا نُقِرَ فِي لِنَا قُورٍ

٠ لَذَالِكَ يَوْمَ إِذِ يَوْمُ عَسِيرُ

عَلَّالْكُفِرِينَ عَيْرُ إِسِيرِ

٣ ذَرُنِي وَمَنْخَلَقْتُ وَجَيْدًا

@ وَجَعَلْتُ لَهُومَا لَا مَتَمْدُومًا

-91 O353 (D

@ وَمُهَّدُثُ لَهُ وَمُهِيدًا

@ نُنْمَ يَظْمَعُ أَنْ أَزِيدَ

5782 Our zeal for God's Cause itself requires that we should not be impatient, and that we should show constancy in our efforts for His Cause. For we have faith, and we know that He is All-Good, All-Wuse, and All-Powerful, and everything will ultimately be right.

5783 The Sinner's course is now shown in contrast to the Seeker's. The Sinner may be selfcomplacent now: but what will be his position when the Reckoning comes? Not easy; indeed a Day of Distress i

5784. The question of Justice and Punishment to men is for God alone. For man at his best can see only one side of truth, and only God is All-Knowing. He alone can judge the limits of Justice and Mercy.

5785 Man's adventitious advantages—wealth, power, position, talents—are not due to his own merits. They are gifts from God, Who created him. In himself he came bare and alone,

5786. The great ones of the earth may have wealth, a large following, sons by their side to defend them and do their bidding, and man-power to help them in their battles. Life may be smooth and agreeable to them. But their responsibility is to God.

5787. The Sinner takes God's gifts as if they were his right. The more he gris, the more is he greedy. Yet to God's Signs and revelations he is wilfully deaf or even openly rebellious. But he is only preparing the way for his own undoing.

(٧٤) سورة الدثر

16. By no means!
For to Our Signs
He has been refractory!

17. Soon will I visit him
With a mount of calamities | \*\*\*\*\*

18. Mor he thought And he plotted;—

19. And woe to him! ""
How he plotted!—

20. Yea, woe to him: How he plotted!—

21. Then he looked round;

22. Then he frowned And he scowled;

23. Then he turned back And was haughty;

24. Then said he: \*\*\*\*\*
 "This is nothing but magic,
 Derived from of old;

25. "This is nothing but The word of a mortal!"

26. Soon will I Cast him into Hell-Fire! ٣ كَلَّا إِنَّهُ كَانَ لِإِينَّا عَنِيلًا

الله المُعِينَةُ وَمِعَوْدًا

اللهُوَّكُرُّوَفَدُّرَ

٤ فَقُنِلَكُنِفَ قَدَّرٌ

® نُزُفِينًا كَيْفَ مَدَّدَ

din w

٣ ثرًا ذرّ واستكنر

﴿إِنْ عَلَالِهَ قَرْلَالْبَسَرِ

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<sup>5788 &</sup>quot;A mount of calamities" or disasters: may be understood as a phrase for cumulative disasters in a spiritual sense.

<sup>5789.</sup> Cf. li 10: "Woe to the falsehood-mongers !"

<sup>3790.</sup> The Commentators understand the reference to be to Walld ibn Mugaira, who was a wealthy Sybarite, Pagas to the core, and an inveterate enemy to the holy Prophet. He and AbB Jahl did all they could, from the beginning of the preaching of Islam, to abuse and persecute the Preacher, to run down his docttine, and to injure those who believed in it. But the meaning for us is much wider. There are Wallds in all ages. They cannot understand driven inspiration, and seek to explain its wonderful influence over the lives of men by some such unemeaning formula as "magic". The eternal rhope is to them mere human delusion [

<sup>5791.</sup> The Sinner's perversity can only end in the Fire of Punishment. It enters his very being, See next note.

I S. LXXIV. 27-31.

1643

(٧٤) سورة المدثر

27. And what will explain To thee what Hell-Fire is? @ وَمَا أَذْ زَلْكُمَا سَكُرُ

28. Naught doth it permit To endure, and naught som Doth it leave alone!— @لَانْتِيَ وَلَائِنَدُرُ

29. Darkening and changing The colour of man! ٠ أَوَاحَةُ لِلْبَئْرِ

30. Pyer it are Nineteen. 100

ى عَلَيْهَا نِسْعَهُ عَشَّر ق وَيُلَجِّعُ لُنَا أَضَا لِللَّالِيَّا لِلْإِمَالِيَّكَةُ

31. And We have set none But angels as guardians
Of the Fire; and We
Have fixed their number

5792 He is in a state in which he neither lives nor dies (Exzwii. 13). Looked at in another way, the things that in a good man are meant to last and grow, are for the slaner destroyed, and no part of his nature is left untouched. The brightness of his very manhood is darkened and extinguished by sin.

. 5793. Who are the Nincteen? And why this number? The nineteen guardians of the Fire are understood symbolically to be angels or faculties of man. Imam Faghruddin Rast refers to a classification of nincteen faculties or powers in man, which if used properly lead to his spiritual advancement, but if misused, lead to his perdition. These faculties or powers may well be compared to angels, for angels are the powers or instruments of action in the spiritual world. The rebellious angels are types of faculties put to wrong use.

5794. Cf. lavi. 6, and n, 5540

There was a great volume of angelology in the religious literature of the People of the Book (Le. the Book and Christians) to whom (among others) an appeal is made in this verse. The Essense, a jewish brotherhood with highly spiritual ideas, to which perhaps the prophet Jesus himself belonged, had an extensive literature of angelology. In the Midrash also, which was a Jewish school of exegens and mystical interpretation, there was much said about angels. The Eastern Christian sexts contemporary with the birth of Isiam had borrowed and developed many of these ideas, and their mystics owed much to the Gnostics and the Persian apocal spite systems. In the New Testament therelation of the angels with Fire is referred to more than once. In Rev. ix 11 we have "the angel of the bottomies spit, whose ramein the Hebrew tongue is Abaddon, but in the Greek tongue hat his same Apollyon". In Rev. ziv. 18 there is an "angel which had power over fire", and in Rev. xiv. 8 an angel has "power...given unto him to scort hem with fier," In the Old Testament (Daniel vii, 9-10) the essence of all angels is fire; thousand thousands of them issued as a Bery stream from Defore the Ancient of Days, whose "thore was like the fery flame, and His wheels as burning fier."

3793. The mystic significance of numbers is a favourite theme with some writers, but I lay no stress on it. In Christian theology the number of the Beast, 666, in Rev. xiii, 8 has given the so much controversy, and may refer only to the numerical value of the letters in thename of the Roman Emperor Nero, in our own literature I think that we ought to avoid too much insistence on speculative conjectures. But I will note one suggestion for what it is worth. The number is itself an indivisible number, and may be represented by the formula, lives seven plus five. Now seven is a mystic number see Ixv. 12, and n. 526; there are seven heavens, seven gates of Hell (xv. 44), and so on. Five he is a mystic number or layers of the earth (xv. 17), man's atternally perceived world has fourteen layers, and if his subjective world can be counted in five units according to his five senses, the number of slages controlling his conduct may be counted as nineteen.

Only as a trial For Unbelievers,-in order That the People of the Book May arrive at certainty. And the Believers may increase In Faith,- and that no doubts May be left for the People Of the Book and the Believers. And that those in whose hearts Is a disease and the Unbelievers May say, "What symbol Doth God intend by this?" #796 Thus doth God leave to strav Whom He pleaseth, and guide Whom He pleaseth; and none Can know the forces. Of thy Lord, except He. 6709 And this is no other than A warning to mankind.

لَلِيَنَكَهُ وَالِيسَنَيْقِ َ الْذِيزَاُوُقُوا الْكِتَبَ وَيَزْهَادُ لَيْنَنَا مَنْ الْإِينَا وَلَا رَبَّتِابَ الّذِيزَاُ وَقُوا الْكِتَبَ وَالْكُوْمِثُونَ مَا يَوْالْلَايِنَ فِي قُلْوِمِهِ مَنْ صُّ وَالْتَكُوُّ وَنَ مَا ذَا أَرَادَا لَقَدْ يَهِنَا مَنْكُ كُذَلِكَ فِيكُ لِلْلَهُ مِن يَنْنَا إِنْ وَيَهْمِ عَن الْبَشْرِ

SECTION 2.

32. Day, verily:
By the Moon, once

® كَلَاوَٱلْفَتَىرِ

5796. There are four classes of people mentioned here. (1) The Muslims will have their faith increased, because they believe that all revelation, symbolic or otherwise, is from God Most Merciful, and all His forces will work in their favour. (2) The People of the Book, those who had received previous revelations of an analogous character, the Jews and Christians, had numerous sects disputing with each other on minute points of doctrine; but they will now, if they believe, find rest from controversies in a broad symbolical understanding of scripture. (3) Those in whose hearts is a disease (see il. 8-10, notes 33-34), the insincer ones, the hypocrites, will only be mystlied, because they believe nothing and have rejected the grace and mercy of God. (4) The Unbelievers have frankly done the same and must suffer similar consequences.

3797. It is a necessary consequence of moral responsibility and freedom of choice in man, that he should be left free to stray if he chooses to do so, in spite of all the warning and the instruction he receives. God's channels of warning and instruction—His spiritual forces—are infinite, as are His powers. No man can know them. But this warning or reminder is addressed to all mankind,

All things are referred to God. But we must not attribute evil to Him. In iv. 79 we are expressly told that the good comes from God, and the evil from ourselves.

3798. An oath in human speech cal in evidence something sacred in the heart of man. In God's Message, also, when delivered in human language, solemn emphasis is indicated by an appeal to something striking among the Signs of God, which will go straight to the human heart which is addressed. In each case the symbol of the appeal has reference to the particular point enforced in the argument. Here we are asked to contemplate three wonderful plenomene, and they lead up to the conclusion in verse 38 (1) The moon, next after the sun, is the most striking luminary to our sight. Its reflected light has for us even a greater mystery than the direct light of the sun, which looks to us hike pure fire. The moon was wonshipped as a deity in times of darkness. But in reality, though she rules the night, her rars are only reflections, and are wanting in warmth and vitality. So every sonly which looks up to a mere creature of God for a sort of vicarious salvation is in spiritual darkness or error; for the true source of spiritual light and life is God, and God alone. For (2) the Night and (3) the Dawn, see the following note.

1645

(٧٤) سورة المدثر

- 33. And by the Night 5198 As it retreateth,
- 34. And by the Dawn
  As it shineth forth,—
- 35. This is but one seco Of the mighty (portents),
- 36. A warning to mankind,-
- 38. Every soul will be (held) In pledge for its deeds. \*\*\*
- Except the Companions Of the Right Hand, 6803

التيلادة أذر التيلادة أذر التيلادة أذر التيلادة أذر التيلادة أذر التيلاد التي

5799. (2) The Njight when it is illuminated by the Moon is light in a sense, but it is really dark and must give place to (3) the Dawn when it comes, as the harbinger of the Sun. So in spirituanters, when every soul realities its own responsibility, it will look less and less to reflected lights, and through the beauty of a dawn-like awakening, will be prepared more and more for the splendour of the light of God Himself, the goal of the Heaven of our decems.

\$800. "This is but one," etc. There are numerous Signs of God, of which Judgment is one, and one of the mightiest portents. Or the reference may be to the waning of the Moon, the decline of the might, and the glorious sunrise, as tokens or symbols of the world renewed when the present transitory world, passes a way.

\$801. Three interpretations are possible. (1) Those pressing forward may be the Righteous, and those following behind may be the laggards, the Unbelievers, who reject God's love, care, and mercy. (2) Men of two kinds of temporament my be referred to: those who are always in the van and those who are always in the rear. God's Message is open to both. But there may be a danger to both is one case, over-confidence, or hope is wrong things; in the other case, missing great opportunities so that their spiritual lives may be "bound in shallows and in miseries". Extremes should be avoided. (3) Or it may mean that the warning is effective only for those willing to move forwards or backwards, as the case may be, but is lost on the inert or the lethargic. For our moral and spiritual progets, we have in some cases to go forwards, but in some cases we have to retreat from false positions. The hopeless case is that of the obstinate man, whose heart is so dead that he dares not advance to the right or withdray from the wrong.

580. Cf.lii. 21. Man cannot shift his responsibility to vicarious saviours or saints. His redemption depends upon the grace of God, for which he should constantly and whole-heartedly strive by means of right conduct. If he does so he will be redeemed and he will join the Companions of the Right Hand.

\$803. Cf. n. 5223 to ivi. 3, and see ivi. 27.38. The Companions of the Right Hand will be the Righteous or the Blessed in the Hereafter. Their grounds of merit will be Prayer, Charity, Earnest-ness, and Faith in God's just Judgment: all of which are within the reach of the humblest Seeker. They are not separate acts or virtues, but are all inter-connected. At Judgment, the pledge of their soul will be redeemed by God's Grace at the Taking of the Account.

- 40. (They will be) in Gardens (Of Delight): they will Question each other,
- 41. And (ask) of the Sinners:
- 42. "What led you Into Hell-Fire?"
- 43. They will say:
  "We were not of those
  Who prayed;
- 44. "Nor were we of those Who fed the indigent;
- 45. "But we used to talk
  Vanities with vain talkers:
- 46. "And we used to deny The Day of judgment,
- 48. Then will no intercession Of (any) intercessors Profit them.
- 49. Michen what is
  The matter with them
  That they turn away
  From admonition?——
- As if they were Affrighted asses.

٩ فِ جَنَّاتٍ بَسَاءً لُوْنُ

۵ عَزِلَ لَحْرِصِينَ ما ما مرسوم

@ وَكُمْنَكُ نُطْعِمُ الْمِسْكِينَ

@وَكُنَاكُونُصُ مَعَ ٱلْكَآيِصِينَ

٥ وَكُنَّا لَكُذِيبُ بِيَوْمِ الَّذِينِ

﴿ حَمِّنَا لَكَ الْفَعِينُ

@ فَالْنَفَعُهُ مُنْفَعَهُ إِلَيْكُ الشَّفِعِينَ

٠ قَالَمُنْ عَنِ التَّذَكِرَ وْمُعْرِضِي بَنَ

۞ڴؙٲنَهُدُ خُرِّيْمُسْكَنفِنَ

3904, Cf. xv. 93, and n. 2018. The Hour that is Certain is usually taken to be Death. But it has also a more general meaning, referring to a state of mind in spiritual progress. If there is no faith, the light of Truth is shut out, or put off from time to time, until a crisis comes when the Truth becomes only too real, but the time for repentance is past, and there is only room for the agony of regrets.

5605. If the Day of Judgment is inevitable, it is strange that men should not heed a plain warning, but on as if they were thoughtless and obstinate assess tampeding from a lips. Instead of heeding the warning, they try to avoid it. They are frightened at God's Worth.

- 51. Fleeing from a lion!
- 52. Forsooth, each one of them Wants to be given sees Scrolls (of revelation) spread out!
- 53. By no means! But They fear not the Hereafter.
- 54. Nay, this surely Is an admonition:
- 55. Let any who will, see Keep it in remembrance!
- 56. But none will keep it
  In remembrance except
  As God wills: He \*\*\*
  Is the Lord of Righteousness,
  And the Lord of Forgiveness.

وَتَدُمِينَ مُسَوّدَهُمْ
 وَيَدُمِينَ مُسَالِدَهُمْ وَمَنْهُمْ أَنْ فِؤَنَّنَ مُسَالًا مُؤَنَّنَ مُسَلِّمُ الْمُؤَنَّنَ مُسَالًا مُسَالًا أَنْهُمْ وَمَا الْمُحْرَةُمْ
 وَكَالِمَ الْمُؤْمِنَ إِنِّ الْمُؤْمِنَ وَكُومُ
 وَمَا يَذَكُونُ وَالْإِنْ الْمَؤْمَةُ وَمَا اللّهُ مُوا أَمْدُورُ اللّهِ أَنْ المِنْدَةُ وَمَا اللّهُ مُوا أَمْدُلُورُ اللّهِ أَنْ اللّهُ وَمَا اللّهُ مُوا أَمْدُلُورُ اللّهِ أَنْ اللّهُ وَمَا أَلْمُؤْمَنَ اللّهُ مُوا أَمْدُلُورُ اللّهُ وَاللّهُ وَمَا اللّهُ وَمَا أَلْمُؤْمَنَ اللّهُ مُوا أَمْدُلُورُ اللّهُ وَاللّهُ وَاللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمَا اللّهُ وَمِي أَلْمُ اللّهُ وَمَا اللّهُ وَمَا أَلْمُؤْمِنَا إِلَيْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَمِنْ اللّهُ وَاللّهُ وَالْمُؤْمِنَا اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلّهُ و



<sup>\$60.</sup> Cf. xvii, 91: "Until thou send down to us a book that we could read." The Unabelievers pretend in riducule that they would believe if a special message written on open scrolls and addressed to them severally were brought to them by a miracle! There is a disease in their hearts and understandings. The Teacher's warning is plain, and enough for any reasonable man who has the will to seek God.

<sup>\$807.</sup> The Qut-an itself is the admonition—the latest among the revealed Books of God. If man is the will to learn, he will keep the Message always before Him, and God's grace will help him to carry it out in his conduct.

<sup>5808.</sup> Righteousness as well as Forgiveness have their source in God's Will. Man's Righteousness has no meaning except in relation to the universal Will. For Tage's see n. 26 to ii. 2. If we take the word hers in the sense of "the fear of God", the translation would be: " He alone is worthy to be feared, and He alone is entitled to grant Forgiveness."

# INTRODUCTION AND SUMMARY: SÜRA LXXV (Qiyāmai).

This Sûra belongs to the early Meccan period, but comes chronologically a good deal later than the last two Sûras.

Its subject-matter is the Resurrection, viewed from the point of view of Man, especially unregenerate Man, as he is now, and as he will be then,—his inner and psychological history.

C. 255.—Eschew all Evil: for man was not created (ltxx. 140) Without purpose or without responsibility.

The Day of Account will come, and his own Conscience bears witness that he Must walk straight; for he must face
That Day's Realities. With patience await The unfoldment of God's wise Purpose. Keep The Hereafter ever in view. The faces Of the Blest will beam with brightness and beauty. For the others, Death will be a terror,—For duties neglected and sins committed. Woe unto man that he thinks not now Of God's Purpose and the noble Destiny For which God gave him Life and its Gifts.

Sñra LXXV.

Oivamat, or the Resurrection.

In the name of God, Most Gracious, Most Merciful

- 1. We do call to witness som. The Resurrection Day:
- 2. And I do call to witness The self-reproaching spirit: 0810 (Eschew Evil).
- 3. Poes man think that We Cannot assemble his bones? 8813
- 4. Nay, We are able to put Together in perfect order "The very tips of his fingers. ""
- 5. But man wishes to do Wrong (even) in the time In front of him. 6818
- 6. He questions: "When belt Is the Day of Resurrection?"



5809. Cf. lam. 40, and n. 5700. Here the point to be enforced is understood: I have added it in brackets: "eschew Evil". The appeal is made to two considerations: (I) That every act has to be accounted for, and evil must have its recompense at the Resurrection; and (2) that man's own spirit has a conscience which would reproach him for sin, if he did not suppress that inner voice,

5810. Our doctors postulate three states or stages of the development of the human soul; (1) Ammara (xii 53), which is prone to evil, and, if hot checked and controlled, will lead to perdition; (2) Lawwams, as here, which feels conscious of evil, and resists it, asks for God's grace and pardon after repentance and tries to amend; it hopes to reach salvation; (3) Minimultina (laxxix 27), the highest stage of all, when it achieves full rest and satisfaction. Our second stage may be compared to Conscience, except that in English usage Conscience is a faculty and not a stage in spiritual development.

5811. The Unbelievers' usual cry is: "What! when we are reduced to bones and dust, how can our personality be called to account?" (xvii. 49). The answer is : God has said so, and He will do it; for the death here is not the end of all things.

5812. An idiom for the most delicate parts of his body.

5813. It is bad enough not to repent of past sins. But the evil-doer who rejects a Day of Reckoning and has no conscience wants to go on in his career of sin and jeopardise his future also.

5814. The question is sceptical or derisive He does not believe that there is any chain of consequences in the Hereafter. He does not believe in a Hereafter.

- .7. At length, when The Sight is dazed, (816
- 8. And the moon is Buried in darkness. \*\*\*\*\*
- 10. That Day will Man say : "Where is the refuge?"
- 11. By no means! No place of safety
- 12. Before thy Lord (alone), That Day will be The place of rest.
- 13. That Day will Man Be told (all) that he Put forward, and all That he put back. 2618
- 14. Nay, man will be Evidence against himself, sero
- Even though he were To put up his excuses.

۞ فَإِذَا بَرَفَا لَبَصَرُ

۞ وَخَسَنَكَ ٱلْفَتَةُ ۗ

٠ وَجُمِعَ النَّمْسُ وَالْفَرُّ

۞ يَعُولُٱلْإِنسَانُ يُومِيدٍ أِنْنَ ٱلْفَتُرُ

333230

®يُنتَبَوُّ ٱلْإِنسَانُ بَوْمَ إِنِيَا فَتَمَّ وَأَخَرَ

۞بَلِ ٱلْإِنَــٰنُكَالَةَنْسِيهِ عَبَصِيرَةٌ

٥ وَلَوْ ٱلْقِيْمَعَاذِيرَهُ

5815. At the Hour of Judgment the full light and glory of the Lord will shine, and the effulgence will date man's eyes. For the world as we knew it will go to pieces and a new World will come into being.

\$816 Not only will man's sight be dazed, but the great luminaries themselves will lose their light. The moon with its present reflected light will then cease to shine. All reflected or relative truth or goodness will sink into nothing before the true and only Reality.

3817. To the moon the sun is the original light, but the sun itself is a created light, and it will sink into nothingness along with the moon. Both will be like empty shells "whose lights are fled, whose glories dead", because the Prototype of all Light now shines in full splendour in a new World. See n. 4344 to xxxix. 69.

5818, All good and bad deeds, positive and negative, i.e. all sins of commission and omission; and the good that a man did and all the eyol that he omitted, all the influence that he radiated before him angail that he left behind him.

5819. Cf. xniv. 24, and n. 2976: "On the Day when their tongues, their hands, and their feet will bear winess against them as to their actions." It is not what a man says about himself, or what others say of him, that determines judgment about him. It is what he is in himself. His own personality betrays him or commends him.

- Once not thy tongue Concerning the (Qur-an) To make haste therewith. 8820
- 17. It is for Us to collect it And to promulgate it:
- 18. But when We have Promulgated it, follow thou Its recital (as promulgated):
- 19. Nay more, it is For us to explain it (And make it clear)
- 20. May, (ye men!)
  But ye love
  The fleeting life, sen
- And leave alone The Hereafter.
- Some faces, that Day, will beam (in brightness And beauty);—
- 23. Looking towards their Lord;

٥ كَوْرَانْ بِدِيكَ الْمُنْكِفِكُونَ وَهِ الْمُوْرِنِينَ بِدِيكَ الْمُنْكِفِكُونَ وَوَاللَّهُ وَالْمُنْكِفِكُونَ وَوَاللَّهُ وَاللَّهُ وَاللَّالِمُلَّالِمُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّالِ

SNO Cf, xx. 114, and n. 2639: "Be not in haste with the Qur-an before its revelation to thee is completed." S lxxv. is an earlier revelation, and the shade of meaning is slightly different. The immediate meaning was that the holy Prophet was to allow the revelation conveyed to him to sink into his mind and heart and not to be impatient about it; God would certainly complete it according to this Plan, and see that it was collected and preserved for men, and not lost; that the inspired one was to follow it and recite it as the inspiration was conveyed to him; and that it carries its own explanation according to the faculties betweet by God on man. The general meaning follows the same lines: we must not be impatient about the inspired Word; we must follow it as made clear to us by the faculties to God.

5811 Cf. xxi. 37 Man loves haste and things of haste. For that reason he pins his faith on transitory things that come and go, and neglects the things of lasting moment, which come slowly, and whose true import will only be fully seen in the Hereafter.

\$822. This passage (especially with reference to verses 26-28) would seem to refer to what our Doctors call the Lesser Judgment (Dywment-yo-Sugra), which takes place immediately after death, and not to the Greater or General Judgment, which may be supposed to be referred to in such passages as occur in S. Ivi. There are other passages referring to the Lesser Judgment immediately after death s.g. vii 37. etc. If I understand aright, the punishment of sin takes place in three ways: (1) it may take place in this very life, but this may be deferred, to give the sonner respite; (2) it may be an agony immediately after death, with the Partition or Bergabl (xiii. 100) separating the sinner from the final Resurrection; and (3) in the final Resurrection, when the whole of the present order gives place to a wholly new World; xiv. 48.

S. LXXV. 24-31.) 16	52
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- 24. And some faces, that Day, Will be sad and dismal.
- 25. In the thought that some Back-breaking calamity was about To be inflicted on them;
- 26. Yea, when (the soul) sets
  Reaches to the collar-bone
  (In its exit).
- 27. And there will be a cry,
  "Who is a magician
  (To restore him)?"
- 28. And he will conclude That it was (the Time) Of Parting;
- 29. And one leg will be sets
  Joined with another:
- 30. That Day the Drive
  Will be (all) to thy Lord!

SECTION 2.

(۷۵) سورة القيامة

® وَوُجُوهٌ يُؤْمِينِهِ إِلَيْنَ ۗ

وَ تَظُنُّ أَنْ يُفَعَلَى اللهِ ا

﴾ كَالَّآلِةَ الْمُعَدِ ٱلذَّاقِ

٥ وَعِيَلَ مُنْ رَاقٍ

۞ وَظَنَّأَنَّهُ ٱلْفِيرَاقُ

© والنفك الشاق إلشاق

@ فَلَاصَلَدَقَ وَلَاصَلَ

<sup>5823.</sup> A symbolic picture of the agony of death,

<sup>5824.</sup> He=the dving man, whose soul is referred to in verse 26 above.

S825. When the soul has departed, the legs of the dead body are placed together in position. In preparation for the intes preliminary to the bursal. Say (iterally, leg) may also be taken metaphorically to mean a calamity: calamity will be joined to calamity for the poor departed sinner's soul, as his life-story in this world is now done. Willy-nilly, he will now have to go before the Throne of Judgment.

<sup>5826.</sup> His indictment in this and the succeeding verse consists of four counts; (1) he neglected prayer; (2) he neglected charity; (3) he rejected Truth; and (4) he turned away. In taxiv, 43-6, the four counts are: (1) neglecting prayer; (2) neglecting charity; (3) talking vanities; (4) denying the Day of Judgment; see n. 5803- Nos. (1) and (2) are identical in both places, and Nos. (3) and (4) are analogous. Rejecting the truth is equivalent to talking vanities and making an alliance with falsehoods. Denying the Day of Judgment means behaving as if no account was to be given of our actions, i.e. turning away from right conduct. An additional touch is found here in verse 33. See next note.

- 32. But on the contrary, He rejected Truth And turned away!
- 33. Then did he stalk .

  To his family
  In full conceit! See:
- 34. Woe to thee, (O man!), yea, woe!
- 35. Again, woe to thee, (O man!), yea, woe!
- 36. Does Man think
  That he will be left
  Uncontrolled, (without purpose)? \*\*\*\*
- 38. Then did he become
  A leech-like clot;
  Then did (God) make
  And fashion (him)
  In due proportion.
- 39. And of him He made Two sexes, male And female.
- 40. Has not He, (the same), The power to give life To the dead?

وَلَكِرَكُذَبَ وَقَالُ 
 وَالْكِرَكُذَبَ وَقَالُ 
 وَالْكِرَكُ لَمَ عَلَيْ الْعَلَوْءِ يَمْعَلَى 
 وَالْكِرَاكُ فَا فَوْلُ اللّهِ فَالْوَلُ 
 وَالْمُعْمَدُ مُن اللّهِ وَاللّهِ وَاللّهُ وَاللّهِ وَاللّهُ وَلّهُ وَاللّهُ 
۞ جَمَعَ لَمِيْهُ ٱلزَّوْجَايِنِ ٱلذُّكْرُوَالْأُنْيَّ

۞ ٱلبُسَ ذَلِكَ بِعَلَدِ رِعَلَّ إِنَّا نَعْتِمَ ۚ لَوْ ذَلَ

5827. Conceit or arrogance is the root-cause of most Evil. By that cause fell lblis : see ii. 34.

5828. Sudan: has many implications: (1) uncontrolled, free to do what he likes; (2) without any moral responsibility; not accountable for his actions; (3) without a purpose, useless; (4) forsaken.

\$229. Cf. xxii. 5, where the argument is developed in greater detail. The briefer argument here may be stated thus. His lowly animal origin makes him no higher than a brute; his fectal development is still that of a brute animal; then at some stage come human limbs and shape; the divine spirit is poured into him, and he is fashioned in due proportion for his higher destiny. In spite of that the mystery of sex remains in his nature; we are living souls, yet men and women. God Who creates these wonders,—has He not the power to bring the dead to life at the Resurrection?

## INTRODUCTION AND SUMMARY : SURA LXXVI (Dahr). .

The revelation of this Sura was probably in the early Meccan period, with the possible exception of some verses, but its date has no significance.

Its theme is the contrast between the two classes of men, those who choose good and those who choose evil, with special reference to the former.

The title of the Sûra recalls a Pagan Arab idea, which personified Time as existing spontaneously from eternity to eternity and responsible for the misery or the happiness of mankind. In xlv. 24 we read: "They say...'nothing but Time an destroy us'." This attitude is of course wrong. Time is a created thing: it has its mysteries, but it is no more eternal than matter. It is also relative to our conceptions and not absolute, as Einstein has proved. It is only God Who is Self Subsisting, Eternal from the beginning and Eternal to the end, the absolute Existence and Reality, We must not transfer His attributes to any figurents of our imagination.

This defication of Time (Dahr) as against a living personal God has given rise to the term dahriya, as applied to an atheist or a materialist.

The whole of the Sura is full of the highest symbolism, as is generally the case with Maccan Suras, and this should always be remembered in their interpretation.

C. 256.—Man was evolved out of nothing, and through low ([mxvl. 1-31.) Beginnings; but he was given Insight
And Understanding. God showed him the Way;
And if man doth wilfully reject the Right,
Man but chooses Chains and Yokes and a Blazing
Fire within his own soul. Not so
The Devotess of Right: they attain
The Mystic Fountain of Kafür!
For, purely out of love for God,
They do good to God's Creatures, and serve them.
The Light of Beauty and Joy will be
On them. In full felicity and honour
Will they live in the garden of Delights, and share
In the Banquet—the Presence and Glory Divine!

The Righteous are patient in Constant Devotion: God's Way is open to all: whoseever Has the Will, may attain to the Perfect Goat. 1655

15. LXXVI. 1-4.

Sara LXXVI.

Dahr, or Time. or Insan, or Man.

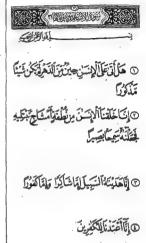
In the name of God, Most Gracious,
Most Merciful.

- 1. The as there not been \*\*\*\*

  Over Man a long period

  Of Time, \*\*\*\* when he was

  Nothing—(not even) mentioned?
- 2. Verily We created
  Man from a drop
  Of mingled sperm, sen
  In order to try him:
  So We gave him (the gifts),
  Of Hearing and Sight.
- 3. We showed him the Way:
  Whether he be grateful
  Or ungrateful (rests \*\*
  On his will).
- 4. For the Rejecters We have prepared



3830. The undoubted fact is mentioned in the form of a question, to get the assent of man. It is certain that the physical world existed long before man was ever heard of ormentioned, as geological records prove. It is also true that the spiritual world existed long before man came on the scene: see it. 30-31. Man is here taken in a generic sense.

\$83). Dahr is Time as a whole, or for a long period. Time used to be defined by the Pagan Araha, as explained in the Introduction to this \$0ra. An analogy can be found in the Greek ideas connected with Chronos or Kronos, themselves a blend of different myths. Kronos (or Time); they said, was the father of Zeus himself.

\$832. Mingled: the female ovum has to be fertilized with the male sperm before a new animal ran be born. Man as an animal has this humble origin. But he has been given the gift of certain faculties of receiving instruction (typide by Hearing) and of intellectual and spinitual insight (typide by Sight). His life has therefore a meaning: with a certain amount of free will, he is to be God's vicegenent on earth (it. 30). But he must be trained and tried, and that is the whole problem of human life.

\$833. Besides the gift of the faculties, Man has been shown the Way by means of Revelation, through men of the highest spiritual standing. If he is grateful, he will accept Guidance, be of the Righteous, and join the company of the Blessed. If not, he rejects his destiny, puts chains round himself, thus losing his freedom yoker round himself, thus burdening himself with sin, and gets into the Blazing Fire of Puolshment, which scorches his inmost being. See next verse. His choice rests on his will.

Chains, Yokes, and A Blazing Fire. 6836

- As to the Righteous, They shall drink Of a Cup (of Wine) Mixed with Kafur.—<sup>8895</sup>
- A Fountain where
   The Devotees of God
   Do drink, making it
   Flow in unstinted abundance.
- Mey see perform (their) vows, see And they fear a Day Whose evil flies far and wide. sees
- And they feed, for the love Of God, the indigent, The orphan, and the captive,—<sup>6839</sup>

سلسِدا وأغالا وسَعِيرا ها فَالْآخِرَادَ يَشْرَعُن مِن أَيْرِكَان مَرَاجَهَا كَافُورًا هَ عَنْنَا يَشْرَدُهِ مِهَا عَبَاذَا الْعَوْفَةِ رُونَهَا فَجْهِراً ه مُوفِن بِالنَّذِي وَعَنَا هُونَ يَوْمَا كَانَ مَشْرُهُ مُشْرَعِيلِ ه وَمُؤُن بِالنَّذِي وَعَنَا هُونَ يَوْمَا كَانَ مَشْرُهُ ه مُنْ تَعِلِيلً ه وَمُؤُمُونَ الطَّهَاءَ مَكَانِدُهِ وَمِنْ مَنْ كَانُونَهُ

5834. There is deep mystic symbolism here. All sin or wrong-doing binds the sinner in a chain of causes and effects, in which he loses his native liberty. It puts the yokes of custom. confirmed habits, and superstitions, which lie like a load on his spirit and choke his finer instincts. It lights the fire of passion, hate, spite, envy, and despair, from which it is difficult to except to the refreshing waters of the Mercy of God. These refreshing waters of the Mercy of God. These refreshing waters on the Mercy of God. These refreshing waters on the maturally to the fighteous: see east note.

\$333. Kafar is literally Camphor. Symbolically it represents a fountain in the Realms of Bliss. It is a seasoning added to the Cup of pure, beatific Wine, which causes no intextication(lvi. 18-19), but stands for all that is wholesome, agreeable, and refreshing. Camphor is cool and refreshing, and is given as a soothing tonic in Eastern medicine. In minute doses its odour and flavour are also agreeable.

5835. They: i.e. the Righteous: they are known in the present life by the virtues symbolically described in verses 7-10, and in the life of the Hereafter they will enjoy the Bliss symbolically described in verses 11-22.

5837. Cf. xxii. 189. The vows must be vows of spiritual service, which of course includes service to humanity, such as is mentioned in the next verse. They are Devotees of God, and they must perform all vows and contracts (v, 1 and n. 682). Vows of the Pagan sort, savouring of a sort of "bribe" to the Delity, are not approved.

5838. That is, they prepare for the Judgment to come, where the effects of Sin will not be transitory but far-reaching.

\$839, The ceptive: when taken inequally, it refers to the old state of things when captives of war had to earn their own food, or their own redemption; even ordinary prisoners in jail for criminal offences often starved unless food was provided for them by private friends or from their own earnings. But there is a further symbolic meaning, which applies to the indigent, the orphans, and the captives, wit, those who nave nor so in a spiritual sense: those who have no mental or moral resources, or have no one to look after them, or are held down in social or moral or economic captivity. They hunger for spiritual food, or perhaps their appetite is deadened, but the Righteous understand and supply their real needs. It has also been held that "captives" include dumb animals who are under subjection to man; they must be properly fed, housed, and looked after; and the righteous man does not forget them.

- 9. (Saving), "We feed you For the sake of God alone : No reward do we desire From you, nor thanks. 5810
- 10. "We only fear a Day Of distressful Wrath From the side of our Lord." MIT
- 11. But God will deliver Them from the evil Of that Day, and will Shed over them a Light steel Of Beauty and A (blissful) lov.
- 12. And because they were Patient and constant, He will Reward them with a Garden And (garments of) silk. 8643
- 13. Reclining in the (Garden) On raised thrones. 4814 They will see there neither The sun's (excessive hea) Nor (the moon's) excessive cold. bear
- 14. And the shades of the (Garden) Will come low over then And the bunches (of fruit). There, will hang low In humility. 5845

5840. These words need not be actually uttered. They express the true motives of prous and unpretentious Charity.

5841. It is a Day of Wrath for sin and evil. But the truly righteous are not self-righteous. They have the fear of God in their minds; they know they are human, and they fear lest they should be found wanting in the sight of God. But God in His Mercy gives them a bountiful Reward.

5842. Cf. 1xxv. 22-23.

5843. Cf. xxii 23,

5844. Cf. xviii. 31,

5845. The sun and the moon as we know them will be no longer there. It will be a new world on a different plane. But to give us an idea of comfort we recall the excessive heat of the sun especially in tropical climates, and the excessive cold of the moon especially in northern climates, and we negative them both. That is, the temperature metaphorically will be just that delightful one that is most agreeable to our sensations as we know them now. The moon is not mentioned, but Zamharir (excessive cold) is sometimes used for the moon.

5846. Without sun and moon there will of course be no shade in the literal sense of the word. But for full comfort in the metaphor, there will be sheltering shade for rest and change from whatever light there be. But the whole idea in the metaphor here is that of humility. Even the shadows show humility: cf. xiii. 15. So does the fruit in hanging low for man. Man has now reached the height of his dignity.

- And amongst them will be Passed round vessels of silver and And goblets of crystal.
- 16. Crystal-clear, made of silver: \*\*\*

  They will determine

  The measure thereof
  (According to their wishes).
- And they will be given
   To drink there of a Cup
   (Of Wine) mixed <sup>8618</sup>
   With Zanjaḥīl,—
- 19: And round about them
  Will (serve) youths
  Of perpetual (freshness): 6841
  If thou seest them,
  Thou wouldst think them
  Scattered Pearls. 6862
- And when thou lookest, It is there thou wilt see

٥ وَيُعَافُ عَلَيْهِ وَإِن َ مِنْ فِضَهُ وَالْوَالِمِ كَانَتُ فَلَهُ وَمِنْ فِضَهُ وَالْوَالِمِ كَانَتُ فَوَال كانَتُ فَوَادِيَا لِمِنْ فِضَةً وَهَذَا وَهَا لَقَتْ لِيرًا ٣ وَلَيْسَ هُوْنَ فِيهَا كَأْسًا كَانَ مِنْ إِنْهَا لَيْهِيَا لَكِهِيَا لَكِهِمَا لَيْهِيَا لَكُونِ فَلَاكُ مُنَافِعُ اللّهِ عَلَيْهُ وَلِذَاتُ مُعَلِّدُ وَلِذَاتُ مُنْكَافِهُ اللّهُ مُنْكَافِهُ اللّهُ مُنْكَافِهُ اللّهُ مُنْكُونَ وَلَا لَنْ مُنْكَافِهُ وَلِذَاتُ مُنْكَافِكُونَ وَلَا لَنْ مُنْكُمُ اللّهُ مُنْكُونَ إِذَا وَلَيْكُمُ مُنْكُونَ وَلَا لَنْ مُنْكُونُ وَلِذَاتُ مُنْكَافِهُ وَلِذَاتُ مُنْكُونَ اللّهُ اللّ

5847. Cf. xliii. 71, where "dishes and goblets of gold" are mentioned. As the whole thing is symbolical, gold or silver, or crystal does not matter. The idea conveyed is that of rarity, preciousness, and spotless solendour.

- \$848. That is, silver polished and white, and shining like crystal,
- 1849. Cf. above, Lxxvi. 56, and n. 3835, where the Cup of Käfer (Camphor) was mantioned for coniness and referehment to the Rightous, who had just passed the great Event of Judgment. The second stage is symbolised by verses 12-14, when they enter the Garden in Garments of Silk, and find that their former humility in the probationary life is rewarded with high honour in the new world they have entered. The third stage is in verses 15-21, where they settle down in Bliss, with Garments of fine silk and heavy brocades, with Ornaments and Jevels, with an ordered Feast of set service, and the Cup of Zafajabi. This word luterally means Ginger. In Eastern medicine Ginger is administered to give warmth to the body and sest to the taste. Metaphorically, this is appropriate for the Royal Feast which is now figured forth.

\$850. This Iduntain Salsabil brings us another metaphorical idea. The word literally means:

"See the Way". The Way is now open to the presence of the Most High. The Banquet is spread.

Get thyself ready. It is a "Realm Magnificent" (were 20) in a new spiritual world.

5851. Cf. lvi. 17, and n. 5231,

5852. Pearls for beauty and splendour: scallered, because they are moving to and fro all round the Banquet.

1659

(٧٦) سورة الانسان

A Bliss and A Realm Magnificent.

21. Upon them will be
Green Garments of fine silk
And heavy brocade,
And they will be adorned
With Bracelets of silver;
Mand their Lord will
Give to them to drink
Of a Wine
Pure and Holy,
Mand

22. "Verily this is a Reward For you, and your Endeavour Is accepted and recognised."

SECTION 2.

23. Yet is We Who Have sent down the Qur-an-To thee by stages. Same

24. Therefore be patient
With constancy to the Command
Of thy Lord, and hearken not
To the sinner or the ingrate
Among them.

25. And celebrate the name

۞ عَلِيهَمْ مَنْ يَابُ سُندُسِ خُصَّرُ وَاسْتَثَرُقُ وَحُلُواً السَّاوِرَ مِن فِصَنَهُ وَسَفَاهُ زَبُهُ دَشِّرًا طَهُ وَلَا

@إِنَّ هَلْكَانَ كُمُّ يَّزَاءً وَكَا ذَسَعْيَكُمْ بِمِشْكُولًا

@إِنَّا غَنُنَ زُلُنَا عَلَيْكَ الْفُرُ َّانَ نَهْزِيلًا

المَّهْ إِنْ كَالْمُؤْلِكُ فَلَا تُعْلِمْ مِنْهُ وَالنَّمَا الْمُعَالَقِيمًا مَنْهُ وَالنَّمَا المَّا المَّامُ وَالنَّمَا المَّلِمُ وَالنَّمَا المَّامُ وَالنَّمَا المَامُ وَالنَّمَا المَّامُ وَالنَّمَا المَّامُ وَالنَّمَا المَّامُ وَالنَّمَا المَّامُ وَالنَّمَا المَّامُ وَالنَّمِ المَّامُ وَالنَّمَا المَّامُ وَالنَّمِ وَالنَّمَا المَّامُ وَالنَّمَا المَامُ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمَا المَامُ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّامُ وَالنَّمُ وَالْمُعُلِّمِ وَالْمُعَلِّمُ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّامُ وَلَمِنْ مِنْ الْمُعْمَلُمُ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّمِ وَالنَّامُ وَالنَّامُ وَالنَّامُ وَالنَّامُ وَالنَّامُ وَالنَّامُ وَالْمُعْمِلُولُ وَالنَّامِ وَالنَّامِ وَالنَّامُ وَالنَّامُ وَالنَّامُ وَالنَّامُ وَالْمُعِلَّمِ وَالْمُعْمِقُولُ المَّامِ وَالْمُعْمِلُولُولُولُكُمْ وَلِي المَامِقُولُ وَالنَّامُ وَالْمُعْمِلُولُ وَلَيْعِلَى الْمُعْمِلُولِ وَالنَّامُ وَالْمُعْمِلُولُ وَالْمُعْمِلُ وَلِي الْمُعْلِمُ وَالْمُعْمِلِي وَالْمُعْمِلُولُ وَالْمُعْمِلِي وَالْمُعْمِلُ وَالْمُعْمِلِي وَالْمُعْمِلِي وَالْمُعْمِلُولِ وَالْمُعْمِلِي وَالْمُعْمِلِي وَالْمُعْمِلِي وَالْمُعْمِلُولِ وَالْمُعْمِلِي وَالْمُعْمِلِي وَالْمُعْمِلِي وَالْمُعْمِلِي وَالْمُعْمِلِي وَالْمُعِلَّ عِلَيْهِمُ وَالْمُعْمِلِي وَالْمُعْمِلِي وَالْمُعْمِلِي وَلِي المُعْلِمُ فِي الْمُعْلِمُ فِي الْمُعْلِمُ وَالْمُعْمِلِي وَلِي الْمُعْلِمُ فِي الْمُعْلِمُ وَالْمُعْمِلِي وَالْمُعْمِلِي وَلِي الْمُعْلِمُ فِي الْمُعْلِمُ فَالْمُعُلِمِ وَالْمُعْمِلِي مِنْعُلِمُ مِنْ الْمُعْمِلِي مِنْ الْمُعْلِمُ عِلَيْ مِلْمُ مِنْ الْ

@ وَأَذْكُرِ أَسْمَ

5653. Cf. xviii. 31. The bracelets are there said to be of gold. But as the whole thing is symbolic to convey the idea of rarity and costliness, either gold or silver serves the purpose of symbolism. Seen. 5847 above.

SS54. This would seem to be the culmination of the honour which the Blessed receive at the Royal and Divine Banquer. The Wine Pure and Holy is the Sight, metaphorically, in Suff language, of the Face and Eyes of God. The words in the next verse express the sort of speech which will make the Guest a denizen of Heaves).

\$855. The Qurân was being revealed stage by stage as the occasion demanded, and at the date of this Stra it was still one of the earlier stages. Persecution, abuse, and false charges were being levelled against the man of God, but he is bidden to stand firm and do his duty. In a minor degree this applies to all of us who suffer in the cause of Truth.

355. Three methods of Prayer and Devotion are mentioned: (1) to remember and celebrate the holy name of God always: (2) to spend a part of the night in humbis prostrasion: and (3) to glorify Him in the long hours of a weary night of waiting and watching. As to (1). "morning and evening" means all the waiting hours of our life, but in the special hours of morning and evening, the physical world without us, and the inner world without us, combine to make us specially receptive of spiritual influences. "Name" has a mystic meaning. The "name" of God includes Hig attributes, as a clocked golden casker might include priceless levels. Any one may carry the casker, twen though he may not be worthy to handle the jewels. If he carries the casker, he is in potential possession of the jewels, and he hopes some time to gift the key which opens the jewels of him. So the tyro, who celebrates the holy name of God, hopes some day to see the "Face" of God and be blessed with the privilege of provainthy to the Person. For (2) and (1) see east note.

S. I.XXVI. 25-30. I

Of thy Lord morning And evening,

- 26. And part of the night, Prostrate thyself to Him; And glorify Him \*\*\*\*
  A long night through.
- 27. As to these, they love The fleeting life, And put away behind them 6830 A Day (that will be) hard.
- 28. It is We Who created
  Them, and We have made
  Their joints strong; \*\*\*
  But, when We will,
  We can substitute
  The like of them \*\*\*
  By a complete change.
- This is an admonition: Whosoever will, let him Take a (straight) Path To his Lord.
- 30. But ye will not, Except as God wills: best

(٧٦) سورة الانسان 1660

@وَمَنَ ٱلِنَا فَٱسْعِنْدُ لَهُ وَسَيَعْدُ لِنَاكُا طُولِيكُ

@إِنَّ هَوَّكُآءَ نِيُعِبُّونَٱلْمَتَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمُ يِّوْمًا نَفِيلًا

> ۞ فَمُنْ حَلَفْتَ هُوْ وَشَدَدُ فَا آسْرَهُمْ اللهِ يَا ذَا شِنْعَنَا بَدُلْنَا آمَعُلُهُ ثِبَيْدِ بِالْآ

> ۞ٳڹؙٞڬڵؽؚڡؚٸ**ۮؙڲۯ؞ؙؙٞٛٷؘ**ۺڟۧٵٙڠٚڎؽٳڵ ڒڽؚۜ؞**ٮٮؠ**؉

@وَمَا ثُنَّا أُونَ إِلَّا أَن يَنَّا أَن اللَّهُ

S877. See last note. (2) Humble prostration to God means some visible mode or symbol of dedication. That is best done at might, when the soul, free from worldly occupations, is alone with its God. (3) The weary hours of a long night are no longer weary, but become full of meaning when we isin in concert with the whole Creation, which glorifies God: 19ti, 1.

5858. Finding life: Cf. lxxv. 20. They: the immediate reference was to the Pagan Quraish; the general reference is to the Unbelievers of all ages. They reject, or at least put away the thought of, a Hereafter, a Day that will be hard, for the easy pleasures of a feeting life,

5859. God has not only created men, but "made their joints strong", i.e. given them the power and strength to withstand the temptations of Evil and stand firmly in the Path of Right.

3860. If, in spite of God's loving care, any particular men or group of men, misuse their powers or williuly disobey God's Law, God will set them aside, and substitute others in their place, with like powers. God's gifts are free, but let no one think that he can monopolise them or misuse them without being called to answer for the trust. And the man of God must not be discouraged by the whole world being at some moment completely against him. God can in a moment make a complete change. Either the same men that fought against him will be his zealous adherents, or another generation will spring up, which will carry the flag of Righteousness to victory. God's Will and Plan work in their own good time.

5861. Man in himself is weak; he must seek God's Grace; without it he can do nothing; with it he can do all. For God knows all things, and His wisdom comprehends the good of all.

[S. LXXVI. 30-31.

For God is full of Knowledge and Wisdom. 1661

(٧٦) سورة الانسان

فتألفة كالآعليكا حكيما

۞ ؠؙؽڿڶؙ؆ڹؾؽؙۜٵٛٷۮۿؾٙؠٞٷڵڟڷۣڡۣؽ ٲۼۮٙڴۮڠڵڰٲڰٲڵڽؽٵ

31. He will admit

To His Mercy Whom He will; 6651

But the wrong-doers,—

For them has He prepared
A grievous Penalty.



#### INTRODUCTION AND SUMMARY : SURA LXXVII (Mursalat).

This Sara belongs to the early Meccan period, somewhere near to S. lxxv. (Qiyāmat). The theme is somewhat similar. It denounces the horrors of the Hereatter, for those who rejected Truth. The refrain, "Ah woe, that Day, to the Rejecters of Truth!" which occurs ten times in its fifty verses, or, on an average, once in every five verses, indicates the leitmotif.

C. 257.—The winds in the world of nature are types
(Ixzvil. 1-50.) Of God's Bounty and Power: they gently bring
The beneficent rain, and when roused to wrath,
They clean the world and wipe out Infection.
So works God's Revelation, in sunshine
And storm. It will root out Evil, and restore
True values at Judgment. Truly terrible
Will be that Day for the evil ones.
It will be a Day of Sorting out:
Ah woe, that Day, to the Rejecters of Truth!
Will man not learn from his own little story,
Or from nature around him? The Blazing Fire
Will be indeed an enveloping Punishment.
How dreadful the contrast with the Bliss of the Righteous!
Learn, ve. therefore. Humility, and approach

Learn, ye, therefore, Humility, and approach
God's Throne in Repentance and Earnest Endeavour.

S ra LXXVII.

Mursalat, or Those Sent Forth.

In the name of God, Most Gracious,
Most Merciful.

- By the (Winds) Sent Forth and One after another (To man's profit);
- Which then blow violently In tempestuous Gusts, 8665
- And scatter (things)Far and wide;
- Then separate them, One from another,



وَٱلْزُسَلَكِ عُمْهَا

٥ فَٱلْعَظِيفَاتِ عَصْفًا

وَالنَّايْسُرَيْدِ نَشُرًا

قَالْفَنْرِقَانِ فَرُقاً

5863. This highly mystical Sūra begins with an appeal to five things, as pointing to the substantive statement in verse 7, that the Day of Justice and Judgment is bound to come, and we must prepare for 1t. It is difficult to translate, but easy to understand, if we remember that a triple thread of allegory runs through this passage (verses 1-7). The five things or phases, which will be presently considered in detail, refer to (a) Winds in the physical world, (b) Angels in the apritual world, and (c) Prophets in the human world, connecting it with the aplitual world.

566, Understanding the reference to Winds, we can see that they are powerful factors in the government of the physical world. (I) They come gently as harbingers of the blessings of rain and fertility (xv. 22; xxx. 48); but (2) they can come as violent tornadoes, uprooting and destroying (ii. 41-42); (3) they can scatter seeds far and wide, and (4) they can separate chaff from grain, or clear the air from epidemics; and (5) they literally carry sound, and therefore Messages, and metaphorically they are instrumental in making God's Revelation accessible to hearers, whether by way of justification or repentance for the Penitent, or warning for unrespentant Sinners. All these things point to the power and goodness of God, and we are asked to believe that His promise of Mercy and Justice in the Hereafter is indeed true.

Cf. this passage with li, 1-6 (\$\vec{a}\vec{a}\vec{a}\vec{a}\vec{a}\vec{b}\) with which it has many affinities,

3865. If we understand the reference to be, not to Winds, but to Angels, they are agencies in the spiritual world, which carry out similar functions, changing and revolutionising the face of the world, (1) They come softly, on beneficent errands of Mercy; (2) they are charged with the mission of punishment and destruction for sin. as in the case of the two angels who came to Lql (xv. 37-66); (3) they distribute God's Mercies, as the Winds distribute good seeds; (4) they cot out the good from the revil among men; and (3) they are the agency through which God's Messages and Revelations are conveyed to the Prophets (see No. 5 in the last note).

S, LXEVII. 5-12.]	1664	(٧٧) سورة المرسلات
<ol> <li>Then spread abroad A Message, 8886</li> </ol>		۞ فَٱلْمُلْفِيكَ وَكُرِّ
6. Whether of Justification Or of Warning,		۞ڠؙۮڒٲٲؙۅؙڹؙۮ۫ڒ
7. Assuredly, what ye are Promised must come to pass		﴿إِنَّا تُوعَدُونَ لَّوَقِيمٌ
8. Mhen when the stars Become dim; *****	ĺ	﴿ فَإِذَا ٱلْغُوْمُ مُلْسَتْ
9. When the heaven Is cleft asunder;		۞ كَاذَالْتُكُمَّاءُ فُرْحَتْ
10. When the mountains are Scattered (to the winds) as	dust;	۞كاذَٱلْجِبَالُ نُسِفَتْ
11. And when the apostles Are (all) appointed a time (To collect);————————————————————————————————————		٥ كاذا الرُسُلُ أَفِينَة
	1	

5866. If we understand the reference to Prophets or Messengers of God, or the verses of Revelation which would be particularly appropriate for verses 5-6, we also get a satisfactory solution of the Allegory. (1) The Prophets have followed one another in a series: the verses of the Qur-An came, one after another as needed; in both cases it was for man's spiritual profit; (2) they caused great situstubance in a spiritually decadent world; they pulled down evil institutions root and branch, and substituted new ones; (3) they proclaimed their truths far and wide, without fear and without favour; (4) through them were sorted out men of Faith and rebels against God's Law; and (5) they gave a Message, through which just men were justified through repentance, and evil men were warned of

12. For what Day are these (Portents) deferred?

Some Commentators take one or other of these allegories, and some apply one allegory to a few of these verses, and another to another few. In my opinion the Allegory is wide enough to comprehend all the meanings which I have sker and. I wish a translation could do justice to those marvellously tense sentences in the original.

S867. Now, in four verses (8-11), we are told, again allegorically, though we can take them literally if we like, the things that will bappen in those last days. The lost roof the stars will become dim; in fact they will disappear: cf. lxxxii. 2, and lxxxii. 2, The leaven's canopy will be torn asunder: cf. lxxxii. 1, and lxxiii. 18. The mountains will be uprooted and fly about like dust: cf. lxp. 14; lxxxii. 3; etc. All the old landmarks of the physical world as we know it will be swept away.

\$568. The Resurrection will be established. In the world which will then have passed away, inspired Prophets had been sent in succession at different times to all nations. Now they will be gathered together in one place before the Judgment-seak to bear witness as to the righteous or the evil ones within their respective soberes of work. Cf. xxix. 69.

1665

(٧٧) سورة الم<sub>و</sub>سلات

13. For the Day of Sorting out. 5010

14. And what will explain To thee what is The Day of Sorting out?

15. Ah woe, that Day, To the Rejecters of Truth!

The men of old are (For their evil)?

 So shall We make Later (generations)
 Follow them.

18. Thus do We deal With men of sin.

19. Ah woe, that Day, To the Rejecters of Truth!

 Jave We not created You from a fluid (Held) despicable?—<sup>6871</sup>

21. The which We placed in a place of rest, Firmly fixed. Mr. 2 ® لِيوَالفَصَالِ ۩وَيَّمَّا أَدْرَاكَ مَا يَوْرُا ٱلفَ<mark>صَالِ</mark>

> ۞ وَنُلُّ بَوْمَيِهِ إِلَّاكُونِينَ مَنَّ مِنْ مَنْ مَنْ الْسُكَاذِينَ

> > ® أَرْنَنْهِ عُلَمُ ٱلْأَخِرِينَ

 كَذَالِكَ نَفْعَلُ إِلْخُرِمِينَ

® وَبُلُوَمَ إِذِ لِلْكَاذِ بِينَ

® ٱلزَّغَلَعَكُمْ بَنِ مِّأَوْمَيِينِ

@ فِيَعَلَنَهُ فِي فَرَارِ قِيكِينٍ

\$899. C/. XXXVI. 21 and n. 4047; also xiv. 40, and n. 4718. That will be the Day of Judgment or Day of Decision. Good will then be completely separated from Evil. And the men who rejected Trith and forunshed on Falsehood will find that in the world of Realties they will be abilitied nowhere. Hence the refrain of this \$0ra, "Ah woe, that Day, to the Rejecters of Truth!" It sounds the a direct on Sia.

\$370 God's Law is always the same. Sin or corruption prepares its own destruction. It was so with the generation of \(^1\)-only \(^1\)-only tradition at was so with the 'Ad and the ThamBd. In our own day we see relies of prehistoric cruitsairons. In Egyph Mesopotamas, the Indus Yalley, and the Egean: these were men of wonderful skill and resource, but they went under. If our generations, which pride themselves on their science and skill, desert God's Law, they will be certain to meet the same fate.

5871. Cf. xxxii. 8. n. 3638. Man is ashamed of the process of physical creation, by which he comes into being. Yet he is arrogant in life and neglectful of the Future.

S872. See n. 2873 to xxiii. 13. The silent growth in the mother's womb, and the protection and rustenance which the growing life receives from the life of the mother, are themselves wonders of creation.

1666

#### S. LEKVII. 22-28. 1

22. For a period (of gestation),
Determined (according to need)? ser

23. For We do determine (According to need); for We to Are the Best to determine (things).

- 24. Ah woe, that Day!
  To the Rejectors of Truth!
- 25. The ave We not made The earth (as a place) To draw together
- 26. The living and the dead, sens
- 27. And made therein
  Mountains standing firm, and
  Lofty (in stature);
  And provided for you
  Water sweet (and wholesome)?
- 28. Ah woe, that Day, To the Rejecters of Truth!

(٧٧) مسورة المرسلات

٩ إَلْ قَدَرِمِ مُعَمَّا لُومِ

@ فَقَدُنْنَا فَيَعُمُ الْفَلْدِرُونَ

۞ وَثُلُ بَوُمَ إِلْهِ كُلُولِكُ لَذِينَ

۞ٱلْنَجْعَالُالْمَرْضَ كِفَاتًا

@ أَخْيَآءُ وَأَمْوَانًا

۞ۅؘۼڡؙڵڹٲڣۿٲڒٷؘ*ڽؽ*ۺٛڶؽڂؙؾۅٚۏۧٲۺڤڲؙؾؙڴۄؙڲٙٲٛٷ فُرُكتًا

@ وَيْلُ نَوْمَ إِذْ لِلْكُلَّةِ مِينَ

5873. The period roughly of nine months and ten days is subject to many adjustments. In fact throughout our pre-natal as well as post-natal life there are wonderful and nicely-balanced adjustments of which we are ourselves unconscious. Should we not turn in love and gratitude to God our Creator?

5874. Perhaps the life in the womb, in relation to the life after birth, is an allegory for our probationary life on earth in relation to the eternal Life to come. Perhaps, also, our state when we are buried in the tomb suggests an allegory to the life in the womb, in relation to the life in the Hereafter.

5875. What a wonderful parable! The earth is a place where death and life, decay and growth and decay, green grass, stubble, and fuel, corruption and purification jostle together,—one often leading to the other. The drama which we see with our own eyes in this world should enable us to appreciate the wonders in the spiritual world where the despised and rejected receive the highest honour, Lozarus rests in Abraham's bosom, and the Phardob is led in chains for his arrogance and his sie.

3876. See n. 2038 to swi. 13. The solid mountains are frequently referred to: cf. ziii. 3. The parable here is that the mountains are of hard, solid rock, and yet they act as sponges to collect, store up, and filter sweet and wholesome water, which on account of their altitude they are able to distribute by gravity to the lower, dry land by means of rivers or aprings. Any one who has seen the parched Meccar valleys and the delicious springs in the mountains around, or the Zubaida Canal, which is the main source of Meccar water-supply, will appreciate the apriness of the metaphor, but it applies to any country, though not to so striking a degree. If the wisdom and power of God can do such things before your eyes, how can you reject His teaching of a still more wonderful future Like?

1 S. LXXVII. 29-35.

29. (Yet will be said:)
"Depart ye to that
Which ye used to reject
As false!

Depart ye to a Shadow erry (Of smoke ascending) in three columns.

 "(Which yields) no shade Of coolness, and is Of no use against The fierce Blaze.

32. "Indeed it throws about Sparks (huge) as Forts, erre

 "As if there were (A string of) yellow camels (Marching swiftly)." 5079

34. Ah woe, that Day, To the Rejecters of Truth!

 AF hat will be a Day When they shall not (۷۷) سورة المرسلات 1667

®ٱنطَلِقِوۡۗٳٳڬٙڡٙٲػؙڹؽؙ<sub>ؿڗ</sub>ڡٛؗڰڲؘڹۅٛڹ

۞ٱنطلِقةُ ۗٳٳؙۼڵٟٳۮؚؽ؆ؘڵڎؚۺؙػؠ

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۞ٳڹٛؠۜٵڗٙؿٷۺؘۯڕڲؙٲڵڡٙڞؙڔ

۞كَأُنَّهُ جِمَلَتٌ صُفْرٌ

۞ڗؘؠؙڷؙؽؘۯؘڝؚڹٳؚڷؚڶػؘۮؚؠۣڹٙ

٥٥ مَنْ اللهُ وَمُ

\$877. The Sinners, instead of reposing in cool shades, will only see the blazing Fire. The only shadow they will see will be that of Smoke, ascending in three columns, right, left, and above, i.e., completely enveloping them. But it will give no comfort or coolness. On the contrary, it will contain huge sparks. The triple column may be explained in allegory by the black stain they three on their life by the misuse of their faculties—converting Love into Hate, Understanding into Superstition and Folly, and Spiritual Insight into Worldly Greed. The Blaze of their Sins is cumulative: the columns of smoke show the kinds of sin, as, in the physical lire, different kinds of fuel give different kinds of fuel give different kinds of smoke show the kinds of sin, as, in the physical lire, different kinds of fuel give different

5878 Qayr; Fort, big building, palace. An alternative reading is Qayar, plural of Qayarst (-sa), meaning bundles of wood used for fuel: Ibn 'Abbās apad Buighārī. I almost prefer this latter reading.

5879. The yellow sparks flying swiftly one after another suggest a string of camels marching swiftly, such as the Arabs of Nejd and central Arabia are so proud of. There is a double allegory, it refers not only to the colour and the rapid succession of sparks, but to the vanity of worldy pride, as much as to say: "your fine yellow camels in which you took such pride in the world are but sparks that By away and even sting you in the Hereafter!" Smoke with sparks may also assume fantastic shapes like long-secked camels.

S. LXXVII 35-41.1

Be able to speak.5000

- 36. Nor will it be Open to them To put forth pleas.
- 37. Ah woe, that Day, To the Rejecters of Truth!
- 38. All twill be a Day Of Sorting out! We shall Gather you together And those before (you)! 10031
- 39. Now, if ye have
  A trick (or plot),
  Use it against Me ! 8832
- 40. Ah woe, that Day, To the Rejecters of Truth!

SECTION 2.

41. As to the Righteous, They shall be amidst (Cool) shades and springs (Of water), 6001 (٧٧) سورة الم سلات 1668

ميطيمون @وَلَا يُؤذَنُ لَمَنْفَيْغَاكِرُونَ

۞ وَيْلُ بُوْمَ إِذِ الْكَدِّنِينَ

@ هَلْمَا يُومُ ٱلْفَكِيلِ مَعَنَكُمْ وَالْأَوْلِينَ

۞ فَإِن كَانَ كُمُّ كَيْدٌ فُكِيدُونِ

۞ وَيْلُ يَوْمَهِ ذِ لِلْهُكَذِينَ

وَالْمُنْقِينَ فِي ظِلْلَا وَعُيُودٍ

5880. They will be dumblounded; i.e. (when read with the next verse) they will not be in a position to put forward any valid defence or plea. Facts will speak too plainly against them. They might perversely try to deny false worship: vi 73: but their own tongues and limbs will bear witness against them: xxiv 24. Nor does the fighting out or settling of doctrinal disputes in the Hereafter (xxxix 31) amount to putting forward pleas in defence.

\$881. We may suppose this as spoken primarily to the Quraish who were plotting against the Prophet. You may use all your wisdom and that of your ancestors, but you will not be able to defeat God or His Plan. See next verse.

\$882. The plots against the holy Prophet were plots against God's Truth, and therefore against God. Can any one hope to profit by such plots? Can any one defeat God's Plan and Purpose? Let them try. They will only rum themselves, as the Pagan leaders did. There can only be pity for such men. What will be their state in the Hereafter? "Ah woo, that Day, to the Rejectars of God's Truth!"

5883. This is in contrast to the triple shade of smoke and sin for the sinners, which neither gives them coolness nor protects them from the Blazing Fire. In mystic lore the Shades and Springs of Heaven are also interpreted allegorically. The Shade, i.e. Covering, of God's Good Pleasure, will be the greatest Boon of all, and the Spring of God's Love will be inexhaustible.

[S. LXXVII. 42-48.

1669

(٧٧) سورة المرسلات

® وَقَرَّكُهُ مِمَّاكِثَنْهُونَ

- 42. And (they shall have) Fruits,—all they desire. \*\*\*
- 44. Thus do We certainly Reward the Doers of Good.
- 45. Ah woe, that Day, To the Rejecters of Truth!
- 46. ( ye Unjust!)

  Eat ye and enjoy yourselves
  (But) a little while, the for that ye are Sinners.
- 47. Ah woe, that Day, To the Rejecters of Truth!
- 48. And when it is said
  To them, "Prostrate yourselves!"
  They do not so. \*\*\*\*

@ كُلُوْا وَاشْرَ يُوْا مِينَنَا مِمَا كُسُوْنَ مَمَالُونَ

@إِنَّاكُةَ:لِكَ نَجْزِعُ لَكُنْسِنِينَ

@ وَبُلْ يُومِيدٍ لِلْكَدَّارِينَ

٤ كُلُوْاوَتَتَنْفُواْقِلِيدُ إِنَّكُمْ إِنَّكُمْ بَحْرِيمُونَ

® وَبِلْ يَوْمَهِ ذِ لِلْهُ كَذِينَ

@ كَاذَا فِيلَ لَمْ الْأَرْكُمُولَةِ

5884, Fruits: see n. 4671 to xiiii, 73, where the allegorical meaning of "fruit" and "eating" is explained.

5885. The fruits of righteomeres are contentment in this life and the supreme Bliss in the next.

.4886. "Eat" is of course symbolical of having the good things of life in this world. It may be that they are only given for a trial. Because their minds and winhes run to wrong things, the opportunities for wrong are multiplied, as the impetus for good or for evil increases progressively. They are asked to believe and repent. But if they do not, they are to be pitted, even for the good things of this life, for they will come to an evil End of the Hereafter.

5887. Prostration is a symbol of humility and a desire to get neater to God by Prayer and a good life. Those who refuse to adopt this Path are to be pitied: how will they fare at Judgment?

S. LXXVII. 49-50.1

1670

(٧٧) سورة المرسلات

49. Ah woe, that Day, To the Rejecters of Truth!

50. Then what Message, 29 After that, sees 30 Will they believe in?



<sup>5888. &</sup>quot;That" may refer to verse 48: they were given plain and clear Guidance, and they refused to accept it: after that what kind of Message will they accept? The Guidance referred to is obviously that of Islam or the Qur-an.

#### INTRODUCTION AND SUMMARY : SURA LXXVIII (Nabag).

This beautiful Meccan Sura is not quite so early as the last (S. İxxvii) nor quite so late as S. Ixxvi, but nearer in time to the latter.

It sets forth God's loving care in a fine nature-passage, and deduces from it the Promise of the Future, when Evil will be destroyed and Good will come to its own; and invites all who have the will, to seek refuge with their Lord.

C. 258.—The Great News for man, in his spiritual Destiny, (1xxviii, 140) Is the Judgment to come, the Day of Sorting Out. Do not the Power, the Goodness, and the Justice Of God reveal themselves in all nature?—

The Panorama around us, the voice in our souls, And the harmony between heaven and earth?

That Day is sure to arrive at its time Appointed, when behold I the present order Will pass away. Then will the Fruits Of Evil appear, and the Fruits of Righteousness. God's blessings will be more than the merits of men; But who can argue with the Fountain of Grace?

And who can prevent the course of Justice?

Let us then, before it becomes too late, Betake ourselves to our Lord Most Gracious!

1672

S. LXXVIII. 1-7.

Sura LXXVIII.

Nabua, or The (Great) News.

In the name of God, Most Gracious, Most Merciful.

- Concerning what Are they disputing?
- 2. Concerning the Great News, \*\*\*
- 3. About which they Cannot agree.
- 4. Verily, they shall soon (Come to) know!
- Verily, verily they shall Soon (come to) know!
- Is ave We not made The earth as a wide see Expanse,
- 7. And the mountains as pegs?



5809 Great News; usually understond to mean the News or Message of the Resultection or the Hereniter, about which there were various schools of thought among the Jews and Christians and other nations. There is practically nothing about the Resurrection in the Old Testament, and the Jewish sect of Sadduces even in the time of Christ denied the Resurrection altogether. The Pagan denis of a future lite—if any—varied from place to place and from time to time. Even in 0 - early Christian Church, as we learn from Paul's First Episite to the Corinthians, there were contentions in that little community (I Corinthians, i. 11), and some definitely denied the resurrection of the dead (b, xv. 12).

Great News may also be translated Great Message or a Message Supreme as I have translated at xxxviii 67. In that case it would refer to the Qur-an, or the Message of Revelation, or the ... dage of the Holy Prophet, about which there was great contention in those days. At this Morage also lays great stress on the Day of Judgment and the Resurrection, the practical result is greater mode of interpretation amounts to the same

S80.1 See in 2018 to xvi. 15. Cf. also xiii. 3 and xv. 19. The spacious expanse of the earth may be compared to a carpet, to which the mountains may metaphorically be supposed to act as pegs. The Signs of God are thus enumerated: the great panorama of outer nature (verses £7): the creation of Main in pairs, with the succession of rest and work fitting in with the succession of right and day (verses ±11); the firmments above, with their splendid lights (verses ±12.1); and this touck and rain and abundant harvests, which knit sky and earth and man together (verses ±4-16). These point to God, and God's Message points to the Future Life.

(۷۸) سورة النبه

- 8. And (have We not) created You in pairs,
- 9. And made your sleep For rest.
- 10. And made the night As a covering, 5001
- 11. And made the day
  As a means of subsistence? 188
- 12. And (have We not)
  Built over you
  The seven firmaments, sen
- 13. And placed (therein)
  A Light of Splendour? see:
- 14. And do We not send down From the clouds water In abundance, '99'
- That We may produce Therewith corn and vegetables,
- 16. And gardens of luxurious growth?

۞ وَخَلَفْنَكُمْ أَنْوَاجًا

ى وَجَعَلْنَا فَوْمَكُمْ سُكِالًا

۞ وَجَعَلْنَا ٱلْكُلِّياسًا

٣ وَجَعَلْنَا ٱلنَّهَارَ مَعَاثُا

﴿ وَبَنِينَا فَوْفَكُمْ سَبُعًا شِلَامًا

@وَجَعَلْنَا يِهَاجًا وَهَاجًا

@ رَأْنَوْلْنَا مِنَ الْمُعْمِيرَاتِ مَآءُ ثَجَاجًا

(النَّفِيْجَ بِدِ حَجَّا وَنَبَامًا (النَّفِيْجَ بِدِ حَجَّا وَنَبَامًا

389). The darkness of the night is as a covering. Just as a covering protects us from exposure to cold in heat, so this covering gives as spiritual respite from the buffets of the material world, and from the tring activates of one now name rections. The rest in sleep (in verse it) is supplemented by the covering of the night with which we are provided by God.

3002, "Substitute" in English only partly covers the idea of maßk, which includes every kind of life activity. The Day is specially illuminated, so unit the figure of speech, in order that these life-activities of all kinds may be fully exercised.

5893. See n 5526 to lay 12 and n 2876 to xxiii, 17, also xxxvii. 6 and notes there.

5894. That is, the sun. Of, xxv. 61; xxxiii. 46 (where it is used metaphonically for the holy Prophet); and lxxi. 16.

895. Note how the evidences of God and His beneficence are set out in four groups, (1) Look to external nature on the earth around you (verses (-2); (2) your own nature, physical, mental and spiritual (verses 8-1); (3) the Starry heavens, and the glory of the sun (verses 12-13); and (4) the interdependence of earth, air, and sky in the cycle of water, clouds, rain, corn and gridens, all serving in their several ways to turther the whole plan of the World as it affects us. Can you not then believe that a Creation who does this will sort out Good and Evil on an appointed Day with real justice and power?

(٧٨) سورة النيأ

17. We rily the Day
Of Sorting Out \*\*\*
Is a thing appointed,—

18. The Day that the Trumpet shall be sounded, and ye Shall come forth in crowds;

19. And the heavens
Shall be opened
As if there were doors, \*\*\*\*

20. And the mountains Shall vanish, as if They were a mirage.

21. Maruly Hell is
As a place of ambush,——

22. For the transgressors A place of destination :

They will dwell therein For ages.

 Nothing cool shall they taste Therein, nor any drink,

 Save a boiling fluid And a fluid, dark, murky, Intensely cold,—<sup>3900</sup> @إِنْ يَوْمَ الْفَصْيِلِ كَانَ مِيقَنَّا

۞ يَوْرَنُهُ غَنُ فِي ٱلصُّورِ فَتَأْثُونَ أَفُواَكُمَّا

وَفِعِنَ النَّامَا وَفَعِنَ النَّامَا وَمُعَانَدُ أَبُورًا

۞ وَسُهِزِكِ ٱلْجِبَالْ فَكَانَتُ سَرَامًا

@ إِذَ جَمُنَهُ كَانَتُ مِنْهَادًا

﴾ لِلطُّكِعِينَ مَثَابًا

® لَيِثِينَ فِيمَا لَحْقَابًا

® لَايَذُ وْقُوْنَ فِيهَا بَرْهَا وَلَا شَرَابًا

@ إِنَّا حِيمًا وَعَسَاقًا

5896, Cf. xxxviii, 21, n. 4047, and xxxvi, 59, n. 4005 (end). The Day of Judgment is the Day of Sorting Out, as between Good and Evil.

S897 The angel charged with the sounding of the Trumpet is Israill. It will herald judgment, U.f. 1, 20; also xxxix, 68, and n, 4343; and ixix, 13, n, 5648

5898. A sign that the present order of things will have ceased to exist, and a new world will have come into being. Such a figure applies to the heavens in this verse and to the earth in the next verse. The mystery of what is beyond the beavens will have vanished through the doors which will then be opened. The solid mountains, as we suppose them to be, will have vanished like an unsubstantial mrage.

3899 Hell, the embodiment of evil, is lying in wait like an ambush for every one. We should be on our guard. For the transgressors, those who have wilfully rehelled against God, it will be a definite destination, from which there is no return, except, it may be, after ages, ie unless God so wills: Cf. v. 128, and n. 951.

5900. Cf. x. 4, and p. 1390; also xxxviii. 57, and p. 4213.

27. For that they used not To fear any account (For their deeds), 902

 But they (impudently) treated Our Signs as false.

 And all things have We Preserved on record.

30. "So taste ye (the fruits Of your deeds); For no increase 3003 Shall We grant you, Except in Punishment."

### SECTION 2.

Terily for the Righteous
 There will be
 A fulfilment of
 (The Heart's) desires; \*\*\*

 @جَرَّآءً وِنَاقًا

® رَكَنْبُواْ بَالِيَنِنَا حِيثًا أَبَّ

وَكُلُّأَتُفَءُ مَا أَحْسَلَيْنَا أُحِتَنَا أَ
 وَنَاوُهُمُ أَفَلَىٰ زَنَا لَا كُلُوا اللهِ عَلَامًا

@إِذَ الْمُنْقِبَنَ مَمْنَانًا

۞حَلَآبِنَ وَأَعْنَبُا

5901. Their transgressions go on progressively as they refuse to repent and turn to God. The fire of misery begins to blaze forth more and more flercely, and there is nothing to cool that blaze; their food and drink themselves are tainted with the disorder of contradictory elements,—boiling hot drink, with intensely cold, murky, and disgusting fluids. These are fitting punishments for their crimes, which are inconsistent with the pure and gentle mould in which God had originally cast their nature.

5902. It was not isolated acts, but a continued course of evil conduct; they repudiated the moral and apritual responsibility for their lives; and they impudently called Truth itself by false names and distaliated God's Signs, which were vouchsafed for their instruction. These are not mere impressions; these are hard facts "preserved on record", so that every deed can have its due weight in making up the account.

5903. Just as there is a progressive deterioration in the sinner's soul when he surrenders himself to evil so there is a progressive increase in the Penalty which be suffers.

5901, This is true Salvation. It is not only safety and felicity, but the attainment of the final tool, the supreme Achievement, the Fulfalment of the highest in human nature, the salisfaction of the true and pipte desires of the heart,—seeing the "Face of God" See 4,4733 to tall 57.

\$905. The supreme Arbievement, or the Fuldiment of the Heart's Desires, spoken of in the last verse, is now described in three symbols (verses 32-34), as further explained by two negatives (verse \$32-34), as further explained by two negatives (verse \$35.). The first symbol is the enclosed Fruit-Garden, and the symbol taken for the furth is the Grape. As shown in paragraphs 8-10 of Appendix XII following \$5. liv, the Garden in its many aspects is the most (requent symbol adopted for Blits. Here the symbolism is further particularised. The most carefully-tended Garden is a Fruit-Garden, with walls all round to protect it, and the most characteristic fruit mentioned here is the luscious Grape, both because it is a Fruit, and because it yields wine—the pure Wine of divine Love.

(٧٨) سورة النا

33. Companions of Equal Age; 500

34. And a Cup full (To the Brim). sear

35. No Vanity shall they hear Therein, nor Untruth;— 5008

36. Recompense from thy Lord.
A Gift, (amply) sufficient, 5009.—

37. (From) the Lord
Of the heavens
And the earth,
And all between,—
(God) Most Gracious:
None shall have power
To argue with Him. 300

وَكَارِيَ أَزَرَاكِ
 وَكُمُ اللهِ مَانًا
 وَكُمُ اللهِ مَنْ عُولَ فِيهَا لَفُوا وَلَاحِذَابًا
 مَرْآ وَمِن ذَيِل عَطَآ وَحِمَابًا

الله التَّمَّنُ وَمَنَ وَالْأَمْنِ وَمَا بَيْنَهُمَا الْتَمَّلِ الْمُلَالِمُ الْمُثَلِّ الْمُثَلِّ

3906. The second symbol is Companions of Equal Age, Maidens or Virgins, symbols of purity, grace, beauty, innocence, truth, and sympathy. See paragraph 12 of Appendix XII. The feminine itself here symbolises these qualities, and such will be the Companions for those who have been in this world either women or men, for there are no separate beavens for them. The stress here is laid on "Equal Age", for only by that symbol can complete sympathy and understanding be figured. As heaven will be "beyond the flight of Time, beyond the reign of Death", age or youth has no meaning there except as tokens of temperaments, tastes, and feelings, all of which will have their sarred Fulliment.

5907. The third symbol, the Cup, takes us: partly to the Grapes mentioned in verse 32 and partly to the Springs or Kivers mentioned with the Garden in so many places. See paragraphs 10 and 43 of Appendix NI Full to the Brim brings to our mind the unbounded Bounty of Garden.

9008. The explanation of the three symbols is made further clear by the two negatives. (I) There will be notationed to a same usually associated on this earth with pleasant Gardens Companions of equal age, or generous Cups flowing in Assemblies. (2) There will be no Untrith or Falsebood, Insurcenty or Hollowness there. Everything will be on a plane of absolute Truth and Reality.

5009. The Recompense is not exactly a Reward in proportion to merit, but is rather a Gift or a Pounty from the Merciful,—a Gift most amply sufficient to satisfy all desire on that plane of purity. See paragraphs 3-6 of Appendix XII for a discussion of the decirine of Rewards and Punishments "A Gift (amply) sufficient" might almost be translated: a liberal and bountiful gift. Cf the phrase, Ariff in askaba-me-gave generously, or hountifully.

9910. No one has the right or the power to argue with God about the Gifts which He may begin on His devotees beyond their deserts, (verse 36 above) or about the Penalty which His justice may inflict for sin or wrong-doing. He is high above all Creation. But He is also Most Gracious. Therefore He may permit special Dignitaries, of honour in His eyes, to plead for sinners, but they will only plead in truth and righteousness; see verse 38 below. \*

38. Alhe Day that
The Spirit \*\*In and the angels
Will stand forth in ranks,
None shall speak
Except any who is
Permitted by (God) Most Gracious,
And he will say
What is right. \*\*In and the standard is right. \*\*In and the standard is right. \*\*In and the standard is right. \*\*In and the standard is right. \*\*In and the standard is right. \*\*In and the standard is right. \*\*In and the standard is right. \*\*In and the angels

Note that the standard is right. \*\*In and the angels

What is right. \*\*In and the angels

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39. That Day will be
The sure Reality: 3013
Therefore, whoso will, let him
Take a (straight) Return
To his Lord!

40. Verily, We have warned you Of a Penally near,—<sup>2010</sup>
The Day when man will See (the Deeds) which His hands have sent forth, And the Unbeliever will say, "Woe unto me! Would that I were (mere) dust! "<sup>2013</sup>

 هَ يَوْمَ يَقُولُما أَرُّهُ حَوَالْمَلَيْكُمُ صَنعَاتًا الدينكيلُون إلا مَنْ أَذِن لَهُ الزَّمَّنَ
 مَقَالَ صَوَالًا

® ذَٰلِكَ ٱلْيُوْمُ ٱلْحُنَّ فَنَ شَلَّهَ اَفَنَدَ إِلَى تَفِيهِ كَابًا

۞ إِنْمَاۤ أَنَّذَ نَنْكُمْ عَذَابِكَّ قِبِبَّا يَوُهُ يَظُرُ ٱلْرَّهُ مَا قَدَّمَتْ يَذَاءُ وَيَصُولُ ٱلْكَاوِرُيَانِيَنِي كُنُ شُرَعًا

5911. The Spirit: see n. 3677 to lxx. 4. Some Commentators understand by "the Spirit" the angel Gabriel as he is charged specially with bringing Messages to human apostles: see xxi. 193, n. 3224. Or perhaps hermay be considered the chief of the angels. But it is batter to take a wider meaning,—the souls of men collectively as they rise to the Iudement-Seat of God.

5912. See n. 5910 above. No one has the right to speak before the Judgment-Sent; but certain great Dignitaries may be given permission to plead for mercy for sinners, and they will only so plead if the mercy is not nugatory of God's universal justice.

5913. Cf. lxix. 1 and n. 5635. Judgment is sure to come, and Truth will then be free from all veils. Why should not man, therefore, now in this life of probation, turn back to God, and understand and do His Will?

sold. Is judgment very near? Yes. There are three stages of judgment. (1) Many of our since and wrong-doings find their penalty in this very life. It may not be an open or striking event, but it corrodes the soul and conscience all the time. Let us therefore turn back to God in repentance and ask for forgiveness. (2) Where the Penalty is not actually perceived or is not visible in this life, Death is considered the Less'r Judgment for each individuals out: see n. 5872 to 1xxv. 22. Death may come to anyone at any time, and we must all be ready for it. (3) Then there is the final Judgment, when the whole of the present order passes away, and there is a New World. Time as we know it will not exist. Fifty thousand years as we recken now will be but as a Day ixx. 4. According to those standards even this Final Judgment is quite near, and we must prepare for it. For it will be too late then for repentance.

S915. The Unbeliever, the Rejecter of God, will then find himself in a world of absolute Resility, in which there will be no place for him. He will neither live nor die: xx. 78. He will wish that he could be reduced to nothingness, but even that would not be possible.

### INTRODUCTION AND SUMMARY: SERA LXXIX (Nazi'at).

This is also an early Meccan S0ra, of about the same date as the last, and deals with the mystic theme of Judgment from the point of view of Pride and its Fall. The parable of Pharaoh occupies a central place in the argument: for he said, "I am your Lord Most High", and perished with his followers.

C. 259.—Never can Evil escape God's order
(1xxiz. 146.)

And law: His angels are ever present

To bring the wicked to their bearings

And they ever strive and press forward to bring

Comfort, succour, and God's Mercy to those

Who seek it. Then will come the Day

When the proud shall be humbled, though they

Deny the coming Judgment. What happened

To Pharaoh? He flouted God's Message specially

Sent to him, and arrogantly proclaimed:

"I am your Lord Most High!" He perished

In this life and will answer for his deeds in the next.

But can ye not see, O men, the mighty Works of God in the heavens and on earth?—
The darksome splendour of the Night with its Stars,
And the daylight splendour of the Sun?—
How the earth, with its spacious expanse and its mountains,
Yields moisture and pasture, and feeds and sustains
Men and cattle, through God's wise Providence?
Ah! transgress not all bounds and earn not the Fire
Of Punishment, but fear God and His Judgment,
And prepare for the Garden of Perpetual Bliss.
Delay not! The Judgment is sure, and it's nigh!

Stira LXXIX

Nazi'at, or Those Who Tear Out.

In the name of God, Most Grac ous, Most Merciful

- 1. And the (angels) 1911
  Who tear out
  (The souls of the wicked)
  With violence: 1911
- 2. By those who gently Draw out (the souls Of the blessed); 3018
- 3. And by those who glid Along (on errands of 11 ercy), 5917
- 4. Then press forward As in a race,
- Then arrange to do (The Commands of their Lord),—



وَالنَّازِعَاتِ غَرْقَاً

﴿ وَالنَّائِيطَاتِ نَشْطُا

@ وَالسَّنِحَاتِ سَبْعًا

٠ فَٱلْسَابِقَاتِ سَبْقًا

٥ فَٱلْدُيْرِيكِ أَمْرًا

50b. The beginning of this Suca muy be compared with the beginning of S, Exvit. A transfar's task in such passages is extremely difficult. He has to do with highly mystical symbols expressed in elliptical language withbit for mysticism, and he has to render them in another language with words of previous meltiligible to readers. It is therefore necessary for him to put in part of the Commentary in the Translation in such cases.

The evidence of Bve things is here invoked in verses 1—5, in order to lead to the conclusion in verse 6 and those following. On it we treat verses 3-3 as three stages of the same thing, there are three things to be considered in five stages. What are they? And what is the conclusion? See the

following notes,

5917. There is much difference of opinion among the Commentators as to the five things or beings mentioned in these verses. I follow the gineral opinion in my interpretation, which is that angels are referred to as the agency which in their dealings with mankind show clearly God's Justice. Power, and Mercs, which again point to the Judgment to come, as a certainty which none can evade. The first point, referred to in this vises, is that the souls of the wicked are fourth to part with their material body at death, but their will will not count: their souls will be wrenched out into apother world. Who will then deay Resurrection and Judgment?

5018. The second point is that hi contrast with the wicked, the souls of the blessed will be drawn out gently to their new life. They will be ready for it. In fact drawn for them will be a release from the grosser incidents of bodily sense. To them the approach of Judgment will be welcome.

agolo. At all times there are errands of mercy and blessing and errands of justice, which the agoles are prompt to execute by order of God. There are three features of this, thus giving the thard, fourth, and thit points, (3) Their movement is compared to that of gliding or swimming (sebban). In xx. 30 this verb is applied to the motion of the celestial bodies; they all "swim along, seath in its rounded course." (5 Shakespeare, Merchant of Venice: "There's not an orb which thou behold'st, But in his motion like an angel sings, Still quiring to the young-eyed cherubins." (4) In hurrying on their errands the angels press forth as in a race. (5) And thus they promptly execute the orders of their Lond.

(٧٩) سنورة النازعات

- One Day everything that Can be in commotion will Be in violent commotion,<sup>3920</sup>
- 7. Followed by oft-repeated (Commotions): 5921
- Hearts that Day <sup>5022</sup>
   Will be in agitation;
- 9. Cast down will be 93 (Their owners') eves.
- 10. Mhey say (now): "What! Shall we indeed be "224 Returned to (our) former state?—
- 11. "What!—when we shall Have become rotten bones?"
- 12. They say: "It would, in that case, be A return with loss!"
- 13. But verily, it will Be but a single

۞ يَوْرَ رَكِجُنُ الرَّاجِفَةُ

﴿ لَنْبَعُهُمَا ٱلرَّادِهَةُ

﴿ قُلُوبٌ يَوْمَيِهِ إِوْ كَاجِعَكُ

۞ أَبْصَارُهَا خَلَيْعَهُ

@ يَعْوُلُونَ أَيْنَا لَمَرُهُ وَدُونَ فِي ٱلْحَافِرَةِ

﴿ أُوذًا كُنَّا عِظَلْمًا نَحِنَا

٠ قَالُواْ يُلِكَ إِذَا كَرَّهُ خَايِرَةٌ

٠ فَإِنَّمَا هِيَ نَجَرَهُ ۗ وَلِحِدُهُ ۗ

5970. The evidence of the wonderful working of the spiritual world having been invoked in the first five verses, the conclusion is now drawn and stated. It is certain that one great Day to be taken in a spiritual sense as the Day of Account), the whole world as we now see it in our lower life will be in violent revolution. It will be like an earthquake destroying all land-marks. But that will affect only things subject to change: they will suffer violent convulsions us a preliminary to their disappearance. But God and His davue order will not change: His "Face" abideth for ever, full of Majesty, Bounty, and Honour (b. 27).

3921. The Commotion will be repeated again and again in the transitory world, to make way for the new world that will then come into being.

3922. All hearts will be in agritation: those of the blessed ones to see the beginning of the fulfilment of their Lord's Promise; those of the Rejecters of God for fear of His just Judgment.

3023. Similarly all eyes will be cast down: those of the blessed ones in humble modesty, and those of the Rejectors of God, in utter humiliation, sorrow, and shame. For their arrogance and insolence in their probationary fite

9924. The Unbelievers say now. In their arrogance, insolence, and mocking defiance: "Surely death here is the end of all things! When we are dead and buried, and our bones are rotten, how can we be restored again?" They add, "If that were so, then we should indeed be in a turn of dreadful luck! Instead of gaining by the Resurrection, we should be in terrible loss (with our rotten bones!" They mean this in bitting mockers. But there will indeed be an Account taken, and they will indeed be an a terrible loss, for they will go to perdition!

(٧٩) سورة النازعات

(Compelling) Cry, 945

When, behold, they
 Will be in the (full)
 Awakening (to Judgment).

- 15. In as the story 922 Of Moses reached thee?
- Behold, thy Lord did cill To him in the sacred valley Of Tuwa:—<sup>9920</sup>
- "Go thou to Pharaoh, For he has indeed Transgressed all bounds: 5729
- 18. " And say to him, 'Wouldst thou that thou Shouldst be purified (From sin)?—
- 19. "' And that I guide thee To thy Lord, so thou so Shouldst fear Him?'"

۞ فَإِذَا هُم بِالسَّاهِمَةِ

@ مَسَلُ أَمَّلُكَ حَلِيثُ مُوسَى

@إِذْ نَادَىٰلُهُ زَبِنُهُ إِلْمَوَادِ ٱلْمُتَكَدِّسِ طُوكِي

@أَذْ هُمُ إِلَّىٰ فِيزَعُونَ إِنَّهُ مُلْغَىٰ

@ نَقُلُهُ كُلُّ لِكَ إِلَىٰٓ أَن نُزُّكُّنُ

١٤ وَأَهْدِيكَ إِلَىٰ رَيْكِ مَخَنْفَىٰ

5925, Judgment will be inaugurated with a single compelling Cry, Cf. xxxvii 10. See also xxxvi. 20 and 49, where the single mighty Blast seems to refer to the sinners being cut off in this life and plunged into the other world where they will be further judged, and xxxvi. 33, where the faul Judgment is referred to,

59.6 They will have been more or less dormant before the Great Judgment, as contrasted with the Lasser Judgment (n. 5914 to lagain, 40, and n. 5022 to lagar, 22). When the Resurrection copies, they will come fully into the new world, the old heaven and enth having then completely passed away, not only for them but absolutely.

3927. This is just a reference to the story of Moses told more fulls. in S. xx. 9-76. The lessons drawn are: (1) That even to an arrogant blasphemer and rebel against God's Law, like Pharroh, God's grace was offered through a major Prophet Moses; (2) that his rejection brought about his signal downlall even in this world; and (3) that his himilitation and punishment will be completed in the Hereafter at Judgment.

3928. Cf. xx. 12.

3929, Cf. xx. 24,

5930. Even for such a one as Pharaoh, intricicated with his own power and greatness, guidance and grace were offered through Moses.

### S. LXXIX. 20-27.1

1682

(٧٩) سورة النازعات

20. Then did (Moses) show him The Great Sign. 5931 وَ فَأَرَنُهُ ٱلَّذِينَةِ ٱلْكُبْرَىٰ

 But (Pharaoh) rejected it And disobeyed (guidance); ® فَكُذَبّ وَعَصَىٰ

22. Further, he turned his back, Striving hard (against God).

﴿ أُو الدُّبْرُ لِسَعَىٰ ا

23. Then he collected (his men)
And made a proclamation.

﴿ فَمَنْتُرَفِّنَادَىٰ

24. Saying, "I am your Lord, Most High".

۞ فَتَالَ أَمَّا رَئِبُكُو ٱلْأَعْلَ

25. But God did punish him, (And made an) example Of him,—in the Hereafter, As in this life. 6932

وَ مَأْخَذُ اللَّهُ مُكَالَ الْآخِرُ وَالْأُولَ

26. Verily in this is An instructive warning \*\*\* For whosoever feareth (God).

@ إِنْ فَ ذَلِكَ لَمِهِ مُرَاتًا لِمُنْ مَنْ فَعَنْ فَيَ

#### SECTION 2.

@ وَأَنشُرُ أَخَذُ خَلْمًا أَمِ النَّمَّاءُ بَسُنَهَا

27. At hat! Are ye the more Difficult to create Or the heaven (above)? 5934 (God) hath constructed it:

931, What was the Great Sign? Some Commentators understand by it the "White Shining Hand": see n. 2550 to xx. 22-23. Others think it was the miracle of the rod that became a "snake active in motion": see xx. 20, n. 2549, These were among the Greater Signs: xx. 23. in xvii, 101 there is a reference to nine Clear Signs given to Moses, and these are specified in detail in n. 1991 to vii, 133. The fract is, there were many Signs given, "openly self-explained," but Pharanoh and his men "were steeped in arrogance,— a people given to sin "(vii. 133). The pre-eminently Great Sign was therefore the fact of Moses being sent to Pharaoh, which subsequently converted the majcians and the more learned Egyptians to the true God (xx. 70-73), though Pharaoh and his Chiefs resisted and suffered for their sins. The mystics understand by the "Great Sign" the Power of God as enshrined in his mystic Name, which none may know but the adepts in spiritual lore.

5932. See xx. 78-79, also vii. 135-137.

5933, Cf. xxiv. 44.

5934. If man grows arrogant or forgets his accountability to God, in his ignorance or thoughtlessness, he is reminded that he is only an insignificant speck in God's spacious Creation. All the excellence that man acquires is the gift of God, Who has bestowed on him a high Destiny If he fulfils the purpose of his creation: ii. 30-39. Then follows a nature passage, pointing to the glory of the heavens and the earth, and how they are both made to subserve the life of man. [S. LXXIX. 28-33

1683

(٧٩) سورة النازعات

﴿ رَفَعَ سَمُكُهَا مُسَوَّلُهَا

ا وَأَغْطِئنَ لِنَهُا وَأَغْرِيجُ ضَعَهُا

﴿ وَٱلْأَرْضَ بَعَدُ ذَلِكَ دَحَنَهَا

© أُخْرَجَ مِنْهَا مَآءَهَا وَمَزْعَنهَا

© وَآلِيكِ الْأَرْسَكِ الْ

@مَتَعُكَا لَّكُمْ وَلِأَتُعَا لِكُمْ

28. On high hath He raised Its canopy, and He hath Given it order and perfection. 5035

 Its night doth He Endow with darkness, And its splendour doth He Bring out (with light).

 And the earth, moreover, 9937
 Hath He extended (To a wide expanse);

 He draweth out Therefrom its moisture And its pasture; <sup>9938</sup>

32. And the mountains Hath He firmly fixed; -5239

For use and convenience 5940
 To you and your cattle.

5935. Cf. ii. 29. The mystery of the heavens with their countless stars and the planets obeying the laws of motion, and the sun and moon influencing the temperature and climates of the earth from thousands or millions of miles, illustrate the order and perfection which God has given to His Creation. Can man then remain exempt from his responsibility for his deeds, endowed as he is with a will. or deav the Day of Sorting Out, which is the Day of Judgment?

5936. Its of course refers to the starry heaven. Both the Night and the Day have each its own beauty and its utility for man, as has been frequently pointed out in the Qur-an. The night is a period of darkness, but it has all oit is splendours of light in the moon, or the planets Jupiter or Venus, or stars like Strius or the Milky Way. These countless lights of night have their own beauty, and by day there is the splendour of the sun for us, which in Creation as a whole, is just one of countless stars.

5937. Moreover : or, more literally, after that. See n. 4475 to xli. 11.

5038. The underground springs and wells of water as well as rivers and glaciers in northem as the second of the different levels of highlands and lowlands. They spread the molisture evenly as wanted, and give corn, fruits, and vegetables to man, and pastures and feeding grounds to beats of the fields. For the wonderful circuit or cycle of water between heaven and earth, see notes 3106 (xxx. 49) and 3111 (xxx. 55).

5939. See n. 2038 to xvi. 15. The "eternal hills" are the main reservoirs for the storage and gradual distribution of water, the very basis for the life of man and beast,

5940. This clause I construe to apply to verses 30, 31, and 32 above. Everything on earth has, by God's bountiful providence, been arranged to subserve the use and convenience of man and the lower life which depends upon him. The intermediary between God's providence and the actual use made of God's other gifts is man's own intelligence and initiative, which are also gifts of God,

(Event) -

(٧٩) نسورة النازعات (3) فَاذَا حَمَاءَكُ الطَّلَاتَةُ الْكُذِينَ

35. The Day when Man Shall remember (all) That he strove for, 981

34. Maherefore, when there comes

The great, overwhelming

و مَنْ مُ تَكَذِّكُ ٱلْإِنْكُ مَا سَعَا،

36. And Hell-Fire shall be Placed in full view 3943 For (all) to see.— @وَنْمِيْنَكِ ٱلْجِيْبُ لِمَنْ مَرَىٰ

37. Then, for such as had Transgressed all bounds,

<u>G-0</u> 250

38. And had preferred 5944
The life of this world.

(١٥) والراجيوة الدنت

39. The Abode will be Hell-Fire:

® فالإن الجيئية رهي المتأوي ه مأتَّنالة : مُنافة مُنَّعار المالية ومُنَّا

40. And for such as had
Entertained the fear
Of standing before <sup>2015</sup>
Their Lord's (tribunal)
And had restrained
(Their) soul from lower Desires,

و فارس ألحِينة م الله عالم

 Their Abode will be The Garden.

5941. The Judgment, the time for sorting out all things according to their true, intrinsic, and eternal values.

5942. The Judgment will be not only for his acts but for his motives, "all he strove for". In this life he may forget his ill-deeds, but in the new conditions be will not only remember them, but the Fire of Punishment will be plainly visible to him, and not only to him, but it will he "for all to see". This will add to the sinner's humiliation.

5943. Cf. xxvi. 91.

5044. The abiding Punishment will be for those who had wilfully and pensistently rebelled against God, "transgressing all bounds", and had given themselves up to the vanities and lusts of this lower life. This Punishment will not touch those who had repented and been forgiven, nor those guilty, through human frailty, of minor sins, whose deeds will be weighed in the balance against their good deeds: cit. 6.

3945. The contrast is complete and parallel: the persistent rebels against God's Law, who preferred the lower life, are to dwell in the Fire of Punishment, while those who humbly feared the punishment of sin and believing in their Lord's warnings, restrained their lower desires, will dwell in the Garden. See last note:

15 LXXIX. 42-16.

1685

(٧٩) سورة النازعات

42. They ask thee sois
About the Hour,—' When
Will be its appointed time?

43. Wherein art thou (concerned)
With the declaration thereof?

44. With thy Lord is
The Limit 9947 fixed therefor.

45. Thou art but a Warner For such as fear it. 5948

46. The Day they see it,
(It will be) as if they
Had tarried but a single
Evening, or (at most till)
The following morn 1:300

يَسْتَعُلُونَكَ عَوَالسَّاعَة أَيَانَ مُهْسَلَهَا
 يَسْعَدُ أَنْتُ مِن فِرُكُ بِهِمَا
 هِ فِيعَدُ أَنْتُ مِن فِرُكُ بِهِمَا
 هِ فِيلَ تَذِك مُسْبَلَها

۞ٳڞۜٵؙۻؙۮڬۮۮۺۼٛؽۺٵ ۞ػؙٲڹۜؠٛڕٞؠٞڔؙڎۺٵڗۘؾڶۺڰٛٳڮ؆ۼۻؾڐ ٲۯڞؙڝڹڮ



5946  $Cf_s$  vii. 187 and n. 1159. Only God can reveal it. But were it known, "heavy were its burden through the heavens and the earth"

5947. Our time has no sort of comparison with the timeless state in the new spiritual World in which the final Judgment will take place. Nor can its limits—how long it will last—be set except in the Will of Almighty God, Lord of Supreme Wisdom, Justice, and Goodness: xi 107-108. But it is near, in the sense explained in n. 3914 to Ixxviii. 40.

5948. The warning is only effective for those who believe in God and in the Final Account.

Such men immediately turn in repentance to God, and it is to lead such men and help turns, that Prophets are sent.

5949 Cr. x. 45, where the expression used is a fat will be as if they be more than a more day." Here the metaphor used to more execution, on most will at father than a fat or is like of tep, and may be compared to the more of the fat of the fat of the parameters and the fat of the parameters are to be provided by the more of the fat of the

### INTRODUCTION AND SUMMARY: SURA LXXX ('Abasa).

This is an early Meccan Sūra, and is connected with an incident which reflects the highest honour on the Prophet's sincerity in the Revelations that were vouchsafed to him even if they seemed to reprove him for some natural and human zeal that led him to a false step in his mission according to his own high standards.

He was once deeply and earnestly engaged in trying to explain the holy Qur-an to Pagan Quraish leaders, when he was interrupted by a bind man, 'Abdullah ibn Umm-i-Maktum, one who was also poor, so that no one took any notice of him. He wanted to learn the Qur-an. The holy Prophet naturally disliked the interruption and showed impatience. Perhaps the poor man's feelings were hurt. But he whose gentle heart ever sympathised with the poor and the afflicted, got new Light from above, and without the least hesitation published this revelation, which forms part of the sacred scripture of Islam, as described in verses 13-16. And the Prophet always afterwards held the man in hich bonour.

The incident was only a passing incident, but after explaining the eternal principles of revelation, the Sûra recapitulates the Mercies of God to man, and the consequences of a good or a wicked life here, as seen in the spiritual world to come, in the Hersefter.

C. 260.—Men not blest with the good things of this life (Ixxx. 2-42.) May yet be earnest seekers of Truth

And Purity, and deserve as much attention as those Who seem to wield some influence, yet who In their pride are self-sufficient. God's Message is universal: all have a right fo hear it. Held high in honour, kept Pure and holy, it should be writ By none but good and honourable men.

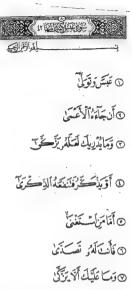
God's Grace is showered on man not less
For his inner growth than in his outward
Life. There must be a final Reckoning,
When each soul must stand on its own past Record:
The faces, then, of the Blest will beam
With Joy and Light, while the Doers of Iniquity
Will hide in Dust and Shame and Darkness.

Stra LXXX.

'Abasa, or He Frowned.

In the name of God, Most Gracious, Most Mercitul.

- 1. (The Prophet) frowned And turned away, 5050
- 2. Because there came to him The blind man (interrupting).
- But what could tell thee
   But that perchance he might
   Grow (in spiritual understanding)?—
- Or 'that he might receive Admonition, and the teaching Might profit him? \*\*\*\*
- 5. As to one who regards Himself as self-sufficient, \*\*\*\*\*
- 6. To him dost thou attend;
- Though it is no blame To thee if he grow not <sup>3033</sup> (In spiritual understanding).



5950. See the Introduction to this S@ra for the incident to which this refers. The lesson is that neither spiritual worth nor the prespect of effective spiritual guidance is to be measured by a man's position in life. The poor, or the blind, the hall, or the maimed, may be more susceptible to the teaching of God's Word than men who are apparently gifted, but who suffer from arrogance and self-sufficiency.

3951. It may be that the poor blind man might, on account of his will to team, be more likely to grow in his own spiritual development or to profit by any lessons faught to him even in reproof than a self-sufficient leader. In fact it was so. For the blind man became a true and sincere Muslim and lived to become a governor of Madma:

5952. Such a one would be a Pagan Quraish leader, whom the holy Prophet was anxious to get into his fold, in order that the work of preaching God's Message might be facilitated. But such a Message works first amongst the simple and lowly, the poor and despised folk, and the mighty ones of the earth only come in when the stream unsees in with irresistible force.

5933 God's Message is for all, but if the great ones arroganity keep back from it, it is no fault of the Preacher, so long as he has proclaimed the Message. He should attend to all, and specially to the humble and lowly. S. LEXX. 8-17.1

8. But as to him who came
To thee striving earnestly.

9. And with fear (In his heart), 5954

10. Of him wast thou unmindful.

Amy no means
 (Should it be so)!
 For it is indeed
 A Message of instruction: 9853

12. Therefore let whose will, Keep it in remembrance.

 (Æt <sup>9956</sup> is) in Books Held (greatly) in honour,

 Exalted (in dignity), Kept pure and holy,

15. (Written) by the hands Of scribes—

 Honourable and Pious and Just.

17. What hath made him Reject God? (۸۰) سورة عبس \_\_\_\_ 1688

﴿ وَأَمَا مَن جَاءَكَ يَسُعَىٰ ۞ وَهُوَيَغْنَىٰ

۞ فَأَنَّ عَنْهُ تَلَغَىٰ ۞كُلِّزًا فَسَا لَلْأَكُنُ

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® فَيُعَلَّ ٱلْإِنْسَانُ مَا أَكُفَرُهُ

5954. The fear in the blind man's heart may have been two-fold. (1) He was humble and God-fearing, not arrogant and self-sufficient; (2) being poor and blind, he feared to intrude; yet his earnest desire to learn the Qur-an made him hold, and he came, perhaps unseasonably, but was yet worthy of encouragement, because of the purity of his heart.

5955; God's Message is a universal Message, from which no one is to be excluded,—rich or poor, of young, great or lowly, learned or ignorant. If anyone had the spiritual craving that needed stifaction, he was to be given precedence if there was to be any question of pracedence at all.

5936, At the time this S0ra was revealed, there were perhaps only about 42 or 45 S0ras in the hands of the Muslims. But it was sufficient body of Revelation of high sphittual value, to which the description given here could be amplied. It was held in the highest himour; its place in the hearts of Muslims was more exalted, than that of anything else; as God's Word, it was pure and sacred; and those who transcribed it were men who were honourable, just and pious. The legend that the early S0ras were not carefully written down and preserved in books is a pure invention. The recreasions made later in the time of the first and the third Khalifas were merely to preserve the purity and safeguard the arrangement of the text, at a time when the expansion of Islam among non-Arabic-speaking peoples made such precautions necessary.

(۸۰) سورة عبس

18. From what stuff
Hath He created him?

19. From a sperm-drop: 5957 He hath created him, and then Mouldeth him in due proportions;

20. Then doth He make His path smooth for him;

 Then He causeth him to die, And putteth him in his Grave; 5958

22. Then, when it is His Will, He will Raise him up (again).

23. By no means hath he
Fulfilled what God
Hath commanded him. 5929

24. Æhen let man look At his Food, 360 (And how We provide it):

 For that We pour forth Water in abundance. ﴿مِنْ أَيِّ شَيْءٍ خَلَقَةُ

۞مِن نَظْفَةٍ خَلَقَهُ وَفَقَذَرَهُ

۞ أَرُّ ٱلتَكِيلَ لَيْتَرَهُ

۞ نُنْمَ أَمَّا لَنَهُ وَفَأَفْبَرُهُ

٣ أَرُّ إِذَا شَاءَ أَنْفَرُهُ

قَلِيتَظُيرُ الْإِنسَانُ الْى طَعَامِهِ تَـ

@أنَّاصَيِّنَا الْكَاهُ صَبَّا

5937. Cf. laxvi. 2, and n. 5832. The origin of man as an animal is lowly indeed. But what further faculties and capacilities has not 50d granted to man? Besides his animal body, in which also he shares in all the blessings which God has bestowed on the rest of His Creation, man has been granted divine gifts which entitle him to be called the Vicegerent of God on earth: ii. 30, He has a will; he has spiritual parception; he is capable of divine love; he can control nature within cretain limits, and subject nature's forces to his own use. And he has been given the power of judgment, so that he can avoid excess and defect, and follow the middle path. And that path, as well as all that is necessary for his life in its manifold aspects, has been made easy for him.

5958. Cf. xx. 55. Death is an invitable event after the brief life on this earth, but it is also in a sense a blessing,—a release from the imperfections of this world, a close of the probationary period, after which will down the full Reality. "The Grace" may be understood to be the period between physical death and immortal Life, whatever may be the mode of disposal of the dead body. This intermediate period is the Barash or Particles or see n. 290 to xxiii. 101.

5959. Though all these blessings and stages have been provided by God's Grace for the good of man, yet unregenerate man fails in carrying out the purpose of his creation and life.

3960. After a reference to man's inner history, there is now a reference to just one item in his 'doubter life, his cool : and it is shown how the forces of heaven and earth unite by God's Command to serve man and his dependants, "for use and convenience to you and your cattle" (verse 32 bricw). If that is the case with just one item, food, how much more comprehensive is God's beanchence when the whole of man's needs are considered!

S LYXX. 26-36. 1

26. And We split the earth In fragments, 961

27. And produce therein 3064 Corn,

28. And Grapes and nutritious Plants.

29. And Olives and Dates.

30. And enclosed Gardens, 563
Dense with lofty trees.

31. And Fruits and Fodder,-

 For use and convenience To you and your cattle. 5064

33. At length, when there Comes the Deafening Noise,— 363

34. That Day shall a man Flee from his own brother,

35. And from his mother And his father.

36. And from his wife And his children. 9066 (۸۰) سورة عبس

ورُّ مُنْفَعَ فَهُمَّا الأَرْضَ شَقًا

۞ وَعَنَا وَفَضْهَا ۞ وَعَنَا وَفَضْهَا ۞ وَ زَنْهُ وَمَا وَفَظْهِا

@ وَيَعَلَّمُ إِنَّى غُلُبًا

۞ وَقَاكِمَةً وَأَنَّا

@مَنَنَعًا لَكُمْ وَالِأَفْسَائِكُمْ

@ فَإِذَا جَآمَٰكِ ٱلْعَنَآخَةُ ﴿

@يَوْمَ يَفِزُ ٱلْمُنَّهُ مِنْ أَخِيهِ

﴾ وَأُمِيدِ عَوَآبِيدِ

@وَصَلْحِيَاهِ ، وَبَيْدِهِ

<sup>5961.</sup> The water comes from the clouds in plentiful abundance; the earth is ploughed, and the soil is broken up in fragments, and yields an abundant harrest of cereals (Corn), itellised fruit (Grapes), and vegetable food crutinious Plants), as well as fruit that can keep for long periods and serve many uses, like olives and dates.

<sup>5962.</sup> Therein ; i.e. from within the earth or the soil.

<sup>\$963.</sup> We not only get field crops such as were mentioned in n. 5761 above, but we have the more highly cultivated garden 'crops, both in the way of lofty trees, and in the way of carefully tended fruits like the fig.; and then we have grass and all kinds of fodder.

<sup>5964.</sup> The same verse occurs at laxia. 33, where n. 5940 explains the wider meaning in that context.

<sup>5965</sup> Preliminary to the establishment of the Final Judgment.

<sup>5966.</sup> Even those who were nearest and dearest in this life will not be able or willing to help each other on that awful Day On the contrary, if they have to receive a sentence for their rins, they will be anxious to avoid even sharing each other's sorrows or witnessing each other's humiliation; for each will have enough of his own troubles to occupy him. On the other hand, the Righteous will be united with their righteous families: lii. 21; and, their faces will be "beaming, laughing, rejoicing" (Exxx: 35-39).

## IS-1xxx, 37-42

37. Each one of them,
That Day, will have
Enough concern (of his own)
To make him indifferent
To the others. Ser

- Some Faces that Day Will be beaming,
- 39, Laughing, rejoicing.
- 40. And other faces that Day Will be dust-stained; 5000
- 41. Blackness will cover them :
- 42. Such will be The Rejecters of God, The Doers of Iniquity.

1691

(۸٫) سورة عبس

® لِكُلِ آخِرِي تِنْهُمْ يَوْمَبِ ذِرِسَا أَنُّ يُغْنِيهِ

﴿ وُجُو ﴿ يَوْمِي إِنْ مُسْفِرَةً \*

@ صَالِحَكُهُ مُسْتَبِيْنٌ

@ وَوُجُوهٌ بَوْمَ إِذِ عَلَيْهَا غَبَرَهٌ

۞ڗۧڡٞڞؙۿٵڡٚؾڗۜۏ ڝٲؙؙۏؙٳڗٳڹؙ؞ٛٵٲڝڲ؋ٙڗڎؙٳڵڡٚۊ؊ڎؙ



\$967. Cf. lxx, 10-14. No friend will ask after a friend that Day. On the contrary the sinner will desire to save himself at the expense even of his own family and benefactors.

5908. The dust on the faces of the sinners will be in contrast to the beaming light on the faces of the righteous; and the blackness in contrast to the "laughing, rejoicing" faces of the righteous. But the dust also suggests that being Rejecters of God, their faces and reyes and faculties were choked in dust, and the blackness suggests that being Boers of Iniquity they had no part or to in Purity or Light. Another contrast may possibly be deduced: the humble and lowly may be "in the dust" in this life, and the arrogant sinners in sunshine, but the roles will be reversed at Judgment.

#### INTRODUCTION TO SURA LXXXI (Talwir).

This is quite an early Meccan Sūra, perhaps the sixth or seventh in chronological order. It opens with a series of highly mystical metaphors suggesting the break-up of the world as we know it (verses 1-13) and the enforcement of complete personal responsibility for each soul (verse 14). Then there is a mystical passage showing how the Quranic Revelation was true, and revealed through the angel Gabriel, and not merely a rhapsody from one possessed. Revelation is given for man's spiritual guidance (verses 14-29).

Comparable with this Sura are the Suras laxxii and laxxiv which may be read with this.

### Summary

C. 261.—How can the soul's self-conviction be fitly (IRRM: 1-29.) Expressed, except by types of tremendous Cataclysms in nature, and still more by tremendous Searchings in the heart of man? These want Deep pondering. When once the spiritual Dawn Has "breathed away" the Darkness of the Night.

The Vision Glorious clears all doubts, And brings us face to face with Truth.

The highest Archangel in heaven is sent By God to bring these truths to men Through their Apostle. God's Grace flows freely: We have but to tune our Will to His,—The ever-loving Righteous God.

IS. LXXXI. 1-5. .

Stira LXXXI

Taktoir, or the Folding Un.

In the name of God. Most Gracious. Most Mercitul.

- 1. Then the sun 5966 (With its spacious light) Is folded up : 1970
- 2. When the stars 3971 Fall, losing their lustre :
- 3. When the mountains vanish (Like a mirage): 5073
- 4. When the she-camels. Ten months with young. A: e left untended: 5973
- 5. When the wild beasts Are herded together



5969. Verses I to 13 are conditional clauses, and the substantive clause is in verse 14. The time will come when nature's processes as we know them will cease to function, and the soul will only then know by self conviction the results of its actions. With reference to an individual soul, its resurrection is its supreme crisis: the whole world of sense, and even of imagination and reason. melts away, and its whole spiritual scroll is laid bare before it.

1693

5970. The conditional clauses are twelve, in two groups of six. The first six affect the puter or physical life of man; the last six, his inmost spiritual life. Let us take them one by one. (1). The biggest factor affecting us in the external physical World is the light, heat, and perhaps electric or magnetic energy of the sun. The sun is the source of all the light, heat, and energy, and indeed the source and support of all the physical life that we know. It is the biggest factor and yet most remote from us in our solar system. Yet the sources of our inner spiritual life will be greater and more lasting, for they will survive it. The sun as the centre of our solar system also stands as a symbol of the present order of things. The physical forces, as defined in Newton's laws of Matter and Attraction, will also break up with the break-up of the sun.

Is folded up; is folded up, or twisted up, like a sheet or a garment.

5971, (2) Next after the sun, we can derive faint lights from the innumerable stars in the firmament. For all the ages of which we have any record, these stars have remained fixed. Nothing can be more fixed; yet they can and will fail.

5972, Cf. luxviii, 20. (3) On our own earth the mountains—the "eternal hills "-seem the most striking examples of stability; yet they will be swept away like a mirage, as if they had never existed,

5973. (4) The type of Arab property, as well as the type of the Arab pet, was the camel, and the most precious camel was the she-camel just about to be delivered of her young. She would in normal times be most sedulously cared for. But when all our landmarks of this life vanish, even she would be left untended. Nothing would then be as it is now.

S. LXXXI. 5-10.) 1694 (٨١) سيورة التكوير (In human habitations); 5274 ٠ كَاذَا ٱلْعَدَارُ شُعِدَرُتُ 6. When the oceans 5295 Boil over with a swell : ﴿ مَاذَا ٱلنَّفُهُ مِنْ رُوْوَحَتْ 7. When the souls Are sorted out. 5978 (Being joined, like with like): @ كَاذَا ٱلْكَوْءُودَةُ سُبِكَتْ 8. When the female (infant). Buried alive, is questioned-٠ بأيي ذَنْ أَيْكُتُ 9. For what crime She was killed: \$977 10. When the Scrolls

5974 (5) In the present world, the wild animals fear each other, and they all fear man and normally keep away from human habitations. But when this order passes away, the lion will lie down with the lamb, and there will be scarcely any differentiation between human habitations and the wilds of the forests.

Are laid open : 1076

5975. See iii. 6 and n. 5041. (6) The oceans, which now keep their bounds, wilturge and boil over, and overwhelm all landmarks. At present the waters seem to have reached their fixed and normal levels, but the whole equilibrium will then be disturbed. Such will be the complete wreck of this transitory world, at the approach of the dawn of the permanent Reality. But these are physical supposed, but the wholes, relating to the outer nature surrounding the physical nature of man. The remaining six, viz, the 7th to the 12th, describe the ordering of the new spiritual World, from which all present seeming incongruities will be removed.

5976. Cf. Ivi. 7, where the sorting out into three classes is mentioned, viz.: Those Nearest to God. the Companions of the Right Hand, and the Companions of the Left Hand. That was a sort of broad general division. The meaning in this passage is wider. (7) Whereas in this world of probation, good is mixed with evil, knowledge with ignorance, power with arrogance, and so on,—in the new world of Reality, all true values will be restored, and like will consort with like, for it will be a world of perfect Peace, Harmony, and justice.

5977. (8) In this world of sin and sorrow, much unjust suffring is caused, and innocent lives sacrificed, without a trace being left, by which offenders can be brought to institue, A striking example before the Quraish was female infanticide: cf. xvi. 58-59, and n. 2084. The crime was committed in the guise of social plausibility in secret collusion, and un question was asked here. But in the spritural world of justice, full queetions will be asked, and the virtim herself—dumb here—will be able to give evidence, for she had committed no crime herself. The proofs will be drawn from the very means used for conocalment.

5978. (9) The Scrolls recording the deeds of men, good or bad, will then be laid open before all. Cf. I. 17.18, n. 4954; also ixxxii. 11-12. In the present phenomenal world, things may be concealed; but in the spiritual world of absolute Reality, every secret is opened out, good or had. The whole tale of acts, omissions, motives, imponderable spiritual hurt, neglect, or help will be laid bare.

- 11. When the World on High Is unveiled:
- 12. When the Blazing Fire \*\*\*\* Is kindled to fierce heat:
- 13. And when the Garden son Is brought near :- 5961
- 14. (Then) shall each soul know What it has put forward. 5083
- 15. So verily I call see To witness the Planets-That recede.

@ وَإِذَا ٱلسَّنَّاءُ كُشِطَتْ

5979. The Warld on High: literally, the Sky, or Heaven as standing for both the Blazing Fire and the Garden, the Home of the Hereafter. (10) The soul's spiritual Sky-the things it held high or sacred-will be stripped of the thin blue that gave rest-and partly illusion-to its spiritual eye in this world of illusions. Just as when an animal is skinned, its real flesh and blood and inner organs become visible, without any outer coating to hold them together, so the inmost state of the spiritual world will then become plain.

5980. (11) Then will burn the inner Hell .-- an intense realisation of spiritual anguish, wome than the forcest fire

5981. (12) The last of the Metaphors, the Garden of Bliss-the Light of God's Face (xcii, 20)will come in sight, -- not yet attained, but visible, or "brought near". For the scales have fallen from the eyes, and the soul knows itself.

5982. In Eastern literature, especially in religious allegory, there are usually more meanings than one, entolded in each other. They must be understood, if the reader wishes to get the full sense of the passage. This applies specially to the Qur-an. The parallel meaning, favoured by the Stiffs. take the first six physical facts (verses 1-6) also as allegorical. (1) As the sun is the centre of the solar system, so our lower self is the centre of our ordinary motives and desires; the light of that self must be darkened to make room for the Reality. (2) The minor light of the stars is our ordinary human wisdom; this must be dropped before we get spiritual vision. (3) Our worldly ambitions are the mountains, which must vanish similarly. (4) Greed and love of gain are the camels big with young; that must be left untended. (5) Our passions are the wild animals that must be tamed. (6) The oceans of divine grace must boil over and cover our whole being. All this must occur at any point of time, even to an individual in this life when God's Glory shines on him.

Another interpretation would be to apply it to the Lesser Judgment, when the soul passes out of this physical body, see lxxv. 22, n. 5822; lxxviii. 40, n. 5914; and lxxix, 14, n. 5926

5983. This is the conclusion. It is only on such conditions that the soul reaches its full realisation. Put forward : cf. " the Deeds which his hands have sent forth." in [xxviii. 40.

5984. Cf. lvi. 75, n 5258, for the witness that the heavenly bodies bear symbolically to the power. beauty, and goodness of God, in sending His Revelation. See n. 5798 to laxiv. 32, for the significance of an adjuration in the Qur-an.

5985. The appeal here is made to three things, the Planets, the Night, and the Dawn. (1) The Planets have a retrograde and a forward motion, and, during occultation, hide or disappear behind the sun or moon, or are otherwise invisible or appear stationary. They behave differently from the millions of stars around them. Yet they are not mere erratic bodies, but obey definite laws, and evidence the power and wisdom of God.

S. LXXXI, 16-22.)

1696

(٨١) سورة التكوير

16. Go straight, or hide;

17. And the Night
As it dissipates; \*\*\*\*

18. And the Dawn
As it breathes away
The darkness:-3007

19. Verily this is the word
Of a most honourable Messenger, 5581

Endued with Power,
 With rank before
 The Lord of the Throne, 5000

21. With authority there, (And) faithful to his trust.

22. And (O people!)
Your Companion is not

انجوارِالكنيس
 والتيل إذا تشغس
 والشغيج إذا تنفش
 إنه ولتول رسول كيدي
 ذى أفؤ عند ذى الغيش تمكين

۵ مُطَلع مُنمَ أُمِينِ ۵ ساك من مَن

5996. How the Night gradually declines after its height at midnight! It seems gradually to steal away, and as Dawn approaches, to merge into Day. So a soul in spiritual darkness gradually awakes to its spiritual Dawn through Revelation.

"5987. The slow "breathing out "of the darkness by the Dawn, shows us, by beautiful imagery, that these mysterious operations, of which people in their ignorance are frightened if they have to do with darkness, are ceally beneficent operations of God. They have nothing to do with evil spirits, or witches, or magic. For three questions were actually raised about the holy Prophet's Ministry by the ignorant. (I) Did his wonderful works come from himself and not from God? (2) Was he possessed of an evil spirit? In other words, was he mad? For that was the theory of madness then current. (3) Was he a soothsayer, or necromancer, or magician? For he had virtues, powers, and eloquence, so extraordinary that they could not understand him.

5988. They are told here that all their three theories were foolish. The Revelation was really from God. Their wonder should cease if they observe the daily mirarles worked round them in nature. The bringer of God's Message was the angel Gabriel, and not an evil spirit.

5989. Not only was the bringer of the Revelation, Gabriel, an honourable Messenger, incapable of deceit, but he had, in the angelic kingdom, rank and authority before God's Throne, and he could convey an authoritative divine Message. He was, like the holy Apostle, faithful to his trust; and therefore there could be no question of the Message being delivered in any other way than exactly according to the divine Will and Purpose. These epithets could apply to the Prophet himself, but in view of verse 23 below, it is best to understand them of Gabriel.

5900. After describing the credentials of the Archangel Gabriel, the Text now appeals to the people to consider their own "Companion", the Prophet, who had been bern among them and had lived with them, and was known to be an honourable, ruthful, and trustworthy man. If Gabriel was the one who brought the Message to him, then there was no question of demoniacal possessoin. And the Prophet had seen him in his inspired vision "in the clear horkon"

(٨١) سورة التكوير 1697

23. And without doubt he saw him In the clear horizon. 3991

- 24. Neither doth he withhold Grudgingly a knowledge Of the Unseen. 5992
- 25. Nor is it the word Of an evil spirit accursed. 5993
- 26. Alchen whither go ye? 3994
- 27. Verily this is no less
  Than a Message
  To (all) the Worlds: 5993
- 28. (With profit) to whoever Among you wills To go straight: \*\*\*\*
- But ye shall not will Except as God wills,— The Cherisher of the Worlds.

رَالَقَدْ ثَنَاءُ إِلاَّ فَيْ الْشِينِ
 رَمَاهُ وَعَلَى النَّيْ بِعِنْدِينِ
 رَمَاهُ وَعَلَى النَّيْ بِعِنْدِينِ
 رَمَاهُ وَعِلَى النَّيْ بِعِنْدِينِ
 رَمَاهُ مُو يَقِّ وَلِي النَّيْطُ لُنِ تَرْجِيهِ
 رَانَ مُو يَا يَآ ذِكْ اللَّهُ لَمُنِينَ

 رَانَ مُو يَا يَآ ذِنْ النَّهُ الْمَانِينَ

 رَانَ مُنَاءً مِن سُكُما أَن يَسْلُفِيمَة

5991. Read along with this the whole passage in lili. 1-18 and notes there; specially n. 5092, where the two occasions are mentioned when there was a vision of inspiration: "Fortruly did the see, of the Signs of his Lord, the Greates" (till 18).

5992, Such would be the words of a soothsayer, guarded, ambiguous, and misleading. Here everything was clear, sane, true, and under divine inspiration.

599). Such as evil suggestions of envy, spite, greed, selfishness, or other vices. On the contrary the teaching of the Qurain is beneficient, pointing to the Right-Way, the Way of God. Rajjiu: literally, driven away with stones, rejected with complete ignominy.  $C_1 \times v$ : 17. The rite of throwing stones in the valley of Mina at the close of the Meccan Pilgrinuage (see n. 417 (i) to u. 197) suggests symbolically that the Pilgrin emphatically, definitly, and finally rejects all Evil.

5994. It has been shown that this is no word of a mortal, but that it is full of divine wisdom; that its teaching is not that of a madman, but same to the core and in accordance with human needs; that it freely and clearly directs you to the right Path and forbids you the Path of evil. Why then he sitate? Accept the divine Grace; repent of your sins; and come to the higher Life.

5995. It is not meant for one class or race; it is universal, and is addressed to all the Worlds. For the meaning of "Worlds", see n. 20 to i. 2.

9996 Cf. lxxiv, 55-56. God is the Cherisher of the Worlds, Lord of Grace and Mercy, and His galance is open to all who higher the will to profit by it, But that will must be exercised in conformity with God's Will (verse 29). Such conformity is Islam. Verse 28 points to human free-will and responsibility; verse 29 to its linguistations. Both extremes, viz.: cast-iron Determinism and voides of Chaotic Free-will, are condepended.

### INTRODUCTION AND SUMMARY: SÜRA LXXXII (Inflär).

In subject-matter this Sura is cognate to the last, though the best authorities consider it a good deal later in chronology in the early Meccan Period.

Its argument is subject to the threefold interpretation mentioned in n. 5982 to lxxxi. 13, viz., as referring (1) to the final Day of Judgment, (2) to the Lesser Judgment, on an individual's death, and (3) to the awakening of the Inner Light in the soul at any time, that being considered as Death to the Falsities of this life and a Re-birth to the true spiritual Reality.

C. 262.— How fixed is the order holding together (IRENII. 1-19)

This material universe above and below us?

Yet it must give way before the vast

Unfathomed Truth in which man will see

His past and his future in true perspective.

To God he owes his life and all

Its blessings: will he not see

That the Future depends on Right and Justice?

Righteousness must come to its own,

And so must Discord and Rebellion.

The Day must come when Discord

Must finally cease, and the Peace of God

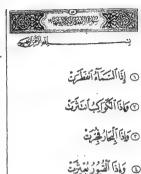
And His Command are all insul!

Stra LXXXII.

Infitar, or The Cleaving Asunder.

In the name of God, Most Gracious,
Most Merciful.

- 1. Then see the Sky Is cleft asunder; see
- 2. When the Stars Are scattered; \*\*\*\*\*
- 3. When the Oceans
  Are suffered to burst forth: 6000
- 4. And when the Graves
  Are turned upside down; ---



3997. Cf. the passage lxxxi. 1-14 and notes. For the three parallel interpretations, see the Introduction to this Sfora. There are four conditional clauses here, and the substantive clause is inverse. S. 16, Xxxxi., there were 12 conditional clauses, and the conclusion was similar, but not expressed in precisely the same terms. See lxxxii. 5n. 6002 below. The literal interpretation would be that the physical world as we seer in now will be destroyed before the final Day of Judgment, establishing the true spiritual Reality. If the four clauses are interpreted metaphorically (see notes 9096.6001), we have a reference to the Lesser Judgment, the individual dawn of the true Reality at Death. If we interpret by the SBII method, the spiritual crisis may occur to any soul at any moment when these metaphorical events occur.

3998. Cf. | Intiti. 18, n. 3769. In the literal meaning, the beautiful blue sky overhead, which we take for granted in susshine and storm, will be shattered to pieces before the new Sprittual. World is established. Metaphorically, the partition which seems at present to divide things divine from this phenomenal world has to be shattered before each soul knows the inner Reality about itself.

5999. Cf. laxxi. 2, where the word for "stars" (Nujam) is different and the verb is different. Najam has reference to brightness, and the verb "losing their lustre" was appropriate there, to show the opposite of a fixed sold here) has more the meaning of a star as fixed in a constellation; and the opposite of a fixed and definite order is "scattered", the verb used here. In fact, throughout this passage, the dominating idea is the disturbance of order and symmetry. The metaphor behind the scattering of the constellations is that in the present order of things we see many things associated together, ag, rank with honour, wealth with comfort, etc. In the new Spiritual World this will be seen to have been merely fortunate.

6000. Cf. LXXLi. 6, "when the oceans boil over with a swell". Here, "are suffered to burst forth; represses the end of the present order of things. This shap, be in two ways, interpreted intensity: (1) The barrier which keeps within their respective bounds; the various streams of a salt and fresh water to 2.0. n. 1858 will be removed; (2) the Ocean will oversighed the whole Globe. Figuratively, the different streams of knowledge, great and small, will be levelled down: for only one Knowledge, the Light Divine, will hold the field.

6001. This item is not mentioned in Ixxxi.1-14. Here it is introduced to show that the whole order of things will be so reversed that even Death will not be Death. We think there is tranquility in Death; but there will be no tranquility. Literally, and figuratively, Death will be the beginning of a new Life. What we think to be Death will bring forth Life.

(٨٢) سورة الانفطار

- (Then) shall each soul know What it bath sent forward 6002 And (what it bath) kept back.
- man! what has Seduced thee from Thy Lord Most Beneficent?—
- Him Who created thee.
   Fashioned thee in due proportion, 6001
   And gave thee a just bias: 6004
- In whatever Form 6003 He wills, Does He put thee together.
- Ay! but ye do Reject Right and Judgment! 6006
- But verily over you (Are appointed angels) to protect you,—
- Kind and honourable,—
   Writing down (your deeds):

عَلِتْ نَفْسٌ مَا قَدَدَتْ وَأَخْرَتْ
 عَلِتْ نَفْسٌ مَا قَدَدُ وَأَخْرَتْ
 يَّا أَيْنِ الْإِندُنُ مَا غَنْهَ بِرَبِكَ الْكَهِيمِ
 الْذِي خَلَقَكَ فَسَوَلِكَ فَمَدَدَكَ
 فِي إِنِّ أَنِي صُورَوْ مِن إِنَّ أَنَّ وَصَحَبَكَ
 فَي أَنْ أَنِي صُورَوْ مِن إِنَّ إِنَّ وَصَحَبَكَ
 فَ كَذَا الْمُكَاذِ الْمُنْ إِلَيْنِ
 حَدَا الْمَكَذِ الْمُنْ إِلَيْنِ

@كِرَامًاكُتيبينَ

6002. Sent Forward and kept back: may mean: the deeds of commission and omission in this life. Or the Arabic words may also be translated: sent prepara and left behind: te, the spiritual possibilities which it sent forward for its other life, and the physical things on which it prided itself in this life, but which it had to leave hehind in this life. Or else, the things it put first and the things it put first and the class hall be first ".

The first shall be last and the lest shall be first ".

6003, Cf. xv. 29. God not only created man, but fashioned him in due proportions, giving him extraordinary capacities, and the means wherewith he can fulfil his high destiny.

6004. See n. 834 to vi. 1. Having given a limited free-will, He gave us a just bias through our reason and our spiritual faculties. If we err, it is our will that is at fault.

6005. By "Form" (Sarat) here I understand the general shape of things in which any given personality is placed, including his physical and social environments, his gifts of mind and spirit, and all that goes to make up his outer and inner life. The Grace of God is shown in all these things, for His Will is formed from perfect knowledge, wisdom, and goodness.

000. The goodness and mercies of God, and His constant watchful care of all His creatures should make men grateful, instead of which they turn away from the Right and deny the Day of Sorting Out, the Day when every action performed here will find its fulfillment in just reward or punishment.

6007. Besides the faculties given to man to guide him, and the Form and Personality through which he can rise by stages to the Presence of God, there are spiritual agencies around him to help and protect him, and to note down his Record, so that perfect justice may be done to him at the end. For these Guardian Angels, see 1. 17-18, and n. 4934. The Record is of course figurative. For man's own good, so that perfect justice may be done. God's own knowledge is perfect, and independent of Records.

(٨٢) سورة الانفطار

They know (and understand)
 All that ye do.

13. As for the Righteous, They will be in Bliss;

14 And the Wicked— They will be in the Fire,

Which they will enter cont
 On the Day of Judgment,

 And they will not be Able to keep away therefrom.

17. Ind what will explain To thee what the Day Of Judgment is?

18. Again, what will explain To thee what the Day Of Judgment is? 6009,

19. (It will be) the Day
When no soul shall have
Power (to do) aught
For another: 6010
For the Command, that Day,
Will be (wholly) with God.

إِنَّا لَاَئِمَادَ لَنِي نَعِيدُ

 إِنَّا لَاَئِمَادَ لَنِي نَعِيدُ

 وَالَّذَ الْفِئَادَ لَنِي نَعِيدُ

 وَمِعْمَدُ الْفِئَادَ لَكِي بَحِيدِهِ

 وَمِعْمَدُ الْفِئَادَ لِنَيْ الْفِئْوِينِ

 وَمُعَالِمُهُمْ عَنْهُمَ اللّذِينِ

 هُوَمَا أَذَهُ لَذَهُ مُؤْلِونَهُ وَاللّذِينِ

۞ؙڗ۫مَّا أَدْرَىٰكَ مَا يَوْمُ ٱلدِينِ

۞ۑۨۅؙؗؗؗؗؗؗڒڵۼٛػؚڸڬؙٮؘڡ۫ۺؙڷڸۣٙڡٛۺۑۣۻٞؽػؖٲؖ ۊٲڵٲڞؙڕؿؚۏ<del>ؠؠ</del>ۦڶ<sub>ۅ</sub>ڹ*ڰۅ* 

6008. I understand this relative clause to govern "the Fire", i.e., the Punishment. It will be possible and passible, to give the Sinner every chance of repentance and amendment. But once the period of probation is past, it will be irrevocable. There will be in oging back from it. By inference, the Righteous may individually reach some stage of Biss at once, possibly in this life, possibly after death, though the 1 and Judgment will be the general and complete cessation of this fleeting world and the creation of the world of Elernity.

6009. From our ordinary experiences of this file, we can form no conception of the Final Judgment. We can speak of Rewards and Pointhimens, the Fruits of Actions, the Resurrection and the Fribinal the Restoration of True Variety, the Elimination of all Wong, and a hundred other plirases. They might serve to introduce our minds vaguely to a new World, of which they cannot possibly form any indequate conception under present conditions. The question is repeated in verse. T-18 to emphasize this difficults, and a simple answer so suggested, as explained in the next note.

6010. The answer is suggested by a negative proposition: 'No soil shall have power to do aught for a notice.' This is fall of meaning. Personal responsibility will be fully enforced. In this world we fill or pend on one another proximately, though our ultimate dependence is always on food, now and for ever. But here a father helps a son forward; husbard and wife influence each other's estimacy because the institutions may hold large masseof mankind under their grip; Lisboard and evil may seem to fourth for a time, because a certain amount of limited free-will have been granted to man. This jedich will be all over then. The good and the pure will have been so perfected that their wills will be in complete consenance with God's Universal Will. The Command, thenceforgood, will be wholly will God.

### INTRODUCTION AND SUMMARY: SURA LXXXIII (Talfif).

This Sura is close in time to the last one and the next one.

It condemns all fraud—in daily dealings, as well as and especially in matters of Religion and the higher spiritual Life.

C. 263.—Shun Fraud in all things: in little
(laxxiii.1-36.)

Things of daily life, but specially
In those subtler forms of higher life,
Which will be exposed to view at Judgment,
However hidden they may be
In this life. Give every one his du
For the Record of ill deeds and good
Is fully kept, and the stains of sin
Corrupt the soul. Reject not the Real
Now, nor mock: for the time will come
When the True will come to its own, and then
The mighty arrogant will be abased!

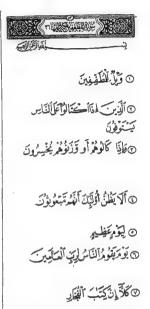
IS. LXXXIII. 1-7.

Stra LXXXIII.

Tatfif, or Dealing in Fraud.

In the name of God, Most Gracious, Most Merciful.

- 1. We oe to those
  That deal in fraud,— ""
- 2. Those who, when they
  Have to receive by measure
  From men, exact full measure,
- But when they have To give by measure Or weight to men, Give less than due.
- 4. Do they not think
  That they will be called
  To account?—em:
- 5. On a Mighty Day,
- 6. A Day when (all) mankind Will stand before The Lord of the Worlds?
- 7. May! Surely the Record Of the Wicked is



601. "Fraud" must here be taken in a widely general sense. It covers giving short measure or short weight, but it covers much more than that. The next two verses make it clear that it is the spirit of injustice that is condemented,—giving too little and asking too much. This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to connected as against him. In dimensior or social matters an individual or group may ask for homour, or respect, or services which he or they are not willing to give on their side in similar circumstances, it is worst than one-sided selfshiness: for it is double injustice. But it is worst fall in Irelignon or spiritual life: with what face can a man ask for Mercy or Love from God when he is unwilling to give it to his fellow-men? I one aspect this is a statement of the Golden Rule, 'To a syou would be done by'. Put it is more completely expressed. You must give in full what is due firem you whether you expect or with to receive full consideration from the other side or not

6012. Legal and social sanctions against Fraud riepend for their efficacy on whether there e a chance of being found out. Moral and religious sent-citios are of a different kind, "Do you wo, to degrade your own nature?" "Do you not consider that there is a Pay of Account before a Judge Whenknows all, and Who safeguards all interests, for the 1st Hand and Cheesslee' of the Wollds? Whether other people know anything about your wrong or not, you are guilty before Cach.

S. LXXXIII. 7-14.1

(Preserved) in Sijjin. 6013

- 8. And what will explain To thee what Sijjin is?
- 9. (There is) a Register (Fully) inscribed. 6014
- Woe, that Day, to those That deny—
- 11. Those that deny
  The Day of Judgment. 6015
- 12. And none can deny it But the Transgressor Beyond bounds, The Sinner!
- 13. When Our Signs are rehearsed To him, he says, "Tales of the Ancients!" 6006
- 14. By no means!
  But on their hearts
  1s the stain of the (ill)
  Which they do!

> ۞ٳٷڬٛٷؘؾؘڲۼ؞ٙٳؽڷٛٵٷڶٲٞٛٙڝؙڟؚؽڔ ٵٛڵٷٙڸۣؿ

اللَّهُ وَاللَّهُ اللَّهُ اللَّا اللَّا اللَّهُ اللَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

6013. This is a word from the same root as Sijn, a Prison. It rhymes with and is contrasted with IIIIsjin in verse 18 below. It is therefore understood by many Commentators to be a place, a Prisco or a Dungeon in which the Wicked are confined pending their appearance before the Judgment-9-at. The mention of the Inscribed Register in verse 9 below may imply that Sijin is the name of the Register of Black Deeds, though verse 9 may be elliptical and may only describe the place by the significance of its contents.

6014. If we take Sijjin to be the Register itself, and not the place where it is kept, the Register itself is a sort of Prison for those who do wrong. It is inscribed buly that no one is omitted whought to be there, and for every entry there is a complete record, so that there is no excape for the sinner. Of course we must not understand a material Register, made up of paper or parchment and written with pen and ink. The whole description is figurative of the in-scapable record which in creates; every detail, of motive, manner, occasion, etc., contributes to include and the record when the contribution of the contribution of the second of the contribution of the second of the contribution of the second of the contribution of the second of the contribution of the second of the contribution of the second of the contribution of the second of the second of the contribution of the second of

6015. The fact of Personal Responsibility for each soul is so undoubted that reof the who distributed to be pitted, and will indeed be in a most pittable condition on the buy of Rechaming, and the but the most abandoned surrer can depy it, and he only denies it by physing with Falt moods.

6016. Cf. vi. 25; [xvni 15; etc. They scorn Truth and pretend that it is is also bood

6017. The heart of man, as created by God, is pure and unsulled. Every time that a man exit an ill deed, it marks a stain or root on his heart. But on repentince and to governess, such evaluation washed off. If there is no repentance and forgiveness, the cross-deepen and spread more and or until the heart is sealed (ii. 7), and eventually non-time to the postural death. It is such be stand in the way of his per tile by truths when are obviously to the stand in the root of the period. If the period is the such as the period is the period of th

- 15. Verily, from (the Light Of) their Lord, that Day, Will they be veiled. 6018
- 16. Further, they will enter The Fire of Hell.
- 17. Further, it will be said To them: "This is The (reality) which ye Rejected as false!
- 18. May, verily the Record Of the Righteous is (Preserved) in 'Illiyin, 6000
- 19. And what will explain
  To thee what 'Illiyun is?
- 20. (There is) a Register (Fully) inscribed, 6000
- 21. To which bear witness
  Those Nearest (to God). 6011
- 22. Wruly the Righteous
  Will be in Bliss:

۞ كَلَّاۤ إِنْهُمْ عَن زِّيْهِمْ يَوْمَ إِلْمَ خُوْبُونَ

۞ ثُدُ إِنهَ وُلَصَّالُوا ٱلْجِحِيدِ

﴿ ثُرَّ يُونَ اللَّهُ هَا لَا إِنَّا الَّذِي كُنتُمْ بِهِ عَكَدْ بَوُنَ

۞كَلَّا إِنَّ كِتَبَّ ٱلْأَبْرَادِ لَهِي عِلْيَيْنَ

وَمَّا أَذْرَلْكَ مَا عِلْيُؤْنَ

© كِنَابٌ مِّرْفِيْهُ

@ يَنْهَدُهُ ٱلْفَتَرَبُونَ

@ إِذَا ٱلْجُرَارَ لِيَ بَيْدٍ

6018 The stain of evil deeds on their hearts sullies the mirror of their nearts, so that it does not receive the light, At Judgment the true Light, the Glory of the Lord, the joy of the Righteous, will be hidden by veils from the eyes of the Sinful. Instead, the Fire of Punishment will be to them the only reality which they will perceive.

60). "Histor: the oblique form of the nominative "Historia, which occurs in the next verse. It is in contrast to the Sylfia which occurs in verse Talvie, where see in 6013. Literally, it means the 'High Places', but it is prod ably not the same as the 'Heigh Sides', mentioned in it. 46. Nor need we necessarily identify it with tip—"dyellings on high" [[swifii]] mentioned in xxxiv, 37, Applying the reasoning pratialle to that which we applied to Sylfia, we may interpret it as the Place where is ke<sub>1</sub>4 the Register of the Righteous.

6020. This repeats verse 9 above, where see n. 6014. But the Register is of the opposite kind, that of the Nighteous. It contains every detail of the Righteous. But this is all to be understood in a metaphorical sense.

60:1. See lvi. 11, n. 5227; also n. 5223. Those Neatest to God will be witnesses to this Righteous Record; or as it may also be rendered, they will be present at the Record, and watch this Record, Metaphonically, the highest spiritual dignitaries are always helping and assisting at the piling up of the good record of every soul that strives for good, lowever humble in rank that soul may by.

(۸۲) سورة المطفغين جمعَاً ٱلْأَيْرَآرَا مَا سَنْظُرُ و زَنَ

24. Thou wilt recognise
In their Faces <sup>623</sup>
The beaming brightness of Bliss,

@تَغَرِفُ فِي وُجُوهِ مِنْ نَصْرَةَ ٱلنِيَدِ

25. Their thirst will be slaked With Pure Wine sealed: 6024

On Thrones (of Dignity) one Will they command a sight (Of all things):

@ بُنْفَوْنَ مِن لَكِينِ فَخَنُومٍ

26. The seal thereof will be Musk: and for this Let those aspire,
Who have aspirations: 8835

۞ڿؾؽؠؙؠؙڝ۫ڴٞٷڂ ۮٙڸڬٷڸؽڬٲڣٙڽ ڵڵؿؙؾؙؽۺۅؙؙؾ

27. With it will be (given)
A mixture of Tasmin: 6046

® وَمَزَاجُهُ مِن النَّيْنِيرِ

28. A spring, from (the waters)
Whereof drink
Those Nearest to God.

@عَبْناً يَشْرَبُ بِهَا ٱلْفُرْبُونَ

 Mahose in sin used To laugh at those Who believed,

@ إِذَ الْذِينَ أَجْرَبُواْ كَانُواْ مِنَ الَّذِينَ آمَنُواْ يَعَمُّمُ كُوْلَ - يَمَانَا يَهُولُ مِنْ سَهُمَارِينُونُ مِنْ

 And whenever they passed By them, used to wink At each other (in mockery);

6022. Cf. ERRVI. 56.

6023, Cf. lxxv. 22, and lxxvi. 11.

6024. The Wine will be of the utmost purity and flavour, so precious that it will be protected with a sail, and the seal it itself will be of the costly material of musk, which is most highly esteemed in the East for its perfume. Perhaps a better interpretation of the "seal" is to take it as implying the final effect of the drink: just as a seal closes a document, so the seal of the drink will be the final effect of the drink i just as a seal closes a document, so the seal of the drink will be the final effect of the delicious perfume and flavour of musk, heightening the enjoyment and helping in the digestion. The physical effect is metaphorical of the spiritual purity of Bliss,

6025. If you understand true and lasting values, this is the kind of pure Bliss to aspire for, and not the fleeting enjoyments of this world, which always leave a sting behind,

6026. Taskm literally inducates height, fulness, opulence. Here it is the name of a heavenly Pountain, whose drink is superior to that of the Purest Wine. It is the nectar drunk by Those Nearest to God (n 5227 to 1vl. 11), the highest in spiritual cagnity; but a flavour of it will be given to all, according to their spiritual capacity. See Appendix XII, passgraph 13, towards the end; also n. 3835 to lxxvi, 5 (Kößer Yountain), and n. 3899 to lxxvi, 17/18 (Selgeb).

 And when they returned To their own people, They would return jesting;

- 32. And whenever they saw them, They would say, "Bchold! These are the people Truly astray!" 6037
- 33. But they had not been Sent as Keepers over them! 6028
- 34. But on this Day
  The Believers will laugh
  At the Unbelievers: 4029
- On Thrones (of Dignity)
   They will command (a sight)
   (Of all things). 6010
- 36. Will not the Unbelievers Have been paid back For what they did?

@ كَوْنَا اَنْفَالِهُوْ إِلَىٰ أَهْلِهِ مُانْفَلَهُ وَانْفَلَهُ وَالْفَكُونِينَ

۞ كَاذَا رَأْوَهُمْ قَالُوْآ إِنَ هَوْ كُرْآ وَلَمَ بَالْونَ

@ وَمَآأَدُنيلُواْعَلَيْهِمْ حَفْظِينَ

﴿ فَٱلْمُؤْمِ الْهَ يَنَامَنُوا مِنَ الْكُفَّارِ يَضْعَكُونَ

@ عَلَ ٱلْأَرْآبِكِ يَنظُرُونَ

@ هَـُ لَٰ فُوۡنِاً لُكُفّا ارْمَاكَا نُوۡالَهِ عَالُونَ



<sup>6027.</sup> The wicked laugh at the righteous in this world in many ways: (1) They inwardly laugh at their Faith, because they feel themselves so superior. (2) In public places, when the righteous pass, they wink at each other and insult them. (3) In their own houses they run them down. (4) Whenever and wherever they see them, they reproach them with being fools who have lost their way, when the boot is really on the other leg. In the Hercafter all these tricks and falsehoods will be shown for what they are, and the tables will be reversed.

<sup>6028.</sup> But the wicked critics of the Righteous have no call in any case to sit in judgment over them. Who set them as Keepers or guardians over the Righteous? Let them look to their own condition and future first.

<sup>6029.</sup> The tables will then be reversed, and he laughs best who laughs last.

<sup>6030.</sup> A repetition of verse 23 above, but with a different shade of meaning. The Righteous on their Thrones of Dignity will be able to see all the true values restored in their own favour: but they will also see something else: they will also see the arrogant braggarts brought low, who brought about their own downfall by their own actions.

# INTRODUCTION AND SUMMARY: SURA LXXXIV (Inshigāq).

Chronologically this Sūra is closely connected with the last one. In subjectmatter it resembles more S. lxxxii. and lxxxi., with which it may be compared.

By a number of mystic metaphors it is shown that the present phenomenal order will not last, and God's full Judgment will certainly be established: man should therefore strive for that World of Eternity and True Values.

C. 264.—All mysteries, fair or shrouded in gloom, (Ixxxiv. 1-25.) Will vanish when the full Reality

Stands revealed. If this Life is but Painful
Toil, there's the Hope of the Meeting with the Lord I
That will be Bliss indeed for the Righteous,
But woe to the arrogant dealers in sin I
Like the sunset Glow or the shades of Night,
Or the Moon's ever-changing light, man's life
Never rests here below, but travels ever onwards
Stage by stage. Grasp then God's Message
And reach the Heights, to reap a Reward
That will never fail through all eternity I

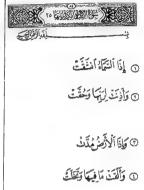
IS-LAXXIV I-5.

Stra LXXXIV.

Inshigag, or The Rending Asunder.

In the name of God, Most Gracious, Most Mercitul.

- 1. MY hen the Sky is Rent asunder, 6031
- 2. And hearkens to 6002
  (The Command of) its Lord,—
  And it must needs
  (Do so);—
- 3. And when the Earth Is flattened out, 6013
- 4. And casts forth
  What is within it.
  And becomes (clean) empty,



6031. The passing away of this world of sense to make way for a new World of Reality is here indicated by two Facts, which are themselves Symbols for a complete revolution in our whole knowledge and experience. At the beginning of S. ixxxii, and S. ixxxii, other Symbols were used, to lead up to the arguments there advanced. Here the two Symbols are: (1) the Sky being rent assunder and giving up its secrets, and (2) the Earth being flattened out from the globe it is, and giving up its secrets. See the following notes:

6032. We may think that the heavens we see above us,—high and sacred, seemingly vast and limitless, eternal and timeless—are not created matter. But they are. And thay remain just so long as God will is too, and not a moment longer. As soon as His Command issues for their dissolution, they will obey and vanish, and all their mystery will be emptied out. And it must necessarily be so; their very nature as created beings requires that they must hearken to the voice of their Creator, even to the extent of their own extinction.

6033. The Earth is a globe, enclosing within it many secrets and mysteries—gold and diamonds in its mines, heat and magnetic forces in its entrails, and the bodies of countless generations of men buried within its soil. At its dissolution all these contents will be disgorged; it will lose its shape as a globe, and cease to exist.

A more mystic meaning lies behind the ordinary meaning of the vanishing of the heavens and the earth as we see them. Our ideas of them—their subjective contents with reference to ourselves will also lose all shape and form and vanish before the eternal verifies.

6034. See n. 6032. We think the earth so solid and real. All our nembhable things dissolve into the earth. But the earth itself will dissolve into a truer Reality.

6035. The substantive clause, to follow the two conditional clauses preceding, may be filled up from the suggestion contained in lxxxii, 5.

- 6. thou man!
   Verily thou art ever
   Toiling on towards.thy Lord—601
   Painfully toiling,—but thou
   Shalt meet Him.
- 7. Then he who is given His Record in his Right hand. 6017
- 8. Soon will his account

  Be taken by an easy reckoning,
- 9. And he will turn
  To his people, 6038 rejoicing!
- But he who is given His Record behind his back,—<sup>60</sup>
- Soon will he cry For Perdition, 600
- 12. And he will enter A Blazing Fire.
- Truly, did he go about Among his people, rejoicing i 6041

تِالَيْمَا الْإِنسَانُ إِنَّكَ كَارِحُ وَالْ رَبِلَ
 عَذَكَا فَكَنْفِيهِ
 فَأَمَا مَنْ أُولِي حِينَا بَهُ بِيَمِينَا مَنْ أُولِي حِينَا بَهُ بِيَمِينَا مَنْ أُولِي حِينَا بَهُ بِيَمِينَا مَا مَنْ أُولِي حِينَا بَالِيمِينَا
 فَتَوْقَ يُعَاسَبُ حِسَابًا يَسِيمُ اللهِ مَسْرُورًا
 وَتَنْفَيَلُ لِلْهُ أَضْلِهِ مُ مَسْرُورًا

۞ وَأَمْنَا مَنْ أُونِ ٓ صَحِينَا بُهُ وَرَآءَ طَلْمَ فِي ۗ ۞ فَتَوْفَ يَنْعُوا لَبُهُورًا

٣ وَيَعِمُّلُ سَحِدِيًا

@إنَّهُ كَانَ فِي أَعْلِمِ عَسْرُولًا

<sup>6036.</sup> This life is ever full of toil and misery, if looked at as empty of the Eternal Hope which Residention gives us. Hence the literature of presimism in poetry and philosophy, which thinking minds have poured forth in all ages, when that Hope was obscured to them. "Our sweetest songs are those that tell of saddest thought." "To each his suffering; all are men condemned alike to groan!" It is the noblest men that have to "scorn delights and live laborious days" in this life. The good suffer on account of their very goodness; the evil on account of their Evil. But the balance will be set right in the end. Those that weet hall be made to rejoice, and those that went about thoughtlessly rejoicing, shall be made to weep for their folly. They will all go to their account with God and meet Him before His Throne of Judgment

<sup>· 6037.</sup> Right Hand: Cf. avii. 71. These will be the fortunate ones, who spent their lives in goodness and truth: for them the account will be made easy; for even after the balancing, they will receive more than their merits deserve, on account of the infinite grace and mercy of God.

<sup>6038.</sup> His people: should be understood in a large sense, including all righteous persons of his category, (including of course all those nearest and dearest to him), who are spiritually of his family, whether before him or after him in time.

<sup>6039.</sup> In Ixix. 24, the wicked are given their Record in their left hand. But their hands will not be free. Sin will have tied their hands behind their back: and thus they can only receive their Records in their left hand, behind their back.

<sup>6040.</sup> The wicked will cry for death and annihilation: but they will neither live nor die: xx. 74.
6041. The tables are now turned. His self-complacence and self-conceit in his lower life will
now give place to weeping and gnashing of teeth! C.f., n. 6036 above.

(S. LXXXIV. 14-19.

Truly, did he think
 That he would not

1711

(٨٤) سورة الانشقاق ﴿ إِنَّاهُو ظَلَنَّ أَن لَّن يَحُورَ

Have to return (to Us)! cons

15. Nay, nay! for his Lord
Was (ever) watchful of him!

۞ بَكِّ إِنَّ رَبَّهُ وُكَالَ بِهِ ، بَصِيرًا

So I do call 6013.
 To witness the ruddy glow Of Sunset: 6019

@ لَكُوَّ أَفْيِسِدُ بِٱلشَّكَانِي

17. The Night and its Homing: the

® وَٱلْكِيلِ وَمَا وَسَقَ

13. And the Moon
In her Fulness: 60.6

@وَأَلْقَكِرُإِذَا ٱلنَّسَقَ

- Ye shall surely travel From stage to stage. 50 HT
  - 6042. Most of the Evil in this world is due to the false idea that man is irresponsible, or to a mad thoughtless indulgence of Self. Man is not irresponsible. He is responsible for every deed,
- and thoughtless indulgence of Self. Man is not irresponsible. He is responsible for every deed, word, and thought of his, to his Maker, to Whom he has to return, to give an account of himself. To remember the and act accordingly is to achieve saliation; to forget or flout that responsibility is to get into the Fire of self-deception and misery.
- 6043. The same form of adjuration as in lxix. 37. The substantive statement is in verse 19 below: "Sealt surely travel from stage to stage." Nothing in this life is fixed, or will last, Three things are mentioned which not the one hand have remained from age to age for as far back as the memory of man can go, and yet each of them is but a short phase, gone as it were in the twinking of an eye. See the following notes: So our life here is but a fleeting show. Its completion is to be looked for elsewhere.
- 6044. (1) The sun seems such a great reality that people worshipped him as a divinity. The beautiful glow it leaves when it sets is but momentary; it changes every moment and vanishes with the twilight
- 6045, (2) The Night is a phenomenon you see during almost half every twenty-four hours in ordinary latitudes. At mghtfall, all the wandering flocks and herds come home. The men scattered abroad for their hivelihood return home to rest and sleep. The Night collects them in their homes, and yet this phase of Homing lasts but a little while Presently all is silent and still. So will it be with our souls when this life is ended with our death. We shall be collected in a newer and larger Homing.
- 6046, (3) The astronomical Full Moon does not last a moment. The moment the moon is full, she begins to decline, and the moment she is in.her "inter-lunar swoon", she begins her career anew as a growing New Moon. So is man's life here below. It is not fixed or permanent, either in its physical phases, or even more strikingly, in its finer phases, intellectual, emotional, or spiritual.
- 6047. Man travels and ascends stage by stage. In lavii. 3 the same word in the form the form the same word in the form the same word in the form the same word in the form the

(٨٤) سورة الانشقاق

@فَالْمُدُلِايُوْمِنُونَ

- 20. What then is the matter With them, that they Believe not?—6008
- And when the Qur-an Is read to them, they Fall not prostrate, 600
- 22. But on the contrary
  The Unbelievers reject (it).
- 23. But God has full Knowledge Of what they secrete (In their breasts)
- 24. So announce to them A Penalty Grievous,
- 25. Except to those who believe And work righteous deeds: For them is a Reward That will never fail. 6050

اللَّهُ عَلَيْهِمُ ٱلنَّرُّوَانُ لَا يَتَجُدُونَ ﴿
 اللَّهُ عَلَيْهِمُ ٱلنَّرُّوَانُ لَا يَتَجُدُونَ ﴿
 اللَّهُ مَن كَفَ رُوانُ مُكَانَّهُ وَن كَاللَّهُ مَن اللَّهُ مَن كَفَ رُوانُ مُكَانَّهُ وَن اللَّهُ مَن اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَن اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِن اللَّهُ مَن اللَّهُ مَا اللَّمُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا

@ وَأُلَّهُ أَعْلَمُ عِمَا يُوغُونَ

@إِلاَ الْذِيزَا مَنُوا وَعَكِمِلْوا الصَّلِيحَتِ



<sup>6048.</sup> Considering man's high destiny, and the fact that this life is but a stage or a sojourn for his it might be expected that he would eagerly embrace every opportunity of welcoming God's Revelation and ascending by Falth to heights of spiritual wisdom. There is something wrong with his will if he does not do so. Notice the tradistion from the second person in verse 19, where there is a direct appeal to God's votaries, to the third person in verses 20-21, where men who are rebels against God's Kingdom are spoken of as if they were aliens.

<sup>6049.</sup> Prostrate : out of easpect and humble gratitude to God,

<sup>6050.</sup> Cf. xli. 8.

#### INTRODUCTION AND SUMMARY: SURA LXXXV (Buruj).

This is one of the earlier Meccan Suras, chronologically cognate with S. xci.

The subject-matter is the persecution of God's votaries. God watches over His own, and will deal with the enemies of Truth as He dealt with them in the past.

C. 265.—Woe to those who persecute Truth!

(Ixxxv. 1-22) They are being watched by mighty Eyes;

They will have to answer when the Judgment comes;

And a clear Record will witness against them.

Are they cruel to men because of their Faith?

The Fire they use will be turned against them.

For God is strong, and will subdue

The mightiest foes. Be warned, and learn

From His gracious Message, preserved through all Time!

Stira LXXXV.

Burui, or The Zodiacal Signs.

In the name of God, Most Gracious, Most Mercitul.

- 1. By the Sky, (displaying) tost The Zodiacal Signs : 6032
- 2. By the promised Day (Of Judgment); 6039
- 3. By one that witnesses. And the subject of the witness :-
- 4. Woe to the makers Of the pit (of fire). 6055



(٨٥) سورة البروج

6051. Here is an appeal to three mystic symbols in verses 1-3, and the substantive proposition is in verses 4.8, a denunciation of wicked persecutors of the votaries of God, persecutors who burnt righteous men at the stake for their Faith. The three mystic Symbols are: (1) the Glonous Sky, with the broad belt of the Constellations marking the twelve Signs of the Zodiac; (2) the Day of Judgment, when all evil will be punished; and (3) certain Persons that will be witnesses, and certain Persons or things that will be the subjects of the witness. See the notes following.

6052. See n. 1950 to xy. 16. The Stars of the Zodiac as well as of other Constellations are like the eyes of the Night. It may be that crimes are committed in the darkness of the night (literally or metaphorically). But countless eyes (metaphorically) are watching all the time, and every author of evil will be brought to book.

6053 The Day of Judgment, when the Sinner will have to give an account of every deed, open or hidden, is not merely a matter of speculation. It is definitely promised in revelation, and will inevitably come to pass. Whe then to the Sinners for their crimes.

6054 The literal meaning is clear, but its metaphorical application has been explained in a variety of ways by different Commentators. 'The words are fairly comprehensive, and should, I think, be understood in connection with Judgment. There the Witnesses may be : (1) the Prophets (iii. 81); God Himself (iii. 81, and x. 61); the Recording Angels (L21); the Sinner's own misused limbs (xxiv. 24); his record of deeds (xvii 14); or the Sinner himself (xvii 14). The subject of the witness may be the deed or crime, or the Sinner against whom the testimony cries out. The appeal to these things means that the Sinner cannot possibly escape the consequences of his crime. He should repent, seek God's Mercy, and amend his life,

6055. Who were the makers of the pit of fire in which they burnt people for their Faith? The words are perfectly general, and we need not search for particular names, except by way of illustration. In ancient history, and in Mediaval Europe, many lives were sacrificed at the stake because the victims did not conform to the established religion. In Arab tradition there is the story of Abraham: Nimrud tries to burn him to death, but on account of Abraham's Faith, the fire became "a means of safety for Abraham": xxi. 69, and n. 2725. Another case cited is that of Zu-Nuwas. the last Bimyarite King of Yemen, by religion a lew, who persecuted the Christians of Najran and is said to have burnt them at the stake. He seems to have lived in the latter half of the sixth Christian century, in the generation immediately preceding the Prophet's birth in 570 A.D. While the words are perfectly general, a reference is suggested to the persecution to which the early Muslims were subjected by the Pagan Quraish. Among other cruelties, they were stripped, and their skins were exposed to 'b, purning rays of the Arabian summer sun.

(٨٥) سورة البروج

النَّارِ نَاكِ أَنْ وَأَنْ الْوَقُّ د

- Fire supplied (abundantly)
   With Fuel;
- 6. Behold! they sat 60% Over against the (fire).
- And they witnessed
   (All) that they were doing Against the Believers.
- And they ill-treated them For no other reason than That they believed in God, Exalted in Power, Worthy of all Praise!—
- 9 Him to Whom belongs
  The dominion of the heavens
  And the earth!
  And God is Witness
  To all things. 6037
- 10. Mehose who persecute (or draw into temptation)
  The Believers, men and women,
  And do not turn
  In repentance, will have
  The Penalty of Hell:
  They will have the Penalty
  Of the Burning Fire. 6078
- 11. For those who believe
  And do righteous deeds,
  Will be Gardens.<sup>609</sup>
  Beneath which Rivers flow:
  That is the great Salvation,
  (The fulfilment of all desires).<sup>600</sup>

إذ مُرَعَلَيْهَا فُعُوثُ
 وَهُرَعَلَ مَا يَشْعَلُونَ بِالْفُونِينَ شُهُوثُ
 وَمَا تَقَصَوُا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا إِلَّهَ الْمُرْمَ الْمُحَمِدُ إِلَّا أَن يُؤْمِنُوا إِلَّهَ الْمُحْرَرُ الْمُحِيدِ
 الْحَرَمَ الْمُحَمَّلُ مُلْكُ السَّمَوْنِ وَالْأَرْضُ وَاللَّهُ
 عَلَى اللَّهُ مُلْكُ السَّمَوْنِ وَالْأَرْضُ وَاللَّهُ
 عَلَى اللَّهُ مُلْكُ السَّمَوْنِ وَالْأَرْضُ وَاللَّهُ
 عَلَى اللَّهُ مُلْكُ السَّمَوْنِ وَالْأَرْضُ وَاللَّهُ

﴿إِنَّ الْذِينَ فَنَوُا الْوُمِينِينَ وَالْوُمِينِينَ خُمَّ الْوَمِينِينَ خُمَّ الْوَمِينِينَ خُمَّ الْمُرْعَذَا بُ بَعَهُ نَدَ وَلَهُنْ عَذَا بُ الْمُرْعَذَا بُ بَعَهُ نَدَ وَلَهُنْ عَذَا بُ الْمُرْعِدَ

۞ إِنَّ الْدِينَّ امْنُواْ وَعَلِمُواْ الْمَسْلِحَدِ لَمُدُّ جَنَّتُ تَغَرِّى مِن تَغَيِّمُا الْأَنْسَاذُ ذَلِك الْفَوْزُ الْسَكِيْرُ

6056. The persecutors sat calmly to gloat over the agonies of their victims in the well-fed fire.

6057. It is suggested that the persecutors will richly deserve to be punished in the Fire of Hell. The Punishment will be far more real and lasting than the undeserved cruelty which they inflicted on men for their Faithn the One True God.

6038. If we distinguish the Penalty of Hell from that of the Burning Fire, we should take the later metaphorically, as the Fire burning in their heart for their sins and ill deeds even in this life, the fire of hatred and greed, n the fire of hatred and greed in t

6059. The Garden as the type of Felicity is explained in Appendix xii., following S. liv.

6060, Cf. v. 122, p. 833,

(۸۵) سورة البروج آن ازَّ نَطَّ نُهُ كَالَّ لُكُ كَالُّ لُكُ

® إِنَّهُ وُهُونُدِيْدِئُ وَيُعِيدُ

﴿ وَهُوَ ٱلْفَ فُورُ ٱلْوَدُودُ

© فَعَالٌ لِيَّا يُرِيدُ

﴿ هَلَأَتَكَ حَدِيثًا لَجُنُورِ

® فِزْعَوْنَ وَتَحَدُّدَ

﴿ بَلِ ٱلَّذِينَ كَغَرُوا ۚ فِي تَكْذِيبٍ

۞ وَٱللَّهُ مِن وَزَآيِهِ عِنْجُ يِظْ

- 12. Maruly strong is the Grip (And Power) of thy Lord.
- It is He Who creates From the very beginning, 6081 And He can restore (life).
- 14. And He is the Oft-Forgiving, Full of loving-kindness,
- 15. Lord of the Throne of Glory,
- 16. Doer (without let) 6068
  Of all that He intends.
- 17. Is as the story
  Reached thee,
  Of the Forces—1058
- 18. Of Pharaoh And the <u>Th</u>amud?
- 19. And yet the Unbelievers
  (Persist) in rejecting
  (The Truth)!
- 20. But God doth Encompass them From behind! 6065

606). For the various words for "Creation" and the ideas implied in them, see n. 120 to 1i. 117.

6062. God's Will is itself the Word and the Deed. There is no interval between them. He does not change His mind. No circumstance whatever can come between His Will and the execution thereof. Such are His Power and His Glory. Compare it with that of men, described in the next two verses.

603. In contrast to the real, all-embracing, and eternal power of God, what are the forces of man at their best? Two examples are mentioned. (I) Pharaoh was a proud monarch of a powerful kingdom, with resources and organisation, material, moral, and intellectual, as good as any in the world. When he pitted himself against God's Prophet, he and his forces were destroyed. See Exix. 15-26. (2) The Thamdd were great builders, and had a high standard of material civilization, But they delied the law of God and perished. See vii, 73-79, and n. 1043.

6064. In spite of the great examples of the past, by which human might and skill were shown to have availed nothing when the law of God was broken, the unbelievers persist (in all ages) in defying that law. But God will know how to deal with them.

6065. God encompasses every thing. But the wicked will find themselves defeated not only in conditions that they foresee, but from all sorts of unexpected directions, perhaps from behind them, i.e., from the very people or circumstances which in their blindness, they despised or thought of as helping them.

[S. LXXXV. 21-22.

1717

(٨٥) سؤرة البروج

21. A Giorious Qur-an,

٣ بَلْ هُوَقُنْزَانٌ يَجِيدٌ

22. (Inscribed) in A Tablet Preserved! 6 © فِي لُوَّجِ ثَمَّ فُوظِمِ



<sup>6066.</sup> God's Message is not ephemeral. It is eternal. The "Tablet" is not to be understood in a material sense, made of stone or metal. It is "preserved" or guarded from coruption: xv, 9; for God's Message must endure for ever. That Message is the "Mother of the book": see n. 347 to lili.7.

## INTRODUCTION AND SUMMARY: SURA LXXXVI (Tarig).

This Sūra also belongs to the early Meccan period, perhaps not far removed from the last Sūra.

Its subject matter is the protection afforded to every soil in the darkest period of its spiritual history. The physical nature of man may be insignificant, but the soul given to him by God must win a glorious Future in the end.

C. 266.—Through the datkest night comes the penetrating light (txxxvl. 1-17.)

Of a glorious Star. Such is the power

Of Revelation: it protects and guides the erring.

For what is man? But a creature of flesh

And bones! But God by His Power doth raise

Man's state to s Life Beyond (—when lo!

All things hidden will be made plain.

Man's help will then be but the Word

Of God, which none can thwart. So wait

With gentle natience—for His Decision.

Stra LXXXVI

Taria, or The Night-Visitant,

In the name of God, Most Gracious, Most Merciful.

- And the Night-Visitant (Therein):
- 2. And what will explain to thee What the Night-Visitant is ?-
- (It is) the Star Of piercing brightness;
- There is no soul but has A protector over it. 6069
- 2 ow let man but think From what he is created!
- He is created from A drop emitted—6000
- 7. Proceeding from between
  The backbone and the ribs: 6071



وَالنَّمَاءِ وَالظَارِقِ

وَمَّا أَذْرَبْكَ مَا ٱلظَّارِقُ

النَّهُ أَلْنَاقِبُ

٠ إِنْ كُلُّهُ مِنْ إِنَّا عَلَيْهَا حَافِظُ

۞ فَلْيَنْظُرِ إِلْإِنْسَانُ مِنْمُخُلِقَ

ى خُلِقَ مِن مَّاءِ مَافِيْ

﴿ يَغْرُجُ مِنْ يَيْنِ الصَّلْبِ وَالتَّرْآبِ

6087. The appeal here is to a single mystic Symbol, viz: the Sky with its Night-Visitant; and the substantive proposition is in verse 4: "There is no you but has a protector ore it." In the last Stra. we considered the persecution of God's votaries, and how God protects there. Here the same theme is presented in another aspect. In the darkest sky shines out most brilliantly the light of the most brilliant star. So in the night of spiritual darkness—whether through ignorance or distress—shines the glorious star of God's Revelation. By the same token the man of Faith and Truth has pothing to fear, God will protect His own.

6088. This is explained in verse 3 below. The "Star of piercing brightness" is understood by some to be the Morning Star, by others to be the planet Saturn, by others again to be Sirius, or the Pleiado or sheoting stars. I think it is best to take the "Star" in the collective or generic sense, for stars shine on every night in the year, and their piercing brightness is most noticeable on the darkest night.

6069. If man has a true spiritual understanding, he has nothing to be afraid of. He is protected by God in many ways that he does not even know. He may be an insignificant creature as a mere animal, but his soul raises him to a dignity above other creation. And all sorts of divine forces guard and protect him.

6070. See n 5832 to lazvi, 2. See also last note.

6071. A man's seed is the quintessence of his body. It is therefore said metaphorically to proceed from his loins, i.e. from his back between the hip-bones and his ribs. His back-bone is the source and symbol of his strength and personality. In the spinal cord and in the bran is the directive energy of the central nervous system, and this directs all action, organic and psychic, The spinal cord is continuous with the Medulla Oblogata in the brain.

S. LXXXVI. 8-14.]	1720	(٨٦) سورة الطارق
8. Surely (God) is able To bring him back (To life)   6078		۞ٳٙؠٞؗؗؠؙٛػؘڶؙؙۯڿۧۼؚؚ؞ۦڷڡٙٳڎۣڒٛ
<ol> <li>Make Day that (All) things secret Will be tested,</li> </ol>		٠ بَوْمَرَتْبَا كَالسَّرْآرِرُ
10. (Man) will have No power, And no helper. 6073		﴿ فَمَالَهُ رُمِنُ فَوَكُولَ لَانَامِيرِ
11. By the Firmament which returns (in its round	i),	۞ وَالنَّدَيَّاءِ ذَائِذَالْيَحْعِ
12. And by the Earth Which opens out 6005 (For the gushing of springs Or the sprouting of vegetat		<ul> <li>⑥ وَٱلْأَرْضِ ذَابِ ٱلْمَنْدُعِ</li> </ul>
13. Behold this is the Word That distinguishes (Good		١ إِنَّهُ كِلْقُولٌ فَصَنْلُ

6072. The Creator who can mingle the forces of psychic and physical muscular action in the creation of man, as explained in the last note, can surely give a new life after physical death here, and restore man's personality in the new world that will open out in the Hereafter.

© وَمَا هُوَ مَا لَمُكَ لَ

From Evil): 6076

14. It is not a thing

6073. In that new world, all our actions, motives, thoughts, and imaginings of this life, however secret, will be brought into the open, and tested by the standards of absolute Truth, and not by false standards of custom, prejudice, or partiality. In that severe test, any adventitious advantages of this life will have no strength or force whatever, and cannot help in any way.

6074. The Firmament above is always the same, and yet it performs its diurnal round, smoothly and punctually. So does God's Revelation show forth the Truth, which like a circle is ever true to its centre,—which is ever the same, though it revolves through the changing circumstances of our present life.

6075. The earth seems hard, but springs can gush forth and vegetables sprout through it and make it green and soft. So is Truth: hard perhaps to mortals, but through the fertilising agency of Revelation, it allows our inner personality to sprout and blossom forth.

6076. See the last two notes. Revelation—God's Truth—can pierce through the hardest crusts, and ever lead us back to the centre and goal of our spiritual life: for it separates Good from Evil definitely. It is not mere play or amusement, any more than the Sky or the Earth is. It helps us in the highest issues of our life.

(٨٦) سورة الطارق

15. As for them, or they
Are but plotting a scheme,

@ إِنَّهُمْ كِيدُونَ كَيْنَاً

16. And I am planning

۞ وَلَكِيدُ كَيْكًا ۞ **مَعِيلِ ا**لْتَحْيِنِ فَأَمْعِلْهُمُ ذُرُونَيَا

17. Therefore grant a delay To the unbelievers: Give respite to them Gently (for awhile).



<sup>6977.</sup> Though God in His Mercy has provided a piercing light to penetrate our spiritual darkness, and made our beings responsive to the growth of spiritual understanding, just as the hard earth is responsive to the sprouting of a seed or the gushing of a stream, yet there are evil, nurgenerate men who plot and scheme against the beneficent purpose of God. But their plots will be of no avail, and God's Purpose will prevail. It happened so with the Quraish who wanted to thwart the growth of Islam. It will be so in all ages.

<sup>6078.</sup> Makara is applied both to plotting with an evil purpose and planning with a good purpose. Cf. iii, 34, and n. "And the unbelievers plotted and planned, and God too planned, and the best of planners is God."

<sup>6079.</sup> Gentle forbearance with Evil shows our trust in God and God's Plan: for it can never be frustrated. This does not mean that we should assist or compromise with evil, or fail to put it down where we have the power. It means patience and humility where we have no visible power to prevent Evil.

## INTRODUCTION AND SUMMARY : SURA LXXXVII (A'la).

This is one of the earliest of the Meccan Sūras, being usually placed eighth in chronological order, and immediately after S. lxxxi.

The argument is that God has made man capable of progress by ordered steps, and by His Revelation will lead him still higher to purification and perfection.

C. 267.—Wonderful are the ways of God
(Ixxxvii. 1-19.)

In creation, and the love with which
He guides His creatures' destinies,
Gives them the means by which to strive
For maturity by ordered steps, and reach
The end most fitted for their natures.
His Law is just and easy, and His Grace
Is ever ready to help: let us look
To the Eternal Goal, with hearts and souls
Of Purity, and glorify His nama:
For in this changing, fleeting world,
His Word is always true, and will remain,
Through all the ares, ever the same.

Stira LXXXVII.

A'la, or The Most High.

In the name of God, Most Gracious.

Most Merciful.

- 1. Clorify the name
  Of thy Guardian-Lord (Most High,
- Who hath created, 6001 And further, given Order and proportion;
- Who hath ordained laws. out And granted guidance;
- And Who bringeth out <sup>663</sup>
   The (green and luscious) pasture,
- And then doth make it (But) swarthy stubble.
- 6. By degrees shall We Teach thee to declare 6084



6080. The word "Lord" by itself is an inadequate rendering here for Rabb. For it implies cherishing, guarding from harm, sustaining, granting all the means and opportunities of development. See, n. 20 to i. 2. For shortness, netherow "Guardian-Lord" will be sufficient in the Text.

6081. The story of Creation is wonderful and continuous. There are several processes which we contemplate in glorifying God's name. First, ile brings, us into being. Secondly, He endows us with forms and faculties exactly suited to what is expected of us, and to the environments in which our life will be east, giving to everything due order and proportion.

6082. Thirdly, He has ordained laws and decrees, by which we can develop outselves and fit ourselves into His whole scheme of evolution for all His Creation. He has measured exactly the needs of all, and given us instancts and physical and psychical predispositions which fit into His decrees. Fourthly, Hogaves us guidance, so that we are not the sport of mechanical laws. Our reason and our will are executed, that we may enach the higher deshipy of man.

6083. Fifthly, after maturity comes decay But even in that decay, as when green pasture turns to stubble, we subserve other ends. In so lar as we are animals, we share these processes with other forms of material Creation, animal, vegetable, and even nuneral, which all have their appointed laws of growth and decay. But man's higher destine is referred to in whosequent verses.

6084. The soul, as it reaches the Light of God, makes gradual progress, hkc a man going from darkness into light. So the Qur-an was revealed by stages. So all revelation from God comes by stages.

As usual, there are two parallel meanings: (1) that connected with the occasion of direct inspiration to the holy Prophet; and (2) the more general Message to makind for all time. Everyone who understands the Message must declare it, in words, and still more, in his conduct.

(The Message), so thou Shalt not forget, 6085

- 7. Except as God wills: "000
  For He knoweth
  What is manifest
  And what is hidden.
- 8. And We will make it Easy for thee (to follow) The simple (Path). \*\*\*\*\*
- Therefore give admonition In case the admonition forms Profits (the hearer).
- 10. The admonition will be received By those who fear (God):
- But it will be avoided By those most unfortunate ones,
- 12. Who will enter The Great Fire.

©إلاّ مَا شَانَّا أَلَفَذَ إِنَّهُ بِعَلَمُ ٱلْجَهْرَ وَمَا يَغْنَى

۞ وَنْهَيْرِكَ لِلْيُسْرَىٰ

فَلَا نَسْمًا

٥ فَذَكِيِّرُ إِن نَّفَعَتِ الذِّكْرَىٰ

٠ سَبَذُكُ مَن يَغِسْنَى

@ وَيَعْبَنُّهُمَّا ٱلأَشْقَ

® ٱلْذَى يَسْلَ النَّادَ ٱلْحُنْبَىٰ

6085. The particular occasion was an assurance to the Prophet, that though he was unlettered, the Message given to him would be preserved in his heart and in the hearts of men. The more general sense is that mankind, having once seized great spiritual truths, will hold fast to them, except as qualified in the following verse.

6086. There can be no question of this having any reterence to the abrogation of any verses of the Quran. Por this Sūra is one of the earliest revealed, being placed about eighth according to the most accepted chronological order. While the basic principles of God's Law remain the same, its form, expression, and application have varied from time to time, e.g., from Moses to Jesus, and from Jasus to Muhammad. It is one of the beneficent mercies of God that we should forget some things of the past, lest our minds become confused and our development is retarded. Besides, God knows what is manifest and what is hidden, and His Will and Plan work with supreme wisdom and goodness.

6087. The Path of Islam is simple and easy. It depends on no abstruse mysteries or self-mortifications, but on straight and manly conduct in accordance with the laws of man's nature as implanted in him by God (xxx. 30). On the other hand, spiritual perfection may be most difficult, for it involves complete surrender on our part to God in all our affairs, thoughts, and desires : but after that surrender God's Grace will make our path easy.

6088. This is not so strong as the Biblical phrase, "Cast not pearls before swine" (Matt. vii. 6). The cases where admonition does produce spritual profit and where it does not, are mentioned below in verses 10 and 11-31 respectively. God's Message should be proclaimed to all; but particular and personal admonitions are also due to those who attend and in whose hearts is the fear of God; in the case of those who run away from it and dishonour it, such particular and personal admonition is useless. They are the unfortunate once who prepare their own ruin.

6089 The Great Fire is the final Penalty of Disaster in the Hereafter, as contrasted with the minor Penalties or Disasters from which all evil suffers from within in this very life.

٨٧١) مسورة الاعلى

 In which they will then Neither die nor live. 6009 ٣ ثُرَّلَا يَمُونُ فِيهَا وَلَا يَحْنِيَ

But those will prosper to Who purify themselves, 6092

﴿ قَدُ أَفُكَمَ مَن تَزَكَّىٰ

And glorify the name
 Of their Guardian-Lord,
 And (lift their hearts)
 In Prayer.

@ وَذَكَرُ أَنْهُمُ رَبِّهِ عُضَّلًا

16. Day (behold), ye prefer The life of this world:

بَلْ تُؤْمِثُونُ أَلَكُمُونَ ٱلْحَيْوَةُ ٱلدُّنْكِا
 شَا ٱلْكُونُ مِنْهُ مِنْهُ " وَأَنْقِيلًا

17. But the Hereafter
Is better and more enduring.

ادَ مَا لَا لَوْ السُّونِ اللَّهُ وَلَا

18. And this is
In the Books
Of the earliest (Revelations).—6008

@ صُحُفيا إِرَّهِي عَرَمُوسَىٰ

19. The Books of Abraham 5004 and Moses, 5005

6090. A terrible picture of those who ruin their whole future by evil lives here below. They introduce a discord into Creation, while life should be one great universal concord. And their past introduces a base of their own will. They are not even like the dry swarthy stubble mentioned in verse 5 above, which grew naturally out of the luscious pasture, for they have grown harmful, in defance of their own nature. "Fitther dis even like": Cf. xx. 74.

6091, Prosper; in the highest and spiritual sense; attain to Bliss or Salvation; as opposed to "enter the Fire".

6092. The first process in godliness is to cleanse ourselves in body, mind, and soul. Then we shall be in a fit state to see and proclaim the Glory of God. That leads us to our actual absorption in Praise and Prayer.

603. The law of righteousness and godliness is not a new law, nor are the vanity and short duration of this world preached here for the first time. But spiritual truths have to be renewed and relterated again and again.

6994. No Book of Abraham has come down to us. But the Old Testament recognises that Abraham was a prophet (Gen. xx. 7). There is a book in Greek, which has been translated by Mr. G. H. Box, called the Testament of Abraham (published by the Society for the Promotion of Christian Knowledge, London, 1927). It seems to be a Greek translation of a Mebrew original. The Greek Text was probably written in the second Christian century, in Expyt, but in its present form it probably goes back only to the 9th or 10th Century, It was popular among the Christians. Perhaps the Jewish Midrash also refers to a Testament of Abraham.

6095. The original Revelation of Moses, of which the present Pentateuch is a surviving recension. See Appendix II., p. 282.

The present Gospels do not come under the definition of the "earliest" Books. Nor could they be called "Books of Jesus": they were written not by him, but about him, and long after his death.

### INTRODUCTION AND SUMMARY: SÜRA LXXXVIII (Gashiva).

This is a late Sura of the early Meccan period, perhaps close in date to S. lii. Its subject-matter is the contract between the destinies of the Good and the Evil in the Hereafter,—on the Day when the true balance will be restored: the Signs of God even in this life should remind us of the Day of Account, for God is good and just, and His creation is for a just Purpose.

C. 268.—Have you heard of that Tremendous Day (IXXXVIII. 1-26) When the Good from the Evil will be separated?

There will be Souls that Day will burn And grovel in the blazing Fire of Wrath! No Food can fill their Hunger: no Drink, Alas, can slake their fierce Thirst!

There will be Souls that Day will shout With Joy to the glory of their Lord! Their past Endeavour will now be Achievement. Reised high on Thrones of Dignity they Will be Guests at the sumptuous Feast of Bliss.

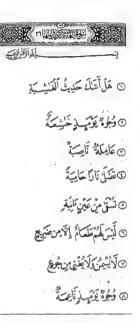
Let man but look at his dominion o'er
The beasts of the field, or his glorious Canopy
Of stars, or the 'Eternal Hills that feed'.
His streams, or the wide expanse of Mother
Earth that nurtures him, and he
Will see the ordered Plan of God.
To Him must he return and give account!
Let him, then, learn his Lesson and live!

#### Stira LXXXVIII.

Gashiya, or The Overwhelming Event.

In the name of God, Most Gracious,
Most Mercitul.

- 1. That as the story
  Reached thee, of
  The Overwhelming (Event)? \*\*\*
- Some faces, that Day, "OFF" Will be humiliated,
- 3. Labouring (hard), weary, -- 6.50
- 4. The while they enter The Blazing Fire,—
- The while they are given, To drink, of a boiling hot spring,
- No food will there be For them but a bitter Dhari ""
- Which will neither nourish Nor satisfy hunger.
- ( ther) faces that Day Will be joyful,



6096, Gāshīya: the thing or event that overshadows or overwhelms, that covers over os makes people lose their senses. In xii. 107, it is described as the "covering veil of the Wrath of God"-where see n. 1790. The Day of Judgment is indicated, as the Event of overwhelming importance, in which all our petty differences of this imperfect world are covered over and overwhelmed in a new world op perfect justice and truth.

6097, Cf. lxxv, 22, 24.

6098, On the faces of the wicked will appear the hard labour and consequent fatigue of the task they will have in battling against the fierce Fire which their own Deeds will have kindled,

6099. The root-meaning implies again the idea of humiliation. Metaphorically, it is understood to be a plant, bitter and thomy, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger,—a fit plant for Hell, like Zaqqim (vi. 3; or xvii. 60, a. 2250).

9. Pleased with their Striving .- 6100

10. In a Garden on high. 1101

11. Where they shall hear No (word) of vanity :

12. Therein will be A bubbling spring : 6102

Therein will be Thrones (Of dignity), raised on high,

14. Goblets placed (ready).

15. And Cushions set in rows.

16. And rich carpets (All) spread out.

17. Do they not look At the Camels, 6103 How they are made ?-

٠ لِسَعْيِهَا رَاضِيَةٌ ٥٥ يَخَنَية عَالِيّة ® فيعالية الأمرية

6100. Notice the parallelism in contrast, between the fate of the Wicked and that of the Righteous. In the one case there was humiliation in their faces; in the other, there is iov; where there was labour and weariness in warding off the Fire, there is instead a healthy Striving, which is itself pleasurable -- a Striving which is a pleasant consequence of the spiritual Endeavour in the earthly life, which may have brought trouble or persecution from without, but which brought inward peace and satisfaction.

6101. The most important point is their inward state of joy and satisfaction, mentioned in verses 8-9. Now are mentioned metaphors of outer things of bliss, the chief of which is the Garden : see Appendix XIL. following S. liv. The Garden is in contrast to the Fire. Its chief beauty will be that they will hear there nothing unbecoming, or foolish, or vain. It will be a Garden on high, in all senses, -fit for the best, highest, and noblest.

6102. Instead of the boiling hot spring (verse 5) there will be a bubbling spring of sparkling water. Instead of the grovelling and grumbling in the place of Wrath, there will be Thrones of Dignity, with all the accompaniments of a brilliant Assembly.

6103 In case men neglect the Hereafter as of no account, they are asked to contemplate four things, which they can see in every-day life, and which are full of meaning, high design, and the goodness of God to man. The first mentioned is the domesticated animal, which for Arab countries is par excellence the Camel What a wonderful structure has this Ship of the Desert? He can store water in his stomach for days. He can live on dry and thorny desert shrubs. His limbs are adapted to his life. He can carry men and goods. His flesh can be eaten Camel's hair can be used in weaving. And withal, he is so gentle! Who can sing his praises enough?

(S. LXXXVIII. 18-26.

- 18. And at the Sky, 6104 How it is raised high?-
- 19. And at the Mountains, \*103 How they are fixed firm?—
- 20. And at the Earth, 6008 How it is spread out?
- 21. Meherefore do thou give Admonition, for thou art One to admonish.
- 22. Thou art not one To manage (men's) affairs. suo
- 23. But if any turn away And reject 'God,---
- 24. God will punish him With a mighty Punishment,
- 25. For to Us will be Their Return;
- 26. Then it will be for Us
  To call them to account

1729

@ قَالَى السَّسَاءَ كَبْنَ رُفِعَتْ

(٨٨) سورة الفاشية

@ وَإِلَى ٱلْجِهِ إِلِكِيْنَ مُضِبَتْ

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@نُنْمُ إِنَّ عَلِيَاحِكَ ابْهُم



6104. The second thing they should consider is the noble blue vault high above them.—with the air and moon, the stars and planets, and other heavenly bodies. This scene is full of beauty and magnificence, design and order, planness and hystery. And yet we receive our light and warmth from the sun, and what would our physical lives be without these influences that come from such enormous distances?

605 From every-day utility and affection in the Camel, to the utility in grandeur in the heavens above us, we hast two instances touching our individual as well as our social lives. In the third instance, in the Mountains, we come to the utility to human kind generally in the services the Mountains perform in storing water, in moderating climate, and in various other ways which it is the business of Physical Geography to investigate and desynder.

6106. The fourth and last instance given is that of the Earth as a whole, the habitation of the stankind in our present phase of life. The Earth is a globe, and yet how marvellously it seems to be spread out before us in plains, valleys, hills, deserts, seas, etc. ! Can man, seeing these things, fail to see a Plan and Purpose in his life, or fail to turn to the great Creator before Whom he will have to give an account after this life is done.

6107. The Prophet of God is sent to teach and direct people on the way. He is not sent to force their will, or to punish them, except in so far as he may receive authority to do so. Punishment belongs to God alone. And Punishment is certain in the Hereafter, when true values will be

# INTRODUCTION AND SUMMARY: SURA LXXXIX (Fojr).

This is one of the earliest of the Sūras to be revealed,—probably within the first ten in chronological order.

Its mystic meaning is suggested by contrasts,—contrasts in nature and in man's long history. Thus does it enforce the lesson of Faith in the Hereafter to "those who understand". Man's history and legendary lore show that greatness does not last and the proudest are brought low. For enforcing moral and spiritual truths, the strictest history is no better than legend. Indeed all artistic history is legend, for it is written from a special point of view.

Man is easily cowed by contrasts in his own fortunes, and yet he does not learn from them the lesson of forbearance and kindness to others, and the final elevation of goodness in the Hereafter. When all the things on which his mind and heart are set on this earth shall be crushed to nothingness, he will see the real glory and power, love and beauty, of God, for these are the light of the Garden of Paradise.

C. 269.—Man is apt to forget the contrasts

In nature and life, and all that they mean
In his spiritual growth. Perchance his mind
Is so absorbed in what he sees,
That he doubts the vast Realities
He does not see. The Present makes
Him blind to the Past and to the Future
Fooled by glory, he fears not a fall;
And baulked in disaster, he gives up Hope
And sometimes Faith. Let him study
Nature and History, and restore his Faith:
Realising the Sure Event, the Hereafter,
Let him find his fullest fulfilment
In the service and the good-oleasure of God I

Sura LXXXIX.

Fair, or The Break of Day.

In the name of God, Most Gracious,
Most Mercifu

- I. By the Break of Day; 6100
- 2. By the Nights twice five; 6109
- 3. By the Even And Odd (contrasted); \*\*\*\*\*
- And by the Night<sup>611</sup>
   When it passeth away;—



6108. Four striking contrasts are mentioned, to show God's Power and Justice, and appeal to "those who understand". The first is the glory and mystery of the Break of Day. It just succeeds the deepest dark of the Night, when the first rays of light break through. Pew people except those actually in personal touch with nature can feel its compelling power. In respect both of beauty and terror, of hope and inspiration, of suddenness and continuing increase of light and joy, this "holy time" of night may well stand as the type of spiritual awakening from darkness to Faith, from Death to Resurrection.

ol 09. By the Ten Nights are usually understood the first ten nights of \$\pi^{\text{u}}\clining \text{d}\_2\clining\_1\$, the sacred season of plagranage. From the most ancient times Mecca as was the centre of Arab plagranage. The story of Abraham is intimately connected with it: see ii. 125-127 and notes, also n. 217 to ii. 197. In times of Paganism various supersitions were introduced, which Islam swept away. Islam also purified the rites and ceremones, giving them new meaning. The ten days specially devoted to the \$\pi\_{\text{d}}\text{i} introduce a striking contrast in the life ol Mecca and of the pligims. Mecca, from being a quiet secluded city, is then thronged with thousands of pligims from all parts of the world. They discard their ordinary dess—representing every kind of costume—to the simple and ordinary \( \lambda\_{\text{i}}\text{i} \text{i} \text{i} \text{o} \text{i} \text{i} \text{o} \text{i} \text{i} \text{i} \text{i} \text{o} \text{i} \text{i} \text{o} \text{i} \text{i} \text{i} \text{o} \text{i} \text{i} \text{o} \text{c} \text{i} \text{i} \text{o} \text{i} \text{i} \text{i} \text{i} \text{o} \text{i} \text{i} \text{o} \text{i} \text{i} \text{o} \text{i} \text{o} \text{i} \text{o} \text{i} \text{o} \text{i} \text{o} \text{i} \text{i} \text{o} \text{o} \text{i} \text{i} \text{o} \text{i} \text{o} \text{i} \text{o} \text{i} \text{i} \text{o} \text{o} \text{i} \text{o} \text{i} \text{o} \text{o} \text{o} \text{i} \text{i} \text{o} \text{o} \text{i} \text{o} \text{o} \text{i} \text{i} \text{o} \text{o} \text{o} \text{i} \text{o} \text

610. The contrast between even and odd forms the subject of learned argument among those who deal with the mystic properties of numbers. In any case, even and odd follow each other in regular succession: each is independent, and yet neither is self-sufficient. In ultimate analysis every even number is a pair of odd ones. And all things go in pairs: see xxxx. 36, and n. 3981. In the animal world pairs are but two individuals, and yet each is a complement of the other. Both abstract and concrete things are often understood in contrast with their opposites. Why should we not in spiritual matters, understand this life better with reference to the Hereafter, and why should we disbelieve in the Hereafter simply because we cannot conceive of anything different from our present lite?

6111. That is, the last part of the night, just before full day-light. Note the gradations in spiritual awakening, and their symbols: first, the turn of the night, when just the first rays of day-light break through; secondly, the social and institutional rites of religion, like those during the ten nights of Pilgrimage; thirdly, when the usual contrast between the Here and Hereafter vanishes, and we can see heaven even here; and lastly, when this world vanishes, the full light of Day arrives, and we see Reality face to face.

#### S. LXXXIX. 5-10.1

- 5. Is there (not) in these ""
  An adjuration (or evidence)
  For those who understand?
- Seest thou not How thy Lord dealt With the 'Ad (people),—6113
- Of the (city of) Iram, 6134
   With lofty pillars,
- The lik : of which Were not produced In (all) the land?<sup>619</sup>
- 9. And with the Thamad 6116 (People), who cut out (Huge) rocks in the valley?—
- And with Pharaoh, Lord of Stakes ? 617

(۸۹) سورة الفجر وَهُلُدِي ذَلِكَ قَسَّدُ لِذِي جِمْرٍ،

٥ أَلَرُرَكَ يَعَادٍ

@إِرَمَ ذَاكِ ٱلْعِسَادِ

@ٱلِّيهُ لِمُنْكُنَّ مِثْلُهَا فِي ٱلْيَلَا

@ وَثَمُوكَ ٱلذِّينَ جَابُوا ٱلضَّمْنَ سِإِلْوَادِ

© وَفِرْعُوْنَ ذِعَالْأُوْنَادِ

6112. All these mystic Symbols draw our attention, like solerin adjustions in speech, to the profoundest mystery of our inner life, wir. how from utter depths of darkness-ingicinate or even degradation—God's wonderful Light or Revelation can lead us by contrast into the most beautiful sunshine of a glorious spritual Day. But the contrast suggests also the opposite process as a corollary,—how resistance to God's light would destroy us utterly, converting our greatness or glory to perdition as happened with the peoples of Arab antiquity, the "Ad and the Thamdo, and the type of the powerful but arrogant and godless monarch, the Pharanh of Egypt. Like a man with a bounded horizon, the average man does not undestand these long-range mysteries of life, and we have need to pray that we may be of "those who understand"

1737

6113. For the 'Ad see n. 1040 to vii' 65. 'They seem to have possessed an ancient civilisation, which succumbed when they persistently broke God', iaw.

6114. Iram would seem to have been an ancient 'Ad appital, in southern Arabia. It boasted of lofty architecture ("16tip pillars"). Some Commentators understand Iram to be the name of an eponymous hero of the 'Ad, in which case the following line, "" with lofty pillars", should be construed "0 folly stature". The 'Ad were a tall race.

6115. This tract of southern Arabia was once very prosperous (Arabia Felix) and contains ruins and inscriptions. It has always been an object of great interest to the Arabia. In the time of Mu'awnya some precious stones were found among the runs in this locality. Quite recently, a bronze lion's head and a bronze piece of gutter with a Sabraan inscription, found in Najtan, have been described in the British Misseam Quarterly, vol. XI, No. 4, Sept. 1931.

6116. For the Thamüd see n. 1043 to vi. 73. Their civilisation shows traces of Egyptian, Synthesis, and (later) Greek and Roman influences. They built fine temples, tombs, and buildings-out out of the solid rock. The cult of the goddess Likt flourished among them.

6117. For "Lord of Stakes", see xxxviii 12. n. 4160. For Pharaoh's arrogânce and his fall, see xx. 43, 78-79. The three examples given, the 'Ad, the Thamad, and Pharaoh, show has neither nations nor individuals, however mighte, prosperous, or firmly established they may be, can live if they transgress the Law of God. The Law of God, which is also the law of the higher nature which He has bestowed on us, made them in the first place great and glorious: when they fell from it and "heaped mischiel", they were swept away.

[S. LXXXIX, 11-17.

1733

(٨٩) سورة الفجر

 (All) these transgressed Beyond bounds in the lands. ۞ٱلذِينَ طَهُ غَوًّا فِي ٱلْبِهِ كَلْهِ

 And heaped therein Mischief (on mischief).

13. Therefore did thy Lord Pour on them a scourge Of diverse chastisements:

@ إِنَّ رَبَكَ لَبَالِمُعَمَادِ

14. For thy Lord is (As a Guardian) On a watch-tower. 6118.

> ۞ نَأَمَا ٱلْإِنْسَانُ إِذَا مَا ٱبْتَكَلَهُ رَثُهُر فَأَحْدَيْهُمْ وَيُقَتَّمُهُ فِيَقُولُ رَبِّياً حُرَّيَنِ

15. \*\*Row, as for man, \*\*IP\*\*
When his Lord trieth him,
Giving him honour and gifts,
Then saith he, (puffed up),
"My Lord hath honoured me"

۞ وَأَمَآ إِذَا مَا ٱبْتَكَلَهُ فَقَدَرَعَلَيْهِ وِزُقَهُ فَيَعُولُ رَبِّهَا هَائِن

15. But when he trieth him, Restricting his subsistence \*120 For him, then saith he (In despair), "My Lord Hath humiliated me!"

۞ كَلَّا بَلَا تَكْمِيْ فَأَوْلَا لَيْنِيمَ

 17. Pay, nay! But ye 6121 Honour not the orphans!

6118. Even though God's purishment is delayed, it is not to be supposed that Fle does not see all thing. He is like a Guardian on a watch-tower defending His Law, and protecting the weak and innocent with His mighty arm. God's providence is ever vigilant: His punishment of evil-doers is a form of justice to the weak and the righteous whom they oppress. It is part of the signification of His title is Rebb (Cherisher).

6119. Contrast with God's justice and watchful care, man's selfishness and pettiness. God tries us both by prosperity and adversity: in the one we should show humility and kindness; and in the other, patience and faith. On the contrary, we get puffed up in prosperity and depressed in adversity, putting false values on this world's goods.

6120. Subsistence, in both the literal and the figurative sense. God provides for all, but people complain if the provision is measured and restricted to their needs, circumstances, and antecedents, and does not come up to their desires or expectations, or is different from that given to people in quite different circumstances.

6121 Even at our own valuation, if we are favoured with superfluities, do we think of the father less children, or the struggling poor? On the contrary, too many men are but ready to embezzle the helpless orphan's inheritance, and to waste their own substance in worthless-riot instead of supplying the people's real needs.

(٨٩) سورة الفجر

18. Nor do ye encourage One another size To feed the poor I—

19. And ye devour Inheritance—8123
All with greed,

20. And ye love wealth
With inordinate love!

21. Day! When the earth Is pounded to powder, 4124

22. And thy Lord cometh, And His angels, Rank upon rank,

23. And Hell, that Day, sub Is brought (face to face),—
On that Day will man Remember, but how will
That remembrance profit him?

24. He will say: "Ah!
Would that I had
Sent forth (Good Deeds)
For (this) my (Future) Life!"

 For, that Day, His Chastisement will be

6122. Kindness and generosity set up standards which even worldly men feel bound to follow out of social considerations even if they are not moved by higher motives. But the wicked find plausible excurses for their own hard-heartedness, and by their evil example choke up the springs of charity and kindness in others

6123. Inheritance is abused in two ways. (1) Guardians and trustees for the inheritance of the inheritance o

6124. Our attention is now called to the Day of Reckoning. Whether we failed to respect the rights of the helpless here or actually suppressed those rights in our mad love for the good things of this life, we shall have to answer in the realm of Reality. This solid earth, which we imagine to be so real, will crumble to powder like dust before the real Presence, manifested in glory.

6125 The Retribution will at last come, and we shall realise it in our inmost being, all the illusions of this freting world having been swept away. Then we shall remember, and wish, too late, that we had repented. Why not repent now? Why not bring forth the fruits of repentance now, as a preparation for the Hereafter?

[S LERVIN. 25-30.

Such as none (else)
Can inflict. 6176

26. And His bonds
Will be such as
None (other) can bind.

 (Mo the rightcous soul Will be said:)
 O (thou) soul, <sup>6129</sup>
 In (complete) rest And satisfaction!

28. "Come back thou To thy Lord, -6126 Well pleased (thyself), And well-pleasing Unto Him!

29. "Enter thou, then, Among my Devotees!

30. "Yea, enter thou My Heaven! 6129 (٨٩) سورة الفجر

عَكَابِهُ وَ أَحَدُدُ

@ وَلَا يُمُوثِّتُ وَنَكَافَّةُۥ ٓ لَحَدُّهُ

@ يَاكَنُهُ الْكَفْسُ ٱلْطُلَحِينَةُ

@ أنجِعِي الماريّاكِ رَامِنيَّةٌ مَنْفِيَّةٌ

® فَأَدْخُلِ فِي عَبَادِي

۞ وَأَدْخُولِ جَنَيْنِ



1735

6126. "Chastisement" in this verse and the "binding in bonds" in the next verse are two distinct phases of the Penalty. "Chastisement" involves pain and agony, such as cannot be imagined injwhere else, or from any other cource, for it unobes our similar cannot be compared with anything our bodies may suffer or others may uffer. "Bonds "mply confinement, want of freedom, the closing of a door which was once open but which we deliberately passed by. We see that others accepted in faith and entered that door. This shutting out of what might have been is worse than any other bonds or confinement, we can imagine, and may be worse than actual chastisement.

6127. The righteous enter into their inheritance and receive their welcome with a title that desires freedom from all pain, so now, doubt, struggle, disappointment, passion, and even further desire at ter, in peace; in a state of complete satisfaction.

In Vuslim theology, this stage of the soul is the final stage of bilss. The unregenerate human soul, that seeks its satisfaction in the lower earthly desires, is the ...Immāri (xii. 53). The self-reproaching soul that feels conscious of son and resists it is the I articoma (txxx, 2, and 0, 5810).

6128. Note that Evil finds itself isolated, and clies out in lonely agony (verse 24), while Good receives a warm welcome from the Lord of Goodness Hinself,—also that it is the soul which enters heaven and not the gross body which perishes.

6129. The chmax of the whole is: "Enter My Heaven!" Men may have imagined all kinds of heaven before, and many types and symbols are used in the sacred Word itself: see Appendix XII, after S. liv. But nothing can express, the icality itself better than "My Heaven"—God's own Heaven! May we reach it through God's grace!

## INTRODUCTION AND SUMMARY : SURA XC (Balad).

This is an early Meccan revelation, and refers to the mystic relation (by divine sanction) of the holy Prophet with the city of Mecca. He was born in that City, which had already been sacred for ages before. He was nurtured in that City and had (to use a modern phrase) the freedom of that City, belonging, as he did, to the noble family which held the government of its sacred percincts in its hands. But he was an orphan, and orphans in his day had a poor time. But his mind was turned to things divine. He protested against the prevailing idolatry and sin, and his parent City persecuted him and cast him out. He made another City, Yathrib, his own: it became the Madinat-un-Nabi, the City of the Prophet, and it has ever since been called Madina. We can speak of Madina as the Prophet's child. But the Prophet ever cherished in his heart the love of his parent City of Mecca, and in the fulness of time was received in triumph there. He purified it from all idols and abominations, re-established the worship of the One True God, overthrew the purse-proud selfish autocracy, restored the sway of the righteous (people of the Right Hand), the liberty of the slave, and the rights of the poor and downtrodden. What a wonderful career centring round a City? It becomes a symbol of the world's spiritual history.

C. 270.—The Prophet's own City persecuted him.

(xc. 1-20) Honoured by his nativity, it sought to slay him:

Yet he loved it and purged it of all that was wrong.

What toil and struggle did it not involve?

Man is made for toil and struggle:

Let him not boast of ease and wealth.

He will be called to account for all his doings.

Let him use his God-given faculities, and tread

The steep path that leads to Heaven's Heights:

The steep thereto are Love, unselfish Love,

Given freely to God's creatures—all those

In need—and Faith in God, and Patience

Joined with self-restraint and kindness.

Thus only can we reach the ranks

Of the blest Companions of the Right Hand i

Stra XC

Balad, or The City.

In the name of God, Most Gracious,
Most Merciful

- 1. Me do call to witness six This City:—
- 2. And thou art a freeman 4131
  Of this City:-
- 3. And (the mystic ties of) Parent and Child; -- 6134
- 4. Verily We have created Man into toil and struggle. 6133
- 5. Minketh he, that none Hath power over him? 8134



- 6130. The appeal to the mystic ties between the holy Prophet and his parent. City of Mecca has been explained in the Introduction to this Sira. It is a symbol of man's own history. Man is born for tool and struggle, and this is the substantive proposition in verse 4 below, which this appeal leads up to.
- 631. Hillus: an inhabitant, a man with lawful rights, a man freed from such obligations as would attach to a stranger to the city, a freeman in a wider sense than the technical sense to which the word is restricted in modern usage. The Prophet should have been honoured in his native city. He was actually being persecuted. He should have been loved, as a parent loves a child. Actually his life was being sought, and those who believed in him were under a ban. But time was to show that he was to come frumphant to his native city after having made. Medina sacred by his life and work.
- 6132. A parent loves a child ordinarily: the father is proud and the mother, in spite of ther birth, pains, experiences supreme joy when the child is born. But in abnormal circumstances there may be misunderstandings, even hatred between parent and child. So Mecca cast out her most glorious son, but it was only for a time. Mecca was sound the heart; only her power had been usurped by an ignorant autocracy which passed away, and Mecca was to receive back her glory at the hands of the son whom she had rejected but whom she welcomed back later. And Mecca retains for all time her scarce character as the centre of Islam.
- 6133. Cf. "Man is born unto trouble as the sparks fly upward" [lob, v. 7]; "For all his 'days are sorrows, and his travall grief" (Ecclesiastes, ii, 23). Man's life is full of sorrow and vexation; but our text has a different shade of meaning; man is born to strive and struggle' and if he suffers from hardships, he must exercise patience, for God will make his way smooth for him (lxv, 7; xciv 5-6). On the other hand no man should boast of worldly goods or worldly prosperity (see verses \$7 below).
- 6134. See the end of last note. If a man has wealth, influence, or power, he should not behave as if it is to last for ever, or as if he has no responsibility for his acts and can do what he likes. All his gifts and advantages are given to him for trial. God, Who bestowed them on him, can take them away, and will do so if man fails in his trial.

- He may say (boastfully): Wealth have I squandered In abundance!" 6135
- 7. Thinketh he that none Beholdeth him? \*136
- Tenave We not made
   For him a pair of eyes?
- 9. And a tongue, 6139
  And a pair of lips?—
- 10. And shown him The two highways? 6136
- 11. But he hath made no haste
  On the path that is steep. 6139
- 12. And what will explain To thee the path that is steep?—

بَعْنُ وَلُ أَهْلَكُ ثُنَّ مَا لَا لَيْكَا

 أَيَّ مَسْنُ وَلُ أَهْلَكُ ثُنَّ مَا لَا لَيْكَا

 أَيْ مَسْنُ اللَّذِيْنَ فِي الْمَكَدُّ الْمَكْدُ وَلَكُ الْمَكْدُ الْمُكَدُّ الْمُكَذِيْنِ اللَّهُ مَا يَرْنِ اللَّهُ مَا يَرْنِ اللَّهُ مَا يَرْنِ اللَّهُ مَا يَرْنِ اللَّهُ مَا الْمَسْدَة الْمُكَذِينَ اللَّهُ مَا يَرْنِ اللَّهُ مَا الْمُسَدِّعَة الْمُكَذِينَ الْمُسْدَدَة الْمُكَذِينَ الْمُسْدَدَة الْمُكَذِينَ الْمُسْدَدَة الْمُكَذِينَ الْمُسْدَدَة الْمُكَذِينَ الْمُسْدَدَة الْمُكْذِينَ الْمُسْدَدَة الْمُكْذِينَ الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدُة الْمُسْدَدَة الْمُسْدَدُة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدُة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدُة الْمُسْدَدُة الْمُسْدَدُة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدُة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدَة الْمُسْدَدُة  الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدَدُة الْمُسْدُدُةُ الْمُسْدَدُة الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُونُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُةُ الْمُسْدُدُونُ الْمُسْدُدُ الْمُسْدُدُونُ الْمُسْدُدُونُ الْمُسْدُدُونُ الْمُسْدُدُونُ الْمُسْدُدُونُ الْمُسْدُدُونُ الْمُسُدُونُ الْمُسْدُونُ الْمُسْدُونُ الْمُسْدُدُونُ الْمُسْدُونُ الْمُسْدُونُ الْمُسْدُونُ الْمُسْدُونُ الْمُسْدُونُ الْمُسْدُونُ الْمُسُدُونُ الْمُسْدُونُ الْمُسْدُونُ الْمُسْدُونُ الْمُسْدُونُ ا

bilds. The man who feels no responsibility and thinks that he can do what he likes in his forgets he responsibility to God. He boasts of his wealth and scatters it about, flunking that he can thus purchase the support of the world. For a time he may. But a rude awakening must come soon, for he bases his bopes on unsubstantial things. Or it he spends his substance on self-indulgence, he is weakening himself and putting himself into soarses that must destroy him.

bib. God watches him, and sees all his acts and motives, and all the secret springs of his tollies. But lest he should think the higher spiritual forces too remote for him, let him look within himself and use the faculties which God has given him. See the next verses following.

0137. The eyes give us the faculty of seeing, and may be taken in both the literal and the inetaphornal sense. In the same way the tongue gives us the faculty of tasting in both senses. Along with the lips, it also enables us to speak, to ask for information and seek guidance, and to celebrate the pisses of God.

61.8. The two highways of life are :(1) the steep and difficult path of virtue, which is further dearribed in the verses following, and (2) the casy path of vire and the rejection of God, referred to in verses 19-20 below. God has given us not only the faculties implied in the eyes, the tongue, and the lips, but also given us the judgment by which we can choose our way; and He has sent us. Teachers and Guides, with Revelation, to show us the judt and difficult way.

0139. In spite of the faculties with which God has endowed man and the guidance which He has given him, man has been remiss. By no means has be been eager to follow the steep and difficult path which is for his own spiritual good. Cf. Mart. vii. 14: "Strait is the gate, and narrow is the way, which leadeful unto life, and few there be that find it".

13. (It is:) freeing the bondman; 4140

14. Or the giving of food In a day of privation will

- 15. To the orphan
  With claims of relationship, 6142
- 16. Or to the indigent (Down) in the dust. 6143
- 17. Men will he be 61st
  Of those who believe,
  And enjoin patience, (constancy,
  And self-restraint), and enjoin
  Deeds of kindness and compassion.
- 18. Such are the Companions Of the Right Hand. 6113

قالُ رَفَبَ فِي مِنْ فِي نَوْمٍ فِي كَنْ مَنْ مَنْ مَنْ فِي كُوْمٍ فِي كُوْمٍ فِي كَنْ فِي كُوْمٍ فِي كَنْ فِي كَنْ فِي كَنْ فِي كَنْ فِي كَنْ فِي كَنْ فِي كَنْ فَي كَنْ فِي كُنْ فَي كُنْ فَي كُنْ فَي كُنْ فِي كُنْ فِي كُنْ فِي كُنْ فِي كُنْ فَي كُنْ فِي كُنْ فَي كُنْ فَي كُنْ فِي كُنْ فِي كُنْ فَي كُنْ فِي كُنْ فَي ْمِنْ فَي كُنْ hild. The difficult path of virtue is defined as the path of charity or unselfish love, and three specific instances are given for our understanding; erg. (1) freeing the bondman, (2) feeding the oripian, and (3) feeding the indigent down in the dust. As regards the bondman, we are to understand not only a reference to legal slavery, which happily is extinct in all clytiled lands, but many other kinds of slavery which floorish especially in advanced societies. There is political slavery, industrial slavery, and social slavery. There is the slavery of conventions, of ignorance, and opposition. There is slavery to wealth or passions or power. The good man tries to liberate hirra and women from all kinds of slavery, often at great danger to himself. But he bigins by first liberating himself!

6141. Feed those who need it, both literally and figuratively; but do so especially when there is provided or familie, literal or figurative, i.e., when or where the sources of sustenance, physical, moral, or sorriual, are cut off.

6142. All orphans should be fed and helped. But ordinary orphans will come under the indigent in verse to below. The orphans related to us have a special claim on us. They should be near and then to us, and it charity begins at home, they have the first claim on us.

6143. Persons down in the dust can only be helped from motives of pure charity, because nothing can be experted of them—neither praise nor advertisement nor any other advantage to the helper. Such help is help indeed. But there may be various degrees, and the help will be suited to the needs.

614.4. Such practical chanty and love will be the acid test of Faith and the teaching of all virtues. The virtues are summed up under the names of Patience (the Arabic word includes constancy and self-restraint) and compassionate kindness. Not only will they be the test by which the sincerity of their Faith will be judged; they will be the fruit which their Faith will constantly produce.

- 19. But those who reject
  Our Signs, they are
  The (unhappy) Companions
  Of the Left Hand, 6166
- 20. On them will be Fire Vaulted over (all round).

٥ وَالْذِينَ كَفَرُوا بِعَالِيْنِنَا هُمْ أَصْعَبُ الْمُشَنَّمَةُ ٥ عَلَيْمَ مُنَاالٌ مُؤْصِدَهُ أَ



#### INTRODUCTION AND SUMMARY: SURA XCI (Shams).

This is one of the early Meccan revelations. Beginning with a fine nature passage, and leading up to man's need of realising his spiritual responsibility, it ends with a warning of the terrible consequences for those who fear not the Hereafter.

C. 271—All nature around us and her pageants,

1xci 1-15) And the soul of man withio, proclaim
The goodness of God. God gave the soul
The power of choice and the sense of Right
And Wrong. Let man keep it pure and attain
Salvation,—soil it with sin and reach
Perdition. Inordinate wrong-doing ruined
The Thamūd. They defied God's sacred Law
And His prophet, and went to Destruction for their crime,

Stra XCL

Shams, or The Sun.

In the name of God, Most Gracious, Most Merciful

- 1. By the Sun 610 And his (glorious) splendour;
- 2. By the Moon 6148
  As she follows him;
- 3. By the Day as it 61.9 Shows up (the Sun's) glory;
- 4. By the Night as it Conceals it;
- 5. By the Firmament 6390
  And its (wonderful) structure; 6151



- 6147. Six types are taken in three pairs, from God's mighty works in nature, as tokens or evidence of God's providence and the contrasts in His sublime creation, which yet conduce to cosmic harmony (verses 1-6). Then (verses 1-8) the soul of man, with internal order and proportion in its capacities and faculties, as made by God, is appealed to as having been endowed with the power of discriminating between right and wrong. Then the conclusion is stated in verses 9-10, that man's success or failure, prosperity or bankruptcy, would depend upon his keeping that soul pure or his corrupting it.
- 6148. The first pair is the glorious sun, the source of our light, and physical life, and the moon with follows or acts as second to the sin for illuminating our world. The moon, when she is in the sky with the sun, is pale and inconspicuous; in the sun's absence she shines with reflected light and may metaphorically be called the sun's vicegerent. So with Revelation and the great Propheis who brought it; and the minor Teachers who derive their light reflected, or perhaps doubly reflected, from the original source.
- 6149. The next contrasted pair consists, not of luminaries, but conditions, or periods of time, Day and Night. The Day reveals the sun's glory and the Night conceals at from our sight. So there may be contrasts in our subjective reception of divine light, but it is there, working all the time, and must reappear in its own good time.
- 6130. The next contrasted pair is the wonderful firmament on high, and the earth below our feet, stretching away to our wide horizons. The sky gives us rain, and the he earth gives us food. Yet both work together: for the rain is moisture sucked up from the earth, and the food cannot grow without the heat and warmth of the sun. There are many other contrasts under this head; yet they all point to unity.
- 6151. The mā magadriya in Arabic, in this and the subsequent clauses, is best translated in English by nouns. Thus what would literally be "and the (wonderful) making or construction of it' or "the fact of its (wonderful) construction" is, idiomatically, "its (wonderful) structure." "The (wide) spreading out" of the earth is rendered "its (wide) expanse," and so on.

6. By the Earth And its (wide) expanse:

- By the Soul, And the proportion and order Given to it; <sup>8152</sup>
- 8. And its enlightenment As to its wrong And its right:--
- 9. Truly he succeeds That purifies it,
- 10. And he fails
  That corrupts it ! 6931
- Fighe Thamud (people) Rejected (their prophet) Through their inordinate Wrong-doing. 5134
- Behold, the most wicked Man among them was Deputed (for impiety).<sup>6135</sup>
- 13. But the apostle of God 6156
  Said to them: "It is

وَالْأَرْضِ وَمَا طَحْهَا

 وَاللَّهِ وَمَا سَوْمَا

 وَاللَّهِ اللَّهِ اللَّهُ اللَّاللَّ اللَّلَّاللَّهُ اللَّهُ اللَّهُ اللَّاللَّاللَّهُ اللَّهُ اللَّهُ اللّ

۞ كَذَبُّكُ ثَمُودُ بِطَغُوبَهِ ۗ

@إذِ الْبَعَثَ أَشْقَهَا

٣ فَقَالَ لَمُنْ رَبَسُولُ اللَّهِ

<sup>&#</sup>x27;6132. God makes the soul, and gives it order, proportion, and relative perfection, in urder to dasp it for the particular circum-lances in which it has to live its file. Cf., xxxii. 9. See also 120 to ii. 117. He breathes into it an understanding of what is sin, implety, wrong-doing und what is plety and right conduct, in the special circumstances in which it may be placed. This is the thost precious gift of all to man, the faculty of distinguishing between right and wrong. After the six external evidences mentioned in verses 1-6 above, this internal evidence of God's goodness is mentioned as the greatest of all. By these various tokens man should learn that his success, his prosperity, his salvation depends on himself,—on his keeping his soul pure as God made it; and his failure, his decline, his perfittion depends on his soiligh his soul by choosing evil.

<sup>6533.</sup> This is the core of the S0ra, and it is illustrated by a reference to the story of the Thamud in the following verses,

<sup>6134.</sup> The allusion to the story of the Thamdd will be understood by a reference to vir 73-79; see specially n. 1044. Their prophet was \$31ib, but he had to deal with an arrogant people, who oppressed the poor and denied them their rights of watering and pasture for their cattle.

<sup>6155</sup> The proplet §Allip nade a certain she-camel a Sign or Symbol, a test case "This shecamel of God is a Sign unto you; so leave her to graze in God's rarth and let her come to no harm, or ye shall be seized with a grievrous punsthment" (vil. 73). But they plotted to kill her and sent the most wicked man among them to dare and do that deed of impiety It was probably when she came to dishk at the stream that she was hamstrung and killed. See xvi. 155, and liv, 27.

<sup>6156.</sup> That is, Sālih : see last note.

S. xci. 13-15.)

1744

(٩١) سورة الشمس

A She-camel of God! And (bar her not From) having her drink!"

نَاقَةَ ٱللَّهِ وَسُقْيَهُا

14. Then they rejected him (As a false prophet), And they hamstrung her. 6157 So their Lord, on account Of their crime, obliterated Their traces and made them Equal (in destruction, High and low) ® فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمَّدَمَ عَلَيْهِيهُ رَبُّهُمُ بِدَنِهِهِمْ فَتَوَّيْهَا

15. And for Him 4158
Is no fear
Of its consequences.

@وَلَا يَخَافُ عُفْبَكُمَا



6157. The man who was deputed to do the impious deed of hamstringing the she-camel had of course the sympathy and co-operation of the whole people. Only he was more daring than the rest.

618. This verse has been variously construed. I follow the general opinion in referring the pronoun "Him" to "their Lord" in the last verse and the pronoun "its" to the Punishment that was meted out to all, high and low, equally. In that case the meaning would be: God decreed the total destruction of the Thamid it in the case of creatures any such destruction might cause a loss to them, and they might fear the consequences of such loss or destruction, but God has created and can create at will, and there can be no question of any such apprehension in His case. An alternative view is that "him" refers to the prophet Sglih) mentioned in verse 13. Then the interpretation would be: Sglih had no fear of the consequences for himself; he had warned the wicked according to his commission; he was saved by God's mercy as a Just and righteous man, and he left them with regrets (vii. 79). Yet another alternative refers "him" to the wicked man (mentioned in verse 12) who hamstrung the she-came i: he feared not the consequences of his deep (mentioned in verse 12) who hamstrung the she-came i: he feared not the consequences of his deep (mentioned in verse 12)

### INTRODUCTION AND SUMMARY : SURA XCII (Lail).

This was one of the first Sūras to be revealed,— within the first ten; and may be placed in date close to S. lxxxix and S. xciii. Note that in all these three Sūras the mystery and the contrast as between Night and Day are appealed to for the consolation of man in his spiritual yearning. Here we are told to strive our utmost towards God, and He will give us every help and satisfaction.

C. 272 .- When we consider God's wonderful Creation. (xcii. 1-21.) We see many mysteries-many opposites-Many differences: the succession of nights And days, the creation of male and female. Can we wonder at the differences In the nature and objectives of man? He is endowed with Will, and he must strive For the Right through all his diverse paths. For the righteous the way is made the smoother For bliss; for the arrogant crooked will. The way is the smoother for Misery. But God's guidance is always nigh, If man will choose it. And what Is the goal for those who choose aright?-The sight of the Face of God Most High : For that indeed is happiness supreme.

Sūra XCII.

Lail, or The Night.

In the name of God. Most Gracious, Most Merciful.

- 1. By the Night as it Concerls (the light); 6159
- 2. By the Day as it.
  Appears in glory;
- By (the mystery of) 6160
   The creation of male And female;—6161
- 4. Verily, (the ends) ye Strive for are diverse. 6162
- So he who gives (In charity) and fears (God),
- And (in all sincerity)
   Testifies to the Best,—6163



6159. The evidence of three things is invoked, viz. Night. Day, and the mistery of Sex, and the conclusion is stated in verre 4, that men's aims are diverse. But similarly there are contrasts in nature. What contrast can be greater than between Night and Day? When the Night spreads her veil, the sun's light is hidden, but not lost. The sun is in his place all the time, and will come forth in all his glory again in his own good time Cf. xc. 13, and n. 619. Man pureting diverse aims may find, owing to his own position. God's light obscured from him for a time, but he must strive hard to put himself in a position to reach it in all its glory.

6160. Mā masdarīya as in xci. 5-7; see there n 6151.

6161. The mystery of the sexes runs through all life. There is attraction between upposites; each performs its own functions, having special characters, primary and secondary, within limited spheres, and yet both have common characteristics in many-other spheres. Each is independable to the other. Love in its noblest sense is the type of heavenly love and the highest good; in its debasement it leads to the lowest sins and the worst crimes. Here, then, striving is necessary for the highest good.

6162. There are wide contrasts in the nature and aims of men. These may be broadly divided into two classes, good and evil. As night replaces lay on account of certain relative positions, but does not annihilate it, so evil may for a time obscure good, but cannot blot it out. Again, night in, certain circumstances is g. for rest) is a blessing; so retain things, which may seem evils to us, may be really blessings in disquise. Whatever our aims or positions, we must seek the highest truth from the light of God. Considering these contrasts, do not be surprised or depressed. Nien's immediate aims may be different. The duty of all is to seek the one true Light.

6163 The good are distinguished here by three signs: (1) large-hearted sacrifices for God and men; 2 fear of Cod, which shows itself in righteous conduct, for Tagus (see n, 26 to ii, 2 includes just action as well as a mental state; and (3) truth and sincerity in ever recognising and supporting all that is morally beautiful, for Busn is the good as well as the beautiful.

f S. xCII. 7-13.

7. We will indeed Make smooth for him The path to Bliss. 5166

- 8. But he who is A greedy miser And thinks himself Self-sufficient.
- 9. And gives the lie To the Best,—6103
- We will indeed Make smooth for him The Path to Misery;
- Nor will his wealth Profit him when he Falls headlong (into the Pit).
- 12. We erily We take 6187 Upon Ourselves to guide,
- And verily unto Us .
   (Belong) the End And the Beginning.

(٩٢) سورة الليل 1747

﴿ فَتُنْفَيْشِرُهُ وِلِلْيُسْرَىٰ

٥ وَأَمَا مَنْ بَعِيلَ وَاسْلَغْنَىٰ

٣ وَكَذَبَ بِالْحُسْنَى

٤ فَسَنْيَتِينَ وَ لِلْعُسْرَى

@ وَمَا يُغْنِي عَنْهُ مَاللَّهُ وَ إِذَا مَرَدَى

٣ إِذْ عَلَيْنَا ٱلْمُدَىٰ

@ وَاذَ لَنَا لَلْآخِرَةَ وَٱلْأُولَ

6164. So far from there being any hardship in a good life, the righteous will enjoy their life more and more, and God will make their path smoother and smoother until they reach eventual Bliss.

616.5. The evil are distinguished here by three signs: (1) selfsh greed and denial of other people's rights: (2) arrogance and self-sufficiency (xevi. 6-7); and (3) knowingly distinouring Truth out of spite, or seeing ugliness where there is beauty. Such men's downward progress gathers momentum as they go, and their end can be nothing but Misery Where will be their hoasted wealth and cossessions, or their Self-condidence?

6166. Wealth amassed in this world will be of no use at the Day of Final Judgment, nor will any meterial advantages of this life bring profit by themselves in the spiritual world. What will count will be a life of truth and righteourness, and of goodness to all the creatures of God.

618. God in His infinite mercy has provided full guidance to His creatures. All through His creation there are sign-posts indicating the right way. To man He has given the five senses of perception, with mental and spiritual faculties for co-ordinating his physical perceptions and leading him higher and higher in thought and feeling. He has besides sent inspired men for further teaching and guidance.

6168 In the End man will return to God, and even from the beginning of man's life God's mercles and loving rare surround hum. In the probationary period of man's life, he has a neasure of free-will, and he is experied to use if in such a way as to bring his whole being into harmony with the universal Will and Law. For he will have to answer for the right use of his talents and opportunities. If man's will has any meaning, he has the choice of accepting God's guidance or rejecting it, and in the latter case he must take the consequences. Hence the warning of the future "Fire" in the next verse.

1748

(٩٢) سبورة الليل

- 14. Alcherefore do I warn you Of a Fire blazing fiercely.:
- 15. None shall reach it 6149 But those most unfortunate ones
- 16. Who give the lie to Truth And turn their backs.
- 17. But those most devoted To God shall be 6170 Removed far from it -
- 18. Those who spend their wealth 5171 For increase in self-purification. 6172
- 19. And have in their minds No favour from anyone For which a reward Is expected in return. 6173

® وَمَا لِأَحَدِ عِندُهُ مِن نِعْمَهُ ثُحْبَيَّ

6169. The Fire of Punishment will not reach any except those who have deliberately sinned ngainst their conscience and rejected God's Truth. The term used for them is "Asha" (superlative degree). Cf. lxxxvii. 11. The corresponding idea in Christian theology is expressed, in the following sentence. "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt, xii, 31).

" None shall reach it but those ........"; the sinners of a lesser degree than the Ashqa, though they may suffer a lighter punishment in Hell, will not suffer from the "Fire blazing fiercely",

- 6170. "Those most devoted to God": the Alog, the God-fearing men who live lives of purity, and seek only for the "Face of their Lord Most High" See the verses following.
- 6171. The spending may be for charity, or for good works, such as advancing the cause of knowledge or science, or supporting ideals, etc. "Wealth" must be understood not only for money or material goods, but also for any advantage or opportunity which a man happens to enjoy, and which he can place at the service of others.
- 6172. The Arabic root word saks implies both increase and purification, and both meanings may be understood to be implied here. Wealth (understood both literally and metaphorically) is not for selfish enjoyment or idle show. It is held on trust. It may be a trial in itself, from which a man who emerges successfully is a man all the purer in his life; and even if he was a good man before, his proper use of his wealth increases his position and dignity in the moral and spiritual world.
- 6173. The good man does not give in charity or do his good deeds with the motive that he is returning someone else's favour and compensating and rewarding someone for some service done to him or expecting some reward in return for his own good deed; the sole motive in his mind is that he desires the Countenance or Good Pleasure of God Most High. This "Countenance" or "Fare" (Arabic, Wajh) implies good pleasure or approval; but it implies something more. It also means the Cause,-either the "final cause" or the "efficient cause" of Aristotelian philosophy. For the Atqu would refer everything, backwards in origin and forwards in destiny, to God. God is the source of their goodness, as well as its goal or purpose.

[S. xcn. 20-21.

20. But only the desire
To seek for the Countenance

1749

(٩٢) سورة الليل

۞ٳ؆ٲڹڸۼؘٵٓۊػۼۅڒڽٙٳۉٲڵٲؙڠڶڶ

® وَلَسَوْفَ يَرْضُول

Of their Lord Most High; the

21. And soon will they
Attain (complete) satisfaction.



<sup>6174.</sup> The definition of Righteousness, Charity, or Self-sacrifice, becomes thus highly spiritualised. The Aifa are so completely identified with God's Will that everything else is blotted out to them. What would seem to be sacrifice from other points of view becomes their own highest pleasure and satisfartion—the "heaven" of the enlightened man. Every virtuous man will have his own bliss, for there are degrees in virtue and bliss. This supreme bliss is the portion—not the prize—of supreme virtue.

### INTRODUCTION AND SUMMARY: SURA XCIII (Dhuhā).

This Sara is close in date to Saras laxxix and acti, and the imagery drawn from the contrast of Night and Day is common to all three. In this Sara the vicinsitudes of human life are referred to, and a message of hope and consolation is given to man's soul from God's past mercies, and he is bidden to pursue the path of goodness and proclaim the bounties of God. This is the general meaning. In particular, the Sara seems to have been revealed in a dark period in the outer life of the holy Prophet, when a man of less resolute will might have been discouraged. But the Prophet is told to hold the present of less account than the glorious Hereafter which awaited him like the glorious morning after a night of stillness and gloom. The Hereafter was, not only in the Future Life, but in his later life on this earth, full of victory and satisfaction.

C. 273.—What an example we have in the Prophet's life!

(aciii. 1-11.) When moments of inspiration were still,

His soul yet felt the power of that stillness,

Like one who prays by night and waits

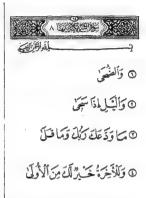
Like one who prays by night and waits
For the dawn, knowing how the light grows brighter
Every hour till noon, and well content
That night and morn and the hours succeeding
Are but steps to the plenary splendour of noon.
He was content and consoled in the thought that God
Had bestowed His loving care on him
In the past, and so the future was sure.
He followed the Light Divine,—to help
The helpless, to attend with patience to the call
Of those in need, and to rehearse and proclaim
And share the boundless Bounties of God!

Stira XCIII.

Dhuha, or The Glorious Morning

In the name of God, Most Gracious,

- By the Glorious Morning Light, 5179
- 2. And by the Night 6176
  When it is still.—
- 3. Thy Guardian-Lord Hath not forsaken thee, 8178 Nor is He displeased. 8178
- 4. And verily the hereafter Will be better for thee Than the present. 6179



6175. The full morning light of the sun, when his splendour shines forth in contrast with the night which has passed. Cf. xci. 1. The growing hours of morning light, from sunive to noon, are the true type of the growth of spiritual life and work, while the stillness of the night is, to those who know, only a preparation for it. We are not to imagine that the stillness or quiescence of the night is, wasted, or means stagnation in our spiritual life. The stillness may seem lonely, but we are not alone, nor forsaken by God. Nor is such preparation, without immediate visible results, a sign of God's displeasure.

6176, Cf, xcii. 1-2. There Night is mentioned first, and Day second, to enforce the lesson of contrasts: the veil of the night naturally comes first before the splendour of daylight is revealed. Here the argument is different: the growing hours of morning light are the main thing and are mentioned first; while the hours of preparation and quiescence, which are subord rate, come second.

617. As usual, there is the particular assurance to the holy Prophet, and the general assurance to mankind: see the Introduction to this Sūra. The early years of the Prophet's ministry might well have seemed blank. After inspiration there were days and periods of waiting. A sense of loneliness might well have weighed on his mind. His own tribe of the Quraish jeered at him, aunted and threatened him, and slandered and persecuted him as well as those who believed in him. But his faith was never shaken, not even to the extent of that cry of agony of Jesus: "My God! why hast Thou forsaken me?": (Mark, xvi. 34). Much less did it enter the Prophet's mind to think that God was anapy with him, as the taunts of his enemies suggested.

6178. See last note. The more general meaning is similar. To the man who prepares for spiritual work and spiritual growth the chief thing is typified by the growing hours of the morning. He should not be discouraged, nor overcome with a sense of loneliness in his early struggles or difficulties. The end will crown his work. God's care is always around him. If unsympathetic or hostile critics laugh at him or teauth him with being "mad" or "old-fashioned" or "ploughing his lonely turnow", his steady faith will uphold him. He will never believe that his earnest and sincere devotion to God, whatever be its results in this word, can be anything but pleasing to God.

61.79. To the truly devout man, each succeeding moment is better than the one preceding it. In this sense the "hereafter" refers not only to the Future Life after death, but also to "the soul of goodness in things" in this very life. For even though some outward trappings of this shadow-world may be wanting, his soul is filled with more and more satisfaction as he goes on.

(٩٣) منورة الضحر

 And soon will thy Guardian-Lord give thee (That wherewith) thou Shalt be well-pleased. 61890

- 6. Did He not find thee sell.

  An orphan and give thee
  Shelter (and care)? sea
- And He found thee Wandering, and He gave Thee guidance. 6183
- 8. And He found thee In need, and made Thee independent. 5151

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ مَلَىٰ مَلْحَمَىٰ
 وَلَسَوْفَ يُعْطِيكَ رَبُّكَ مَلَىٰ
 وَلَيْحِيدُ لَكَ يَزِيدُ كَا فَكَاوَىٰ
 وَوَجَدَدُ لَا مَنْ اللهِ فَلَمَدَىٰ
 وَوَجَدُدُ لَا عَلَيْلِا فَأَغْنَىٰ

6180. God's good pleasure is sure when we serve Him. But we are assured that even our feelings of doubt and suffering will vanish, and we shall have a sense of complete satisfaction, contentment, 2 and active leasure when our will is identified with the Will of God.

6181. Judge the future from the past. God has been good to you in your fast experience: trust to His goodness in the future also. Again, there is a particular and a general meaning. Three facts are taken from the holy Propher's outer life by way of illustration. Metaphorically they also apply to us. And further, the outer facts are themselves types for the spiritual life. See notes below.

6182. (I) There is the case of the orphan, literally and figuratively. Our holy Prophet was himself an orphan. His father 'Abdullah died young before the child was born, leaving no property. The Prophet's mother Amina was in alling health, and he was chiefly brought up by his nurse Balima. His mother herself died when he was only six years old. His aged grandfather 'Abdul Muţalib treated him as his own son, but died two years later. Thereafter his uncle Abd Tâlb treated him as his own son. He was thus an orphan in more senses than one, and yet the love he received from each one of these persons was greater than ordinary parental love. Each one of us is an orphan in some sense or another, and yet someone's love and shelter come to us by the grace of God. In the spiritual world there is no father or mother; our very first sustenance and shelter must come from the grace of God.

6183. (2) The holy Prophet was born in the midst of the idolatry and polytherism of Merca, in a family which was the custodian of this false worship. He wandered in quest of Unity and found it by the guidance of God. There is no implication whatever of sin or error on his part. But we may err and find ourselves wandering in mazes of error, in thought, motive, or understanding: we must pay for God's grace ever to give us guidance.

The Arabic root dealla has various shades of meaning. In i. 7, I have translated it by the verb "stray". In liii. 2 the Prophet is defended from the charge of being "astray" or straying, Im mind, In xii. 8 and xii. 95 Jacob's sons use the word for their aged father, to suggest that he was senile and wandering in mind. In xxxii. 10 it is used of the dead, and I have translated "hidden and lost" (in the earth).

6184. (3) The holy Prophet inherited no wealth and was poor. The true, pure, and sincere love of Khadha not only taised him above want, but made him independent of worldly need sin his later life, enabling him to devote his whole time to the service of God. So do we all find ourselves in some want or another, which, if we work whole-heartedly and sincerely, is supplied to us by the grace of God. When we have found the Wav, it is a laborious task to climb up in our poverty of spiritual equipment: God will give us spiritual riches in love and knowledge.

f S. xcm 9-11.

1753

(٩٢) سورة الضحى

Therefore, treat not siss.
 The orphan with harshness,

٥ فَأَمَّا ٱلْيَتِيمَ فَلَا تَفْتُهُرُ

10. Nor repulse the petitioner (Unheard); old

© وَأَمَا بِنِغُمَا فِي رَبِلَ فَكَذِتْ

11. But the Bounty
Of thy Lord—
Rehearse and proclaim! SARY



6183. Verses 9-11 carry on, to a step further, the triple argument of verses 6R as explained in the preceding notes. The Prophet treated all orphans with tender affection and respect, setting an example to his contemporaries, who frequently took advantage of the helpless position of orphans and in any case looked upon them as subordinate creatures to be represed and kept in their place such an attitude is common in all ages. Helpless creatures to depth, on the contrary, to be treated as sacred trusts, whether they are orphans, or dependants, or creatures of any kind unable to assert themselves, either through age, sex, social rank, artificial conditions, or any cause whatever

6186. Then there are the people who come with petitions,—who have to ask for something. They may be genuine beggars asking for financial help, or ignorant people asking for knowledge, or timing people asking for some lead or encouragement. The common attutude is to scorn them or repulse them. The scorn may be shown even when alms or assistance is given to them. Such an attitude is wrong. Charity is of no moral value without sympathy and love. Nor six tharity to give to idle sturdy professional beggars, for show or to get rid of them. They are mere parasites on society. Every petition should be examined and judged on its ments.

6187. Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor—poor but contented in worldly goods, or poor in knowledge or resources and not even knowing that they are poor. It you are bountfully endowed by God, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the boly Prophet always did. Spinitually we all belong to one of these three classes in one sense or another,—orphans, petitioners, and victims of poverty. We all receive God's grace and guidance in some degree or other, We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves.

# INTRODUCTION AND SUMMARY SÜRA XCIV (Inshirāh).

This short Sūra gives a message of hope and encouragement in a time of darkness and difficulty. It was revealed to the holy Prophet soon after the last Sūra (Dhuhā), whose argument it supplements.

C. 274.—The Prophet's mind and heart had indeed (xciv. 1-8.) Been expanded and purified; the burden Which pressed on his soul had been removed; And his name exalted in this world and the next. For the righteous man there is no trouble But is linked with ease and joy: he must strive At every stage, and look to God Alone as the goal of all his hopes.

Stira XCIV.

Inshirals or The Expansion

In the name of God, Most Gracious, Most Merciful.

- 1 Enave We not Expanded thee thy breast?—61\*
- 2. And removed from thee Thy burden 6149
- 3. The which did gall Thy back? --
- 4 And raised high the esteem (In which) thou (art held)? 6190
- So, verily, With every difficulty, There is relief: 6191
- Verily, with every difficulty There is relief.



6188. Cf. the prayer of Moses in xx. 25. The breast is symbolically the seat of knowledge and the highest feelings of love and affection, the treasure-house in which are stored the jewels of that quality of human character which approaches nearest to the divine. The holy Prophet's human nature had been purified, expanded, and elevated, so that he became a Mercy to all Creation Such a nature could afford to ignore the lower motives of ordinary humanity which caused shameful attacks to be made on him. Its strength and courage could also bear the burden of the gailing work which it had to do in denouncing sin, subduing it, and protecting God's creatures from its oppression.

6189. See last note. It is indeed a grievous and galling burden for a man to fight single-handed against sin. But God sends His grace and aid, and that burden is removed, or converted into joy and triumph in the service of the One True God.

6190. The Prophet's virtues, the magnanimity of his character, and his love for mankind were fully recognised even in his lifetime, and his name stands highest among the heroic leaders of mankind. The phrase used here is more comprehensive in meaning than that used for various prophets in xxxviv 119 etc.: "We left this blessing for them among generations to come in later times".

6191. This verse is repealed for exist emphasis. Whatever difficulties or troubles are encountered by men, God always provides a solution a way out, a relief, a way to lead to ease and happiness, if we only follow this Path and show our Faith by patience and well-doing. The solution or relief does not merely come ofter the Difficulty it is a provided with it. I understand the definite article in al-way in a generic sense, and translate: "every-difficulty", in xxii, 7, I have translated Yurr as Bliss, and in xxii, 10, Yur as Musery.

1756

(٩٤) سورة الشرح به ق أذًا فَتَعْ مَنْ فَأَنْهِ سِنْ

8. And to thy Lord Turn (all) thy attention. 6193

 Therefore, when thou art Free (from thine immediate task).

Still labour hard. 6198

﴿ فَلِهَا فَرَغْثَ فَأَنْصَبُ ﴿ وَلِمَا كَذِيكَ فَأَنْعَبُ



<sup>6192.</sup> When thou art free: or when thou art relieved. The words understood may be from thy immediate task, that of preaching to men, denouncing sin, and encouraging risk-redusess; or, from the difficulties that conformed thee. When that happens, that gloser field finish the labours of the man of God. It is only one step to them. He has constants—and insistently to go on. When there is rest from the task of instructing the world, the constants—with the spiritual kingdom continues, and indeed it becomes more intimate and concentration.

<sup>6193.</sup> The kingdom of God is everything. Other things are incidental, and really do not matter. We have a success, may be a means to an end, but it may also be a hindrance to true spiritual greatness—God is the goal of the righteous man's whole attention and desire

### INTRODUCTION AND SUMMARY : SÜRA XCV (Tin).

This is also a very early Sura. It appeals to the most sacred symbols to show that God created man in the lest of moulds, but that man is capable of the utmost degradation unless he has Faith and leads a good life. In subject-matter this Sura closely resembles S. ciii.

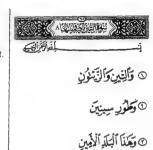
C. 275.—Nature and history and the Light of Revelation, (xev. 1-8.) Through the ages, show that man,
Created by God in the best of moulds,
Can yet fall to the lowest depths, unless
He lives a life of faith and rightecusness.
Then will be reach his goal: if not,
He must stand his Judgment—none can doubt—
Before the wisest and justest of Judges.

Stra XCV.

Tin. or The Fig.

In the name of God, Most Gracious, Most Merciful.

- 1. By the Fig 6194
  And the Olive, 6195
- 2. And the Mount Of Sinai, 6196
- And this City 6199 Of security, — 6198



6194. The substantive proposition is in verses 4-8, and it is clinched by an appeal to four sacred symbols, viz., the Fig. the Olive, Mount Sinai, and the sacred City of Mecca. About the precise interpretation of the first two symbols, and esperially of the symbol of the Fig. there is much difference of opinion. If we take the Fig literally to refer to the fruit or the tree, it can stand as a symbol of man's destiny is many ways. Under cultivation it can be one of the fines; most delicious, and most wholesome fruits in existence: in its wild state, it is nothing but tiny seeds, and is insioid, and often full of worms and maggots. So man at his best has a noble destiny: at his worst, he is 'the lowest of the low'. Christ is said to have cursed a fig tree for having only leaves, and not producing fruit (Malt. zxi. 18-0), enforcing the same lesson. There is also a parable of the fig tree in Malt xxiv 32.35. See also the parable of the good and evil figs in Jeremiah, xxiv 1-10. But see a figs helps.

6193. For the sacred symbolism of the Olive, see n. 2880 to xxiu. 20, and notes 3000-3002 to xxiv. 35, where the parable of God's Light includes a reference to the Olive. But it is possible that the Olive here refers to the Mount of Olives, just outside the walls of the City of Jerusalem (see n. 5038 to lit. 2), for this is the scene in the Gospel story (Matt. xxiv 3-4) of Christ's description of the Judgment to omne.

6196. This was the Mountain on which the Law was given to Moses. See xix 32, and n. 2504. The Law was given, and the glory of God was made visible. But did Israel faithfully obey the Law there: ter?

0197. "This City of security" is undoubtedly Mecca. Even in Pagan times its sacred character was respected, and no fighting was allowed in its territory. But the same City, with all its sacred associations, persecuted the greatest of the Prophets and gave itself up for a time to idolatry and sin, thus presenting the contrast of the best and the worst.

6108. Having dis-ussed the four symbols in detail, let us consider them together. It is clear that they refer to God's Light or Revelation, which offers man the highest destiny if he will foliow the Way. Merca stands for Islam, Sinai for Israel, and the Mount of Olives for Christ's original and pure Message. It has been suggested that the Fig stands for the Ficus Indita, the Bo-tree, under which Gautama Buddha obtained Nirvana. I heritate to adopt the suggestion, but if accepted it would cover pristine Buddhism and the ancient Vedic religions from which it was an offshort. In this way all the great religions of the world would be indicated. But even if we refer the Fig and the Olive to the symbolism in their fruit, and not to any particular religion, the contrast of Best and Worst in days's destiny remains, and that is the main thing.

(S. xcv. 4-8.

4. We have inneed created man In the best of moulds, 6199

5. Then do We abase him
(To be) the lowest
Of the low, -6000

 Except such as believe And do righteous deeds: For they shall have A reward unfailing.

 Then what can, After this, contradict thee, san As to the Judgment (To come)?

8. Is not God
The wisest of Judges? \*\*\*\*\*

(١٥) سورة النين (١٥) فَ الْمُنْ اللَّهُ اللّلِهُ اللَّهُ اللَّالِي اللَّهُ اللَّهُ اللَّهُ الللَّا الللَّا الللَّهُ الللَّا الللَّا الللَّا الللَّا ا



6199. Taquism: mould, symmetry, form, nature, constitution. There is no fault in God's creation. To,man God gave the purest and best nature, and man's duty is to preserve the pattern on which God has made him: xxxx. 30. But by making him His vicegerent, God exalted him in posse even higher than the angels, for the angels had to make obeisance to him (ii, 30-34, and n. 48). But man's position as vicegerent also gives him will and discretion, and if he uses them wrongly he falls even lower than the beasts. See next note.

6200 This verse should be read with the next. If man rebels against God, and follows after evil, he will be abased to the lowest; ossible position. For Judgment is sure. Those who use their faculties arigh, and follow God's Law will reach the high and noble destiny intended for them. This reward will not be temporary, but unfailing.

6201. Thee may refer to the hole Prophet, or to rian collectively. After this; i.e. when it is clearly shown to you that God created man true and bure, that He guides him, and that those who rebel and break His law will be punished and drought down in the Herealter, who conduction of confired the Prophet when he gives varain?

6202. God a wife and ju... Therefore the righteous have nothing to fear but the evil ones on not erea, a punishment.

### INTRODUCTION AND SUMMARY: SURA XCVI (Igras, or 'Alag).

Verses 1-5 of this Sūra were the first direct Revelation to the holy Prophet.

The circumstances, material and psychical, in which they came, are described in

C. 28-30, which should be referred to

After that there was an interval or break (Fatra), extending over some months or perhaps over a year. S. Ixviii. is usually considered to have been the next revelation in point of time. But the remainder of this Sūra (xcvi. 6-19) came soon after the Fatra, and that portion is joined on to the first five verses containing the command to preach, because it explains the chief obstacle to the delivery of the message to man, riz.: man's own obstinacy, vanity, and insolence.

C. 276.—Noble is the mission of the Prophet, selected (2cv. 1-19)

To proclaim the Message of God, the Lord And Cherisher of all His Creation, Whose measureless Bounties include the instruction of man In new and ever new knowledge. But alsa For man! he fancies himself self-sufficient, Turns away from the Path, and misleads others. But nothing is hidden from God. He will bring All untruth and sin and rebellion to Judgment, And subdue all evil. The righteous bow In adoration to God, and draw closer to Him.

[S. xcvi, 1-4, Sūra XCVI.

Iqraa, or Read! or Proclaim!

Or 'Alaq, or The Clot of Congealed

In the name of God, Most Gracious, Most Merciful.

- Proclaim! (or Read!) 6008
   In the name 6004
   Of thy Lord and Cherisher, Who created—
- Created man, out of A (mere) clot Of congealed blood: 6005
- 3. Proclaim ! And thy Lord Is Most Bountiful,-
- 4. He Who taught
  (The use of) the Pen,-



اقراً باشير رَبِّك الذي خلق

 حَكَقَ الْإِنسَانَ مِنْ عَلَقِ

 حَكَقَ الْإِنسَانَ مِنْ عَلَقِ

 وَقَدْ وَرَبَّكَ الْأَحْدَرُمُ

٥ ٱلْذَى عَلَمَ الْمِلْسَلَمِ

6203. Igrae may mean "read", or "recite or rehearse", or "proclaim atoud", the object understood being God's Message. For an account of the circumstances in which this first revelation—the divine commission to preach and proclaim God's Message came to the holy Prophet, in the cave of Biraa, see C. 27-31. In worldly letters he was unversed, but with spiritual knowledge his mind and soul ware filled, and now had come the time when he must stand forth to the world and declare his mission.

6.54. The declaration or proclamation was to be in the name of God the Creator. It was not or any personal benefit to the Prophet: to him there was to come bitter persocution, sorrow, and suffering. It was the call of Go. for the benefit of erring humanity. God is mentioned by his title of they Lord and Cherisher", to establish a direct nexus between the source of the Message and the one nutlier-sed. The Message was not merely an abstract proposition, of philosophy, but the direct concrite message of a personal God to the creatures whom 'He loves 'and cherishes, "Tay" addressed to the Prophet is 'appropriatie in two ways: (1) he was in direct contact with the divine Messaneur (Gabriel) and Him Who sent the Messaneur (Gabriel) and Him Who sent the Message; (2) he represented the whole of humanity, in a fully-sense than that in which Christ Jesus is the "Son Of Man".

62.) Cf. xxiii. 34. The lowly origin of the animal in man is contrasted with the high destiny offered cham in his intellectual, moral, and spiritual nature by his "most hountiful" Creator. No know order is withheld from man. On the contrary, through the faculties freely given to him, he acquired it in such measure as outstrips his immediate undentanding, and leads him ever to strive for news and newser measure.

deth The symbol of a permanent revelation is the mystic Pen and the mystic Record. See n. 5500 to laviii 1.

The Arabic words for "reach" and "knowledge" are from the same root. It is impossible to proof an in a Translation the complete orchestral harmony of the words for "read", "teach", "prin which, implies reading, writing, books, study, research, "knowledge, "(including science, self bit with date, spiritual understanding, and "proclaim", an alternative meaning of the word for to it. This proclaiming or reading, implies not only the duty of biazoning forth God's message, as go it with the prophetic office, but also the duty of promulgation and wide dissemination of the Trull 1; ill who read and understand it. The comprehensive meaning of a war arefers not only to a partite dar person and occasion but also gives a universal direction. And this kind of comprehensive meaning, as we have seen, turns throughout the Qui-affice from those who will understand.

1762

(٩٦) سورة العلق

- Taught man that Which he knew not. 6209
- Day, but man doth Transgress all bounds, 6200
- In that he looketh Upon himself as self-sufficient.
- 8. Verily, to thy Lord Is the return (of all).6009
- 9. Seest thou one
  Who forbids—6240
- 10. A votary when he (Turns) to pray?
- 11. Seest thou if all He is on (the road Of) Guidance?—
- 12. Or enjoins Righteousness?

عَلَمُ الْإِسْدَنَ مَا لَمَ بَعِثُكُمْ هَ كَلَةً إِنَّ الْإِسْدَنَ لَيَعْلَمْنَ هَ إِنَّ الْمَنْ رَبِيَّاتُ النَّهُ عَنَّى هُ إِنَّ الْمَنْ رَبِيِّاتُ النَّهُ عَنَّى هُ أَوْنِيْكَ الْمِرْيَاتُ النَّهُ عَنْ هُ تَرْبُتُ إِذَا صَلَلَّ هُ أَرْبَيْتِ إِن كَانَ عَلَى الْمُدْدَرَ

۞ٲۊؙٲٙمَّڔٙۥٳٛڶؿۜڡۛۊ۫ڮٙ

6207. God teaches us new knowledge at every given moment Individuals learn more and more day by day; nations and humanily at large learn fresh knowledge at every stage This is even more noticeable and important in the spiritual world.

6209. All our knowledge and capacities come as gifts from God. But man, in his inordinate varity and insolence, mistakes God's gifts for his own achievements. The gifts may be strength or beauty, wealth, position, or power, or the more subtle gifts of knowledge or talents in individuals,—in Science, or Ari, or Government, or Organisation for mankind in general.

6209. Man is not self-sufficient, either as an individual, or in his collective capacity. If he arrogates God's gifts to himself, he is reminded—backwards, of his lowly physical origin (from a drop of animal matter), and forwards, of his responsibility and final return to God.

6210. The words may be applied generally to perverse humanity, which seeks not only to rebel against God's Law, but also to prevent others from following it. There may however be a reference here to AbD Jahl, an inverterate enemy of Islam, who used in its early days to insuit and persecute the holy Prophet and those who followed his teaching. He used, in particular, to use shameful methods to prevent the Prophet from going to the Ka's for devotions, and forbid any who came under his influence, from offering prayers or perferming devotions. He was arrogant and purse-proud and mell his end in the battle of Bad?

6/11. Mans insolence leads to two results: (1) self-destruction through self-inisteading; (2) a lalse example of false guidance to others. The righteous man must therefore test human example or human guidance by the question, "I sthere God's guidance behind it?" And visible light would be thrown on it by the question, "Does it lead to righteousness?" A flouting of God and God's Truth answers the first question in the negative, and conduct which turns back from the sternal principles of Right answers the second

[S. xCVI. 13-19.

1263

المَوْتِينَ إِن كَذَبَّ وَتُولَلْ

(٩٦) سورة العلق

@ ٱلْدُ مَعِثْمُ إِلَّالَهَ يَرَىٰ ۞ كَلَّالَين لَمْ يَنذَهِ كَنَشَعْمًا إِلنَّاصِيَةِ

© تَامِيَةِ حِكَاذِيَةِ خَاطِئَةِ فَ

۵ سَنَدُءُ آلَّ كَانِكَةً

- 13. Seest thou if he 6111 Denies (Truth) and turns away?
- 14. Knoweth he not That God doth see?
- Let him beware! If he Desist not, We will Drag him by the forelock,—6213
- 16. A lying, sinful forelock!
- 17. Then, let him call
  (For help) to his council sals
  (Of comrades):
- We will call
   On the angels of punishment
   (To deal with him) 1 east
- 19. Day, heed him not:
  But bow down in adoration,
  And bring thyself
  The closer (to God)! 4840



<sup>6212.</sup> The usual trick of the ungodly is to refuse to face. Truth. If they are placed in a corner, they deny what is obvious to reasonable men, and turn their backs.

<sup>6213. (</sup>f, xi, S6, and n. 1551. The forelock is on the forehead, and is thus symbolical of the summit and crown of the man's power or dignity. To be dragged by it is to suffer the lowest dregs of humiliation. Naria'an is a syncopatral form of the emphatic first person plural,

e214. The Pagan Quraish, who formed an oppressive junta or council to manage the Ka'ba were in sympathy with AbB Jahl, though they did not go to the unbridled lengths to which AbB Jahl went. But they could not, all combined, resist the onward march of the divine mission, though they did all they could to check it.

<sup>6215.</sup> All the combined forces of evil, though they may have worldly appearances in their favour, and thought they may seem to be successful for a time, cannot stand against God. He has but to command. His forces of punishment to exert themselves, and they will subdue evil, protect God's votaries and justify the faith for which the votaries suffer.

<sup>6216</sup> The righteous man has no fear. He can disregard all the forces of evil that are brought against him. But he must fear humility: that is his defence. He will bow down in adoration to food. He nuish have the will to bring himself closer to God. For God is always close to him,—rloser to him than his life blood in the jugular vein (l. 16). Man's humility and adoration remove him from being an insolent rebel on the one hand and, on the other, prepare his will to realise his nearness to God.

### INTRODUCTION AND SUMMARY : SURA XCVII (Qadr).

The chronology of this Sura has no significance. It is probably Meccan, though some hold that it was revealed in Medina.

The subject-matter is the mystic Night of Power (or Honour), in which Revelation comes down to a benighted world,—it may be to the wonderful Cosmos of an individual—and transforms the conflict of wrong-doing into Peace and Harmony—through the agency of the angelic host, representing the spiritual powers of the Mercy of God.

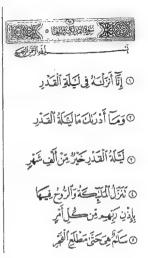
C. 277.—Blessed indeed is the Night of Power!—
(xevii. 1-5.) When the Mercy of God's Revelation breaks through
The darkness of the human soul!
All the Powers, of the world divine,
Speed on their mystic Message of Mercy,
By God's command, and bless every nook
And corner of the heart! All jars
Are stilled in the reign supreme of Peace,
Until this mortal night gives place
To the glorious day of an immortal world!

Sūra XCVII.

Qadr, or The Night of Power (or Honour).

In the name of God, Most Gracious, Most Merciful.

- Me have indeed repealed This (Message) In the Night of Power: 6217
- 2. And what will explain To thee what the Night Of Power is?
- The Night of Power Is better than A thousand Months. 6216
- 4 Therein come down
  The angels and the Spirit 818
  By God's permission,
  On every errand:
- 5. Peace! . . . This Until the rise of Morn! 6230





6:17 Cf xiiv. 3 and n. 4670. Literalists refer to some particular night in the calendar, but there is no agreement as to which it is. The 23rd, 25th or 27th night of Romadhān, as well as other nights, have been suggested See, however, the Introduction to the Sox. It is best to take this in the mystic sense, which also accords with verse 3 below, which says that the Night of Power is better than a thousand Months—48 transcends 1 me: [or it is God's Power dispelling the Darkness of Ignorance, by his Revealation, in severy kind of affair.

61/8. "A thousand" must be taken in an indefinite sense, as denoting a very long period of time,  $C_1$  notes 1632 and 1634 to xxxii. 45, and in 56/8 to 1xx 4. This does not refer to our tideas of time, but to "timeless Time". One moment of ealightenment under God's Light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory.

6219. The Spirit: usually understood to be the angel Cabriel, the Spirit of Inspiration. But names are hardly necessary in the mystic world. See n. 5677 to [xx. 4]

6220. When the Night of spiritual darkness is dissipated by the glory of God, a wonderful Peare and a series of Security onse in the snul. And this lasts on until this life closes, and the glorious Day of the new spiritual world dawns, when everything will be on a different plane, and the chequered inghts and days of this world will be even less than a dream.

# INTRODUCTION AND SUMMARY: SURA XCVIII (Baiyina).

This Sūra was probably an early Medina Sūra, or possibly a late Meccan Sūra.

In subject-matter it carries forward the argument of the last Sura. The mystic night of revelation is indeed blessed: but those who reject Truth are impervious te God's Message, however clear may be the evidence in support of it.

C. 278.—But those who reject the light of Truth xeviii. 1-8.)

Are obstinate. Why should they persist In evil ways when the Clear Evidence Has come before them? The straight Religion Is simple: to adore with a pure heart The God of Truth, to draw nigh to Him In Prayer sincere, and to serve Our fellow-creatures in charity and love. To do aught else is to fail from Grace.

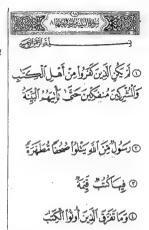
But Faith and Good Life lead straight to the Goal,—The beauteous Gardens of Bliss Eternal,
And the mutual good pleasure of the Soul in her Lord.

Stira XCVIII.

Baiyma, or The Clear Evidence.

In the name of God, Most Gracious, Most Merciful

- 1. Mhose who reject (Truth),
  Among the People of the Book 621
  And among the Polytheists, 622
  Were not going to depart
  (From their ways) until
  There should come to them
  Clear Evidence,—621
- An apostle from God, Rehearsing scriptures 6224 Kept pure and holy: 6285
- Wherein are laws (or decrees) Right and straight. 6226
- A or did the People Of the Book



621. The People of the Book immediately referred to are the Jews and the Chastama, who had received scriptures in the same line of prophery in which came our holy Prophet. Their scriptures should have prepared them for the advent of the greatest and last of the Prophets. For the Jewshisciptures promised to the Jews, cousins or brethern to the Arabs, a prophet like Moses: "The Lord thy God will raise up unto the a Prophet from the andst, of thee, of thy brethern, like unto me; unto him ye shall hearken" (Deut, xviii, 15), And Christ, promised a Comforter (John, xv. 16; xv. 26; and xv. 7; see my n. 543 to 1st. 6) almost by name. The People of the Book fell from the true, straight, and standaud religion, into devious ways, and would not come to the true Path until (they sand) they were convinced by the arrival of the promised Prophet. Earn either promised Prophet came in the person of Mulpammad, they rejected him, because they, really did not seek for Truth but only followed their own fancies and desure.

622. The Polytheists, the Pagans, had not previously believed in any scriptures. But yet, when clear evidence came to them, they should have believed. Yet they rejected the holy Prophet because they were not really searching for Truth, but were only following their own fancies and desires.

6223. The Clear Evidence was the holy Prophet himself, his life, his personality, and his teaching.

6224. Cl ii. 151,

6225. Cf. lxxx, 13-16.

6226. Qaiyim: straight, as opposed to crooked; standard as opposed to irregular; definite and permanent, as opposed to casual or temporary. Cf. ix. 36; xii. 40; etc.

1768

(۹۸) سورة البينـــة

Make schisms, ""
Until after there came
To them Clear Evidence.

- 5. And they have been commanded No more than this: sem To worship God, Offering Him sincere devotion, Being True (in faith); sem To establish regular Prayer; And to practise regular Charity; And that is the Religion Right and Straight.
- Mehose who reject (Truth), Among the People of the Book And among the Polytheists, Will be in hell-fire, To dwell therein (for aye). They are the worst Of creatures.
- Those who have faith And do righteous deeds,— They are the best Of creatures, 6236

وَمَا أُمْرِهِا لِآلِ المُعَدُدُوا اللهُ مُعْلِصِينَ لَهُ النِّهِ مُعْلِصِينَ لَهُ النِّهِ مُعْلِصِينَ لَهُ النِّهَ مُعْلَاتِ مُعْلَا النَّكُوةَ وَيُؤْثُوا الزَّكُوةَ مُنْ اللَّهِ مَعْلَاتِ وَيُوْثُوا الزَّكُوةَ مُ

٥ إِذَ ٱلَّذِينَ مَا مَثُولَ وَعَيَالُوا الْصَالِحَاتِ أُولَكِهِكَ الْمُعَالِحَاتِ أُولِكِهِكَ الْمُعَالِحَاتِ أُولِكِهِكَ الْمُعَالِحَاتِ أُولِكِهِكَ الْمُعَالِحَاتِ أُولِكِهِكَ الْمُعَالِحَاتِ أُولِكِهِكَ الْمُعَالِكِةِ فَالْمُعَالِحَةِ فَالْمُعَالِحَاتِهِ أُولِكِهِكَ الْمُعَالِحِينَ أُولِكِهِكَ الْمُعَالِحَاتِهِ فَالْمُعَالِحَاتِ أُولِكِهِكَ الْمُعَالِحِينَ أَلْكِهِكَ الْمُعَلِّحِينَ أَلْمُعَالِكِهِ فَالْمُعَالِحِينَ أَلْمُعِلَّالِكِكُ الْمُعَلِّحِينَ أُولِكِهِكَ الْمُعَلِّحِينَ أُولِكِهِكَ الْمُعَلِّحِينَ أُولِكِهِكَ الْمُعَلِّحِينَ أُولِكِهِكَ الْمُعَلِّحِينَ أُولِكِهِ أَنْ أَلْمُؤْلِكِكُولِكِ الْمُعَلِّحِينَ أُلْمِنْ أَلْمُؤْلِكِكُونَ أَلْمِينَ أُولِكُولِكُ أَنْهِ أُولِكُولِكُ أَلْمُؤْلِكِكُولِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكِكُولِكُ أَلْمِنْ أَلِكُولِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلِكُ الْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكِ الْمُؤْلِكِ لَمِنْ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُ أَلِكُ أَلْمُؤْلِكُ أَلْمُ أَلْمُؤْلِكُ أَلْمُ أَلِكُ أَلْمُ أَلِكُولِكُ أَلْمُ أَلِكُولِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلْمُؤْلِكُ أَلِقُلِكُ أَلْمُ أَلِكُولِكُ أَلِكُ أَلْمُ أَلِكُولِكُ أَلِنِ أَلِكُ أَلِكُ أَلِكُ أَلِكُ أَلْمُ أَلِكُ أَلِكُولِكُ أَلْمُ أَلْمُ أَلِكُولِكُ أَلْمُ أَلْمُ أَلِكُولِكُ أَلْمُولِكُ أَلْمُ أَلْمُ أَلْمُ أَلِكُ أَلْمُ أَلِكُولِكُ أَلْمُ أَلْمُ أَلْمُولِكُ أَلْمُ أَلْمُ أَلِكُولِكُ أَلْمُ أَلْمُ أَلِكُ أَلِكُمِ أَلْمُ أَلِكُولِكُ أَلِكُولِكُ أَلْمُ أَلِكُ أَلِكُمِلُكُ أَلْمِلِكُ أَلِكُولِكُ أَلِكُولِكُ أَلْمُ أَلِكُولِكُ

6227. The responsibility of the People of the Book is greater than that of Pagans, because the People of the Book had been prepared for the standard and straight Religion by the revelutions which they had already received. Yet, when the clear evidence came in Islam, they jessive it, And what is this standard and straight Religion, free of all ambiguity, and free of all casual tights and ceremonles? They are summed up in three elemal principles, as explained in the next verse and the next note.

6228. The three eternal principles of Religion are: (1) sincere devotron to God (2) Prayer and Praise as drawing man nearer to God and to the spiritual world; and (3) the service of God's creatures by deeds of practical charity.

6229. Hanîf : see n. 134 to ii. 135.

6230, See p. 6226 above.

6231. To be given the faculty of discrimination between right and wrong, and then to rettetuh and right, is the worst folly which a creature endowed with will can commit. It reseases are proposed to the redeemed of Christ, or whether he creature calls hunted in one of the redeemed of Christ, or whether he goes by the more light of nature a reason as a Pagan. Honour in the sight of God is not due to race or professions of faith, but i sincere and righteous conduct (xirx, 13).

6232. Contrast this with the preceding verse. Human beings who live a life of faith and gleeds justify the purpose of their probation here. They attain the fulfilment of their highest highest highest probabilities of the probability of the

IS. XCVIII. 8.

1769

١٩٨١ سورة البيئية

8. Their reward is with God:
Gardens of Eternity,
Beneath which rivers flow;
They will dwell therein
For ever; God well pleased
With them, and they with Him:
All this for such as
Fear their Lord and Cherisher.
6534

۞ۼٙڒٙۊٛۿؗڒٞۼۮڮۼؠۼڂۜڷػؙػۮڽۼٙؠؽ ؿڿڽٵٲڴٷػڂڸؽڹؘۿؠٵۧٲؠڷؖڗۻڬٲڶڡۜ ۼؿ۫ؠۮٷۯڞؙٷٳۼڶڎٙڎڸڮڒڗڿ۫ؿػڎڹؙ؞



<sup>6233.</sup> The (lood Pleasure of God is the final Bliss of Salvation. The good pleasure is mutual; thruly saved is he whose will has become completely identified with God's universal will. See Appendix XII. on the Muslim Heayen. Cf. LXXXX. 273.0

b234. The fear of God is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of God's long-care for all His crearures.

### INTRODUCTION AND SUMMARY: SURA XCIX (Zileāi).

This Sura is close in date to the last: it is generally referred to the early Medina period, though it may possibly be of the late Meccan period.

It refers to the tremendous convulsion and uprooting which will take place when the present order of the world is dissolved and the new spiritual world of Justice and Truth takes its place. The symbol used is that of an earthquake which will shake our present material and phenomenal world to its very four dations. The mystic words in which the earthquake is described are remarkable for both power and graphic aptness. With that shaking all hidden mysteries will be brought to light.

C. 279.—The Hour of Judgment must needs be heralded (xcix. 1-8)

By a mighty Convulsion: the Earth will give up Her secrets and tell her tale of all Man's doings: men will march in companies And clearly see the inwardness

Of all their Deeds: not an atom of Good Or Evil done, but will be shown

In the final Account of men convinced.

Stira XCIX.

Zilaal, or The Convulsion.

In the name of God, Most Gracious,
Most Merciful.

- 1. Then the Earth is Shaken to her (utmost)
  - convulsion, "21
- And the Earth throws up Her burdens (from within), 6:36
- And man cries (distressed):
   What is the matter with her? 420
- 4. On that Day will she Declare her tidings:
- For that thy Lord will Have given her inspiration. 6136
- On that Day will men Proceed in companies sorted out, 5239



6235. To the ordinary human observer a violent earthquake is a terrifying phenomenon, in its suddenness, in its mysterious origin, and in its power to destroy and uproot the strongest buildings and to bring up 'strange materials from the bowels of the earth. The Overwhelming Event (S. Ixxxviii) which ushers in the Judgment will be a bigger and more far-reaching convulsion than any earthquakes that we know. And yet the incidents of earthquakes may give us some idea of that supreme world-shaking Event.

6236. An earthqunke, if accompanied by a volcanic eruption, throws up enormous boulders and lava from beneath the crust of the earth. They are shrown up as if they were a burden to the Earth personified. They may be all kinds of minerals, or treasures buried for secrecy. So in the great and final Convulsion, the drad who had been buried and forgotten will use; matters and motives which had been secretly hidden and metaphorically buried will be done in the full glare of absolute Truth.

6237. The puzzled agony suffered by the victims of a violent earthquake is as nothing compared to the experience of the new and wonderful world which will then open out to the gaze of man.

6238. The present order may be personified as the earth. It will pass away, but the Deeds dome therein, even the most secret, will be brought to the full light of day. And this will be because God will give the Command, the inspiration or Word, by which alone all events do proceed. The "inspiration" is the Command or direction conveyed by instruction breathed into the Earth personified; she is directed to tell the whole story of what she knows. Cf. xvi. 68, n. 2007.

6239. In this world good and evil are mixed together. But then they will be sorted out, and each grade of good and evil will be sorted out. So they will proceed in companies to receive judgment. And they will be shown the exact import of everything that they had thought, said, or done, in this life of probation, however they may have concealed or misinterpreted it in this life. Everything will be considered it asking, the account, and the account will convince the persons concerned themselves.

S. XCIX. 6-8.1

1772

٩٩١) سورة الولولة

7. Then shall anyone who Has done an atom's weight 6240

To be shown the Deeds That they (had done).

Of good, see it !

8. And anyone who Has done an atom's weight Of evil. shall see it.



# INTRODUCTION AND SUMMARY . STRA C ('Adivar)

This is one of the earlier Meccan Suras. In the depth of its mystery and the rhythm and sublimity of its language and symbolism, it may be compared with S. laxix. Its subject-matter is the irresistible nature of spiritual power and knowledge, contrasted with unregenerate man's ingratitude, pettiness, helplessness, and ignorance.

C. 280 .- There are those that fight, with eager charge, (c 1-11) The hosts of evil, and storm its citadel. But unregenerate Man shows less Than gratitude for God's most gracious Bounties : his life bears witness to his treason

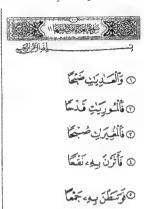
And his greed. God's knowledge is all-embracing All things hidden will be laid hare at Judgment.

Shra C

'Adiyat, or Those that run.

In the name of God, Most Gracious, Most Merciful.

- 1. IBy the (Steeds) 631 That run, with panting (breath),
- 2 And strike sparks of fire,6242
- 3. And push home the charge In the morning, 6243
- 4. And raise the dust In clouds the while, 624
- 5. And penetrate forthwith Into the midst (of the foe) En masse; - 6445



624. The substantive proposition is in verses 6.6 below, and the metaphors and symbols enforcing the lesson are in verses 1.5 bere. These symbols have at least three layers of mystic meaning; (I) Look at the chargers (marse or swift camels) panting for war on behalf of their masters. Off they go, striking fire with their hooks by night at the behest of their inders; they puth home the charge in the morning chivalrously giving the enemy the benefit of daylight; and regardless of flashing step of the warpons of their enemies they boldly benefit at lein the midst of their (e.e., risking their lives for the Cause. Does unregenerate man show that fidelity to lis Lord God? On the contrary he is ungrateful to God; he shows (that by lis deeds; he is vinlently in love with wealth and gain and things that perch.) (2. but he gipure of intergonying the brave fidelity of the war-horse may stand for that of the brave men and true who rally to the standard of God and carry it to victory, contrast-ed with the poliroonery and pettieses of unregenerate man. (3) The whole conflict, fighting, and victory, may be applied to spiritual warfare against those who are caught and overwhelmed in the camp of Evil.

6242. With their hoofs. If we suppose the march to be in the dead of night, the sparks of fire would be still more conspicuous.

6243. We may suppose a surprise attack, but yet a chivalrous attack by daylight. The foe is pluntshed through his own lethargy and unpreparedness, apart from the strength, fire, and spirit of the forces of righteousness.

6244. The clouds of dust typily the ignorance and confusion in the minds of those who oppose Truth.

6245. The forces of evil mass themselves for strength, but their massing itself may become a means of their speedy undoing.

IS. c. 6-11.

1775

(١٠٠) سورة العاديات

 Truly Man is, To his Lord, 6246 Ungrateful;

7. And to that (fact)
He bears witness
(By his deeds); 6.47

- 8. And violent is he In his love of wealth. 62-18
- Moes he not know,— When that which is In the graves is Scattered abroad 6240
- And that which is (Locked up) in (human) breasts Is made manifest—
- That their Lord had been Well-acquainted with them, (Even to) that Day? <sup>8290</sup>

﴿ إِنَّ الْإِنْسَانَ لِرَيَّةِ وَ لَكَنُودُهُ ﴿ وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدُ ﴿ وَإِنَّهُ مِنْ الْحَسَانِ لَشَوَدٌ ﴿ وَإِنَّهُ مِنْ الْحَسَانِ لَشَوَدٌ لَكُودُ ﴿ وَالْمَادُودِ الْعَسْدُودِ الْعَالَمُ وَالْمَا فِي الْفُبُودِ

@إِنَّ دَبْهُمْ بِعِمْ يَوْمَيَ ذِ لَحَيْدِيْ



6246. Man. i.e., unregenerate man, in contrast to those who receive guidance and wage unceasare with Evil, is ubgrateful to his Lord and Cherisher, Him Who created him and sustain
him, and sends His blessings and favours at all times. The ingratitude may be shown by thoughts,
words, and deeds,—by forgetting or denying God and His goodness, by misusing. His gifts, or by
injustice to His creatures. He is in this respect worse than the war-horse that risks his life in the
service of his master.

6247. Man himself, by his conduct, proves the charge of treason against himself

6248. What an evil choice he makes in committing treason against this own Benefactor by going after the petry baubles of this world's wealth of fleeting gains?

6249. Dead bodies, secret plots, evil thoughts and imaginings, long since buried, will yet standforth hefore the Judgment-seat.of God. Instead of being closely hidden or blotted out—as they will have been from the consciousness of mankind,—they will stand out as from the consciousness of God, which is all-embracing and never suffers from sleep or fatigue.

6250 God's knowledge is full and vigilant at all times. But on that day it will reveal to men secrets which they, had long forgotten; for the Book of their Deeds will be made manifest at Judgment.

### INTRODUCTION AND SUMMARY: SURA CI (Al-Ogri'a).

This Meccan Sura describes the Judgment Day as the Day of Clamour, when men will be distracted and the landmarks of this world will be lost, but every deed will be weighed in a just balance, and find its real value and setting.

C. 281.—How will the senses of man stand the Noise
(cr. 1-11.) And Clamour of the great Day of Account,
Whereon this life's old landmarks will vanish,
And men will be helpless like scattered moths?
Nay, but a Balance of Justice will weigh
And appraise all Deeds: and those whose good
Will show substance and weight will achieve a Life
Of good pleasure and satisfaction, while those
Whose good will be light will find themselves,
Alas, in & Dazing Pit of Ponishment.

Stra CI.

Al-Qari'a, or The Day of Noise and Clamour.

In the name of God, Most Gracious, Most Merciful.

- 1. Aphe (Day) of Noise and Clamour: 6851
- 2. What is the (Day) Of Noise and Clamour?
- 3. And what will explain To thee what the (Day) Of Noise and Clamour is?
- 4 (It is) a Day whereon Men will be like moths Scattered about, 6232
- And the mountains Will be like carded wool. 6233
- 6 Then, he whose Balance (of good deeds) 6256 Will be (found) heavy,



© يتود يتصول الك من كالفتراش المُتنوفي © وَتَكُونُ الْمُحِسَالُ كَالْمِهْنِ المُتكُونُ ۞ فَأَمَّا مَن نَفْسُكَ مُوْلِينُهُ

6231. The Day of Noise and Clamour is the Day of Judgment, when the whole of the present order of things will be overthrown with a tremendous convulsion. Cf. n. 6235 to xcix. I, and n. 6096 to Ixxxviii. All our present landmarks will be lost. If will be a stunning experience to begin with, but it will maugurate a new world of true and permanent values, in which every human deed will have its true and just consequences, as if weighed in the balance. See verses 6-II below.

n32. Moths are frail light things. To ree them scattered about ma violent storm gives some idea of the confusion, distress, and helplessness in which men will be at first overwhelmed on the Day of Account. Old memories will be like a book almost blotted out. New hopes will be vague in a new world just rising on the horizon. But it will be a perfectly just world, and no good action will be lost and no evil one but will have its compensating value estimated.

t.253. Cf. n. 5082 to lxx. 9. The mountains are solid things, which seem as if nothing could move them. But in that tremendous cataclysm they will be scattered about like flakes of teased or carded wool. This is a metaphor to show that what we consider very substantial in this life will be as an arry nothing in the opiniual world.

6254. The Balance is of course figurative. The Good Deeds will be weighed and appraised, The appraisement will be of the nicest and justest kind: for it will take into account motives, temptations, provocations, surrounding conditions, antercedents, subsequent amends, and all possible connected circumstances. Against them, presumably, will be deeds of the opposite kind, appraised in the same way. If the good predominates, the judgment will be in the man's favour, and he will be ushered into a life of good pleasure and satisfar .o: This will of course be on another plane.

1778

7. Will be in a Life
Of good pleasure and
satisfaction. 4255

8. But he whose Balance (of good deeds) Will be (found) light.—

9. Will have his home In a (bottomless) Pit. 676

10. And what will explain
To thee what this is?

11. (It is) a Fire Blazing fiercely!

@نَارُ حَامِيهُ



<sup>6255.</sup> Cf xevin 8, and n 6233, but perhaps the Bliss is not of the same grade for all men—in every case it is bliss, but bliss suited to the particular nature of the individual concerned,

<sup>6256.</sup> Just as grades of bliss are indicated for the righteous, so apparently we are to understand grades of punishment suited to the ins of the individual sinners concerned.

### INTRODUCTION AND SUMMARY: SURA CII (Takathur).

This probably early Meccan Sura gives a warning against acquisitiveness, i.e. the passion for piling up quantities or numbers, whether in the good things of this world, or in man-power or in other forms of megalomania, which leave no time or opportunity for pursuing the higher things of life.

C. 282.—Be not engrossed in things ephemeral,

(cii 1.8) To the neglect of higher things in life.

Life is but short, and Death will soon claim you.

Oh that men would only learn,

Before it is too late, the serious

Issues of the higher life! They must

Taste the consequences of their neglect.

For every good enjoyed they must

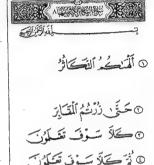
In the Hereafter give a strict account.

Stra CIL

Takathur or Piling Up.

In the name of God, Most Gracious, Most Merciful.

- 1. The mutual rivalry
  For piling up (the good things
  Of this world) diverts you sair
  (From the more serious things),
- 2. Until ve visit the graves. 6256
- But nay, ye soon shall Know (the reality).
- 4. Again, ye soon shall know !
- Nay, were ye to know With certainty of mind, 6250 (Ye would beware!)
- 6. Ye shall certainly see Hell-fig 1 5000
- 7. Again, ye shall see it With certainty of sight!



مبيوين ٥ لَــُنرُونُ ٱلْجِمِيمَ

6257. Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of deherents or followers or supporters, mass production and mass organisation, may affect an individual as such, or it may affect who societies or nations. Other people's example of rivalivi such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolises attention, it leaves no time for higher things in life, and a clear warning is here sounded from a spiritual point of view. Man may be engrossed in these things till death approaches, and he looks back on a wasted life, as far as the higher things are concerned.

6258. That is, until the time comes when you must lie down in the graves and leave the pump and corcumstance of an empty life. The true Reality will then appear before you. Why not try to strve for a little understanding of that Reality in this very life?

6339. Three kinds of yequi (certainty of knowledge) are described in n. 5073 to lxix 51. The first is certainty of mind or inference mentioned here: we hear from someone, or we infer from something we know: This refers to our own state of mind. If we instruct our minds in this way, we should value the deeper things of life better, and not waste all our time in ephenical things. But if we do not use our reasoning faculties now, we shall yet see with our own eyes the Penalty for our sins. It will be certainty of sight. We shall see Hell. See hext verse. But the absolute retrainty of assured Truth is that described in 18xx, 51. That is not liable to any human error or mys hological defect.

62n0. See cix 71-72, and n. 2518.

[ S. CII. 8.

8. Then, shall ye be Questioned that Day About the joy (Ye indulged in!)

(۱۰۲) سورة التكاثر (۱۰۲) هـ ودة التكاثر (۱۲۵) هـ شُنَّهُ لَنْ يُعْمِينُ فِي عَنِ النَّعِيمِيدِ



## INTRODUCTION AND SUMMARY: SURA CHI ('Ast).

This early Meccan Sera refers to the testimony of Time through the Ages. All history shows that Evil came to an evil end. But Time is always in favour of those who have Faith, live clean and pure lives, and know how to wait, in patience and constancy. Cf. the theme of S. xcv.

C. 283.—Waste not, nor misuse, your life. Time
(ciii 1-3.) Through the Ages bears witness that nothing remains
But Faith and Good Deeds, and the teaching of Truth
And the teaching of Patience and Constancy.
But for these, Man against Time is in loss |

Sūra CIII.

'Aşr, or Time through the Ages.

In the name of God, Most Gracious, Most Merciful,

- 1. By (the Token of)
  Time (through the Ages), 6362
- 2. Verily Man Is in loss, 5253
- Except such as have Faith, And do righteous deeds, 6061
   And (join together) 6005
   In the mutual teaching Of Truth, and of Patience and Constancy.





622. 'Agr may mean: (1) Time through the Ages or long periods, in which case it comes near to the abstractidea of Time. Dair, which was sometimes defined by the Pagar Arabs (see Introduction to S. Ixxvi); (2) or the late afternon, from which the '4yr canonical prayer takes is name (see n. 27) to fi. 239). A mystic use of both these ideas is understood here. An appeal is made to Time as one of the creations of God, of which everyone knows something but of which no one can fully explain the exact significance. Time searches out and destroys everything material. No one in secular interature has expressed the tyranny of "never-resting Time" better than Shakespase in his Sonnets. For example, see Sonnets 5 ("never resting Time"), 12 ("Nothing 'gainst Time's setythe can make defence"), and 64 ("When I have seen by Time's fell hand defaced The rich proud cost of outworn buried age"). If we merely run a race against Time, we shall lose. It is the spiritual part of us that conquers Time. See verse 1 below. For the "afternoon" ideas see next not do see next not can see the second of outworn buried age").

6263 If life be considered under the metaphor of a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the alternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy.

6264 Faith is his armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent.

6265. If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his bethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within.

#### APPENDIX XIV.

## Oaths and Adjurations in the Qur-an.

- An oath is an invocation of the name of God or of some person or object held sacred by the person using the invocation, to witness the truth of a solemn affirmation and to emphasize that affirmation.
- An adjuration is a solemn appeal to a person or persons to do some act or to believe some important statement by the evidence of something great or sublime or remarkable or out of the ordinary.
- 3. On these subjects as thus defined, let us review the teaching of the holy Qur-an.
- 4. Among the Pagan Arabs the use of oaths became so common that it almost ceased to have any solemn meaning. On the other hand, when they wanted to suppress the rights of women or do some unjust acts, they would resort to an oath to do so, and then plead that they were bound by their oath when pressure was brought to bear on them to desist from their injustice. Thus, they doubly dishonoured oaths: they took the name of God lightly, and on the other hand, they made an oath an excuse for not doing what was right and just. It is much to be feared that our own contemporaries are not free from such forms of disrespect to God.
- 5. Such practices are condemned in the strongest terms in the Qur-an. 
  "Make not God's name an excuse in your oaths against doing good, or acting rightly, or making peace between persons" (ii. 224). Perjury is condemned as deception which hurts both the deceiver and the deceived. "Take not your oaths to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil consequences of having hindered men from the Path of God, and a mighty Wrath descend on you" 
  (xvi. 94). See also iii. 77. You must not only fulfil your oaths, but you must fulfil all covenants, express or implied, and all your obligations of every kind, without reference to an oath: v. I, n. 682.
- 6. Considering the harm caused by thoughtless oaths, in which there was no intention to deceive or to do wrong, it is provided that they may be expisted for. "God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation feed ten indigent persons...or clothe them, or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths "V. 92). See also ii. 225 and lxvi. 2.
- 7. Some examples may be cited of the false oaths which were used for deception. The Hypocrites, "in whose hearts is a disease", "swore their strongest

oaths by God " that they would be with the Muslims, but treachery was in their hearts (v. 55-56). See also xxiv. 53. On the other hand, the oath of Joseph's wicked brethren, " By God!", in speaking to their tather, (xii. S5), seems to be a mere expletive, used lightly, and therefore worthy of condemnation.

8. In passages like the following, the oath seems to be emphatic and solemn as in a court of law : -

xir 66 By Joseph's brethren, at Jacob's request.

xii, 73 By Joseph's brethren, to the Egyptians.

By Abraham, to the Polytheists. xxi. 57

xxvi. 97 By the denizens of Hell, when they realise their wrong, xxxvii. 56

By the righteous one in heaven, when he realises the great danger he escaped in life. xxxviii, 82 By the Power of Evil, who solemnly swears by the power of

God.

By the denizens of Hell, when they realise the Truth. xlvi. 34

9. In the following passages addressed by God to men, an appeal is made to man's realisation of God's own greatness, goodness, and glory, or God's special relationship to man as Creator, Cherisher, and Protector, to teach him the lesson of truth and right conduct. In English phrase it might be rendered : " As I am thy Lord God, believe in Me and follow My Word."

... " By thy Lord " (they can have no real faith until ... ). lv. 65

xv. 92 " By thy Lord " (We will call them to account).

" By God " (ye shall be called to account). xvi. 56 ...

xvi. 63 " By God " (We sent apostles).

" By thy Lord " (We shall gather them together). xix. 68

xxxiv. 3 ... " By my Lord" (said by the Prophet to assure men of the coming of the Hour of Judgment)

lxiv. 7 Do.

li. 23 ... " By the Lord of heaven and earth " (this is the very Truth). See also lxx. 40 (paragraph 12 below).

10. Another way in which an appeal is made to men is by the evidence of the life of the holy Prophet, whose truth and purity were known to them, or by the holv Our-ën, whose wonderful power over men's hearts was a miracle which they witnessed before their eyes :-

xv. 72 ... " By thy life " (to enforce the lesson of the unspeakable crime of Lot's people).

xxxvi. 2 .. "By the Qur-an. (to show the Prophet's inspiration). Full of Wisdom "

xxxviii. 1 ... "By the Qur-an, (to show the error of the Unbeliev-Full of admonition ' era).

" By the Book that Makes (to show that Revelation is reasonxliii. 2 able and conformable to truth). things clear "

vliv 2 Dec Do

1.3 " By the Glorious Our-an " to quell the wonder of the igno-

rant).

- 11. Now we come to the great mystic passages in the Meccan Suras, in which men are adjured to turn to the wonders of the spiritual world by striking phrases full of sublimity, full of mystery, full of symbolism, and using the wonders of the heavens and the earth by way of illustration. They are the despair of the translator, because the words used are widely comprehensive, with little that is precise in them. There are layers upon layers of meaning, and only the profoundest spiritual experience can probe their depths. An attempt has been made in the notes to analyse and explain some of their meanings. All that we can do here is to bring them together into juxtaposition, to help the earnest student. They may be divided into three categories: (1) those introduced by the words "La uysimu" (I do swear or I do call to witness), (2) those introduced by the particle wa, which is the general form of adjuration, and (3) those, mainly concerned with the Judgment to come, which are introduced by the adverb " isa " (when:
- 12. La Uusimu (with the first person singular) implies that special attention is drawn to something by a personal and beneficent God, and an appeal is made to His creatures .-

lvi. " The setting of the stars." Other glories may set, but not the glory of Revelation.

lxix. " What ye see and what ye see not:" " The Lord of all points in lxx. 40

and inner life. God's Kingdom extends everywhere.

Revelation is good for both outer

the East and the West." lxxv. 1.2 ... " The Resprection Day and the self-reproaching

Evil should be eschewed.

spirit." " Planets. Night. lxxxi. 15-18 Dawn."

Nature may vary, but God's Light is ever the same.

"The ruddy glow of sunset, lxxxiv. 16-18 the Night, the Moon." "This City (of Mecca) and

Man must travel from stage to stage.

mystic ties."

Man is created for toil and struggle. but God has given him guidance.

13. The great mystic Symbols or Signs, introduced by the particle wa, by which man is adjured to turn to the higher life, are rich in suggestive imagery, which loses part of its charm by any attempt at precise definition :-

... " By those who range themselves in ranks ". xxxvii. 1

" By the (Winds) that scatter broadcast " etc. li. 1-4

... " By the heaven with its numerous Paths " etc. B. . 7

" By the Mount (of Revelation) " etc. lii. 1-6

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liji. 1 ... " By the Star when it goes down ".
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lxviii. 1 ... " By the Pen and by the Record which men write ".

lxxiv. 32-34 ... " By the Moon, the Night, the Dawn ".

lxxvii. 1-5 .. " By the (Winds) sent forth . (to man's profit)" etc.

laxis. 1-5 "By the (angels) who tear out "etc.

lxxxv. 1-3 ... "By the Sky (displaying) the Zodiacal Signs " etc.

lxxxvi. 1 "By the Sky and the Night-Visitant (therein)".
lxxxvi. 11-12 ..... "By the Firmament which returns (in its round), and by the

Earth " etc.

Ixxxix. 1-5 ... " By the Break of Day ", etc.

xciii.

xci. 1-8 "By the Sun and its (glorious) splendour, By the Soul..." etc.

xcii. 1-3 ... " By the Night as it conceals (the light);

By the Day as it appears in glory "etc.

1-2 ... "By the Glorious morning Light "etc.

xcv. 1-3 ... "By the Fig and the Olive " etc.

c. 1-5 .. " By the (Steeds) that run with panting breath " etc.

ciii. 1 ... " By (the Token of) Time (through the Ages) ".

14. The great mystic Symbols introduced by the adverb "when" (ist) do not in form belong to the category of Adjurations, but their mystic meaning and imagery bring them within this category. They refer to the end of the present order of things, and the inauguration of the new world of perfect spiritual values, but they need not necessarily be understood in a definite sequence of time such as we know it, for the spiritual world overlaps the material:—

ixxvii. 8-11 ... "When the Stars become dim " etc.

lxxxi. 1-13 ... "When the Sun is folded up " etc.

lxxxii. 1-4 ... "When the Sky is cleft asunder " etc.

Ixxxiv. 1-5 ... "When the Sky is rent asunder" etc. xcix. 1-3 ... "When the Earth is shaken" etc.

15. Every Symbol is connected with the argument of the passage concerned, by way of metaphor or illustration. See n. 5798 to lxxiv. 32. The appropriate meaning suggested is explained in the notes to each passage as it occurs,

#### INTRODUCTION AND SUMMARY : STIRA CIV (Humaza).

This Meccan Sura condemns all sorts of scandal, backbiting, and selfish hearding of wealth, as destroying the hearts and affections of men.

C. 284.—Woe to the man or woman who deals

out. 1-41 In scandal, in word or act, or by insults

Or suggestions. Woe to the backbiter, e'en

If his tale is true, for the taint is in his motive.

Woe to the miser who blocks up the channels

Of use and service and dams up his wealth.

As if he could remain in possession

For all time! The Fire of Wrath will envelop them

And wither up their hearts and minds, and consume

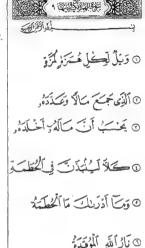
That largeness of life which is the portion of mankind.

Shra CIV.

Humaza, or the Scandal-monger.

In the name of God, Most Gracious, Most Merciful.

- We oe to every (Kind of) scandal-monger And backbiter, 6866
- 2. Who pileth up wealth And layeth it by,
- Thinking that his wealth Would make him last For ever!
- By no means! He will Be sure to be thrown into That which Breaks to Pieces. 6399
- 5. And what will explain To thee That which Breaks To Pieces?
- (It is) the Fire
   Of (the Wrath of) God
   Kindled (to a blaze),
- 7. The which doth mount (Right) to the Hearts: 6168



6266. Three vices are here condemned in the strongest terms: (1) scandal-mongering, talking or suggestime evil of men or women by word or insuendo, or behaviour, or minnery, or sarcasm, or insult; (2) detracting from their character behind their backs, even if the things suggested are true, where the motive is evil; (3) pulng up wealth, not for use and service to those who need it, but in miserly hoards, as if such hoards can prolong the miser's life or give him immortality: miserliness is itself a kind of scandal.

6267, Hulama: that which smashes or breaks to pieces: an apt description of the three antisocial vices condemned. For scandal-mongering and backbutung make any sort of cohesion or mutual confidence impossible; and the miser's hoards block up the channels of economic service and charity, and the circulation of good-will among men.

6268. This Fire of Punishment mounts right up to the hearts and minds of such men, and shuts the now of the love of their fellows. "Heart" in Arabic means not only the seat of affection, pity, charity, etc., but also of understanding and intelligent appreciation of things.

S. CIV. 8-9.1

1790

(١٠٤) سورة الهمزة

8. It shall be made Into a vault over them. ﴿إِنْهَا عَلَيْهِ وَمُؤْصَدَهُ ﴿ فِ عَسَارٍ ثَمَدُدُوْمِ

9. In columns outstretched.



## INTRODUCTION AND SUMMARY: SURA CV (Fit).

This early Meccan Sûra refers to an event that happened in the year of the birth of our holy Prophet, say about 570 A.D. Yaman was then under the rule of the Abyssinians (Christiana), who had driven out the Jewish Himyar rulers. Abraha Ashram was the Abyssinian governor or viceroy. Intoxicated with power and fired by religious fanaticism, he led a big expedition against Mecca, intending to destroy by Reha. He had an elephant or elephants in his train. But his sacrilegious intentions were defeated by a miracle. No defence was offered by the custodians of the Ka'ba as the army was too strong for them, but it was believed that a shower of stones, thrown by flocks of birds, destroyed the invading army almost to a man. The stones produced sores and pustules on the skin, which spread like a pestilence.

C. 285.—Let not man be intoxicated with power (cv. 1-5) Or material resources: they cannot defeat The purpose of God. So Abraha Ashram Found to his cost. His sacrilegious attack On the holy Fane of God brought about His own undoing: what seemed but frail Destroyed his mightly hosts in a day!

Shra CV.

Fil. or The Elephant.

In the name of God, Most Gracious, Most Merciful.

- Seest <sup>677</sup> thou not How thy Lord dealt With the Companions Of the Elephant? <sup>677</sup>
- 2. Did He not make Their treacherous plan Go astray?
- And He sent against them Flights of Birds, 6224
- Striking them with stones and Of baked clay.
- Then did He make them Like an empty field <sup>872</sup>. Of stalks and straw, (Of which the corn) Has been eaten up. <sup>8273</sup>



0000000000

6270. Seest thou not 3-i a, with thy mental vision. The incident happened in the very year of the holy Prophet's birth, barely two months before it,

6271. These were the troops of Abraha the Abyssinian, who invaded Merca with a large army, in which were some elephants. See Introduction to this Sura,

6272. The miracle consisted in the birds coming in large flights and flinging stones at the army which caused a great pestilence to arise and destroy the whole of Abraha's army.

6273. Stijjit: see n. 1579 to xi. 82. The word also occurs at xv. 74. Stones of baked clay, or hard as baked clay, are part of the miracle in the story.

6274. A field, from which all the corn has been eaten up and only straw with stalks or stubble is ieft, is a field dead and useless. Another possible rendering would be: "like eaten straw and stubble found in the dung of animals". The meaning would be the same, but much more emphatic,

6275, The lesson to be drawn is twofold. For the Pagan Quraish of Alecca it was: 'God will proceed this own; if you persecute the holy Prophet, he is greater than the mere building of the Ka'ba: will not God protect him?' For men in all ages it is: 'a man intoxicated with power can prepare armles and material resources against God's holy Plan; but such a man's plan will be his own undoing; in be gained prevail against God'.

#### INTRODUCTION AND SUMMARY: SURA CVI (Ouraish).

This Meccan Sūra may well be considered as a pendant to the last. If the Quraish were fond of Mecca and proud of it, if they profited, by its central position and its guaranteed security, from their caravans of trade and commerce, let them be grateful, adore the One True God, and accept His Message.

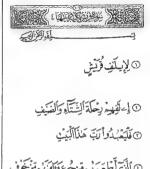
C. 286.—Who gave the Quraish their talents for the arts (evi. 14) Of peace, for trade and commerce, and for journeys South and north at proper seasons, And made their home inviolable in Mecca? Surely they, if any, should adore their Lord And listen to His Message of Unity and Truth.

Stira CVI.

Quraish or The Quraish, (Custodians of the Ka'ba).

In the name of God, Most Gracious, Most Merciful

- Exor the covenants (Of security and safeguard Enjoyed) by the Quraish, 6276
- 2. Their covenants (covering) journeys By winter and summer,—677
- Let them adore the Lord Of this House, 6278
- Who provides them With food against hunger, 6279 And with security Against fear (of danger), 6280





6276. The Qurasish were the noblest tribe of Arabia, the tribe to which belonged the holy prophet himself. They had the custody of the Karba, the central shrine of Arabia, and their possession of Mecca gave them a triple advantage: (I) they had a commanding indusence over other tribes: (2) their central position facilitated trade and intercourse, which gave them both honour aprofit; and (3) the Mecca territory being by Arabiain custom involoble from the ravages of war and private feuds, they had a secure position, free from frair of danger. This honour and advantage they owed to their position as servants of the sacred shrine of the Karba. They owed it to God. Was it not therefore right and fitting that they should adore the One True God, and listen to His Message of Unity and Purity, brought by His Prophet?

In those days of general insecurity, their prestige as custodians of Mecca enabled them to obtain Covenants of security and safeguard from the rulers of neighbouring countries on all sides—Syna, Persia, Yaman, and Abyssinia—protecting their trade journeys in all seasons.

6277 See last note, especially section (2). On account of their trade journeys to the warmth of Yaman in the winter and the cooler regions of Syria and the north in the summer, the Quraish became practised travellers and merchants, acquired much knowledge of the world and many arts, and perfected their language as a polished medium of literary expression.

6278, The Kaba

6279. Their trade caravans enriched them, and drew people from distant parts to visit Mecca and bring their mer chandise and gifts thither.

6280. Their territory being inviolable, they did not suffer from the dangers of constant warfare nor from private feuds of vengeance or breaches of the peace in their secure homes.

## INTRODUCTION AND SUMMARY: SURA CVII (Majun).

This Sūra—at least the first half of it—belongs to the early Meccan period. The subject-matter is the meaning of true worship, which requires Faith, the practical and helpful love of those in need, and sincerity rather than show in devotion and charity.

C. 287.—What remains if you deny all Faith
(cvn 17) And personal Responsibility? Why then
Help the helpless or teach others
Deeds of Charity? Vain were worship
Without heart and soul. What think ye of men
Who make great show, but fail to meet
The simple needs of daily life?

Sora CVIII

Ma'un, or Neighbourly Needs.

In the name of God, Most Gracious, Most Merculul

- 1. Seest thou one Who denies the Judgment 6281 (To come)?
- 2. Then such is the (man) Who repulses the orphan (With harshness).
- 3. And encourages not 6282 The feeding of the indigent.
- 4. So woe to the worshippers
- 5. Who are neglectful Of their Prayers, 6263
- 6. Those who (want but)
  To be seen (of men), 5284
- 7. But refuse (to supply) (Even) neighbourly needs. 6285





6281. Din may mean either (1) the Judgment to come, the responsibility in the moral and spiritual world, for all actions done by men, or (2) Faith, Religion, the principles of right and wrong in spiritual matters, which often conflict with selfish desires or predilections. It is men who deny Faith or future responsibility, that treat the helpless with contempt and lead arrogant selfish lives,

6282 The Charity or Love which feeds the indigent at the expense of Self is a noble form of virtue, which is beyond the reach of men who are so callous as even to discourage or furbid or look down upon the virtue of charity or kindness in others.

6283. True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the realisation of the presence of God, and to understand and do His holy Will.

6184. Cl. iv 142: "When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold God in remembrance"

6285. Hypocrites make a great show of hollowacts of goodness, devotion, and charity. But they fail signally if you test them by little acts of neighbourly help or charity, the thousand little courtesies and kindnesses of daily life, the supply of needs which cost little but mean much.

# INTRODUCTION AND SUMMARY: SURA CVIII (Kauthar).

This very brief early Meccan Sūra sums up in the single mystic word Kauthar (Abundance) the doctrine of spiritual Riches through devotion and sacrifice. The converse also follows: indulgence in hatred means the cutting off of all hope of this life and the Hereafter.

C. 288.—To the man of God, rich in divine

fevul. 1-3.) Blessings, is granted a Fountain unfailing,

That will quench the spiritual thirst of millions.

Turn, then, in devotion and sacrifice to God,

Nor head the venom of Hatred, which destroys

Its own hopes, alss. of the present and the future!

Sūra CVIII.

Kauthar, or Abundance.

In the name of God, Most Gracious, Most Mercuful.

- 1. Mao thee have We Granted the Fount (of Abundance). 6286
- 2. Therefore to thy Lord Turn in Praver And Sacrifice. 6287
- 3. For he who hateth thee,-He will be cut off (From Future Hope).



إِنَّ شَانِئكَ هُوَالْأَبْنَرُ



6286. Kauthar: the heavenly Fountam of unbounded grace and knowledge, mercy and gnodness, truth and wisdom, spiritual power and insight, which was granted to the holy Prophet, the man of God, and in some degree or other, to all men and women who are source devotees of God. That Fountain quenches the highest spiritual thirst of man: it confers overflowing benefits of all kinds. Cf. ii. 269: "And he to whom wisdom is granted receiveth indeed a benefit overflowing." Such a person wants for nothing: worldly pomp and wealth are as dust beneath his feet.

6287. He who grants these blessings is God, and to God alone must we turn in adoration and thanksgiving, and in sacrifice Natr-sacrifice; in a restricted ritual sense, the sacrifice of camela: see n. 2813 to xxii, 26. But the ritual is a mere Symbol Behind it is a deep spiritual meaning; the meat slaughtered feeds the poor, and the slaughter is a symbol of the self-sacrifice in our hearts. "It is not their meat nor their blood, that reaches God; it is your piety that reaches Him" (xxii. 37).

6288. Hatred and spite are not constructive contributions to the work of this world, but its opposites. Abu Jahl and his Pagan confederates vented their personal spite and venom against the holy Prophet by faunting him with the loss of his two infant sons by Khadija, but where were these venomous detractors a few years afterwards, when the divine Light shone more brilliantly than ever? It, was these that were cut off from all future hope, in this world and the next.

## INTRODUCTION AND SUMMARY: SÜRA CIX (Kafirum).

This is another early Meccan Sūra. It defines the right attitude to those who reject Faith: in malters of Truth we can make no compromise, but there is no need to persecute or abuse anyone for his faith or belief.

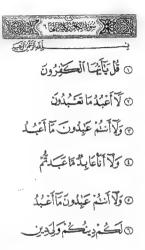
C. 289.—The man of Faith holds fast to his faith, fcir. 1-6) Because he knows it is true. The man Of the world, rejecting Faith, clings hard To worldly interests. Let him mind His worldly interests, but let him not Force his interests on men sincere And true, by favour, force, or fraud.

Stira CIX.

Kafirun, or Those who reject Faith.

In the name of God. Most Gracious. Most Merciful

- 1. Say: 0 ye That reject Faith ! 620
- 2. I worship not that Which ye worship.
- 3. Nor will ve worship That which I worship. 6490
- 4. And I will not worship That which ye have been Wont to worship.
- Nor will ye worship That which I worship.
- 6. To you be your Way, And to me mine. 6391



## 

6289. Faith is a matter of personal conviction, and does not depend on worldly motives, Worship should depend on pure and sincere Faith, but often does not : for motives of worldly gain. ancestral custom, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and the motives behind them, reduce a great deal of the world's worship to sin, selfishness, or futility. Symbolic idols may themselves be merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, or lust of private individuals. Hence the insistence of Islam and its Teacher on the pure worship of the One True God. The Prophet firmly resisted all appeals to worldly motives, and stood firm to his Message of eternal Unity,

6290. Verses 2-3 describe the conditions as they were at the time when this Sura was revealed, and may be freely paraphrased: 'I am a worshipper of the One True God, the Lord of all, of you as well as of myself; but you on account of your vested interests have not the will to give no your false worship, of idols and self'. Yerses 4-5 describe the psychological reasons: 'I, being a prophet of God, do not and cannot possibly desire to follow your false ancestral ways; and you, as custodians of the false worship, have not the will to give up your ways of worship, which are wrong'. The "will" in the translation represents less the future tense than the will, the desire, the psychological possibility; it tries to reproduce the Arabic noun-agent.

6291. 'I, having been given the Truth, cannot come to your false ways; you, having your vested interests, will not give them up. For your ways the responsibility is yours; I have shown you the Truth. For my ways the responsibility is mine : you have no right to ask me to abandon the Truth. Your persecutions will be vain: the Truth must prevail in the end '. This was the attitude of Faith then; but it is true for all time. Hold fast to Truth, "in scorn of consequence".

#### INTRODUCTION AND SUMMARY : SURA CX (Navr).

This beautiful Sûra was the last of the Sûras to be revealed as a whole, though the portion of the verse v. 4, "This day have I perfected your religion for you" etc., contains probably the last words of the Qur-an to be revealed.

The date of this Sūra was only a few months before the passing away of the holy Prophet from this world, Rabi I, A.H. 11. The place was either the precincts of Mecca at his Farewell Pilgrimage, Zulhijja, A.H. 10, or Medina after his return from the Farewell Pilgrimage.

Victory is the crown of service, not an occasion for exultation. All victory comes from the help of God,

C. 290.—For that which is right the help of God.

(cx. 1-3). Is ever nigh, and victory!

When the spirit of men is stirred, they come

To the flag of faith in troops and battalions.

They are to be welcomed: but Praise and Glory

Belong to God: to Him we humbly

Turn and pray for Grace: for He

Is Oft-Returning in Grace and Mercy.

Stira CX.

Nasr, or Help.

In the name of God, Most Gracious,
Most Merciful.

- of God. and Victory,
- Celebrate the Praises
   Of thy Lord, and pray
   For His Forgiveness: 8991
   For He is Oft-Returning
   (In Grace and Mercy).





692 The Prophet migrared from Mecca to Medina, a hunted and persecuted man. In Medin all the forces of truth and righteousness rallied round him, and the efforts by the Meccans and their confederates to destroy him and his community recoiled on their own heads. Gradually all the outlying parts of Arabia ranged themselves round his standard, and the bloodless conquest of Mecca was the crown and prize of his patience and constant endeavour. After that, whole tribes and tracts of country gave their adhesion to him collectively, and before his earthly ministry was finished, the soil was prepared for the conquest of the wide world for Islam. What was the lesson to be learnt from this little epitiome of the world's history? Not man's self-gloy, but humility; not power but service; not an appeal to man's selfishness or self-sufficiency, but a realisation of God's Grace and Mercy, and the abundant outpouring of God's Praises in word and conduct.

6293. Every man should humble himself before God, confess his human frailities, and seek. God's grace;—attributing any success that he gets in his work, not to his own merits, but to the goodness and mercy of God. But the Prophet of God had also another duty and privilege,—to pray for grace and forgiveness for his people in case any of them had exulted in their victory or done anything that they should not have done.

# INTRODUCTION AND SUMMARY: SÜRA CX1 (Lahah).

This very early Meccan Sūra, though it referred in the first instance to a particular incident in a cruel and relentless persecution, carries the general lesson that cruelty ultimately ruins itself. The man who rages against holy things is burnt up in his own rage. His hands, which are the instruments of his action, perish, and he perishes himself. No boasted wealth or position will save him. The women, who are made for nobler emotions, may, if they go wrong, feed unholy rage with fiercer fuel—to their own loss. For they may twist the torturing rope round their own neck. It is a common experience that people perish by the very means by which they seek to destroy others.

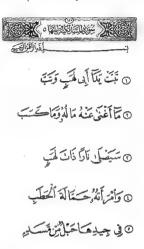
C. 291.-The Chosen One of God, in his earnest (cxi. 1-5.) Desire to proclaim the Message, gathered His kin together to hear and judge With open minds between error and truth. Behold, the fiery " Father of Flame " Blazed up with foul abuse and curses, And said to the holy one : " Perish thou ! " With his hands he took stones and cast them At the holy one's head. Purse-proud he headed Relentless persecution. His wife Laid snares, tied thorns with twisted ropes Of prickly palm-leaf fibre, and strewed them In the holy one's path on darkest nights, For cruel sport! But lo! the curses. Insults, spite, harmed not the Innocent. But hit the wrong-doers themselves And branded them with eternal infamy !

Sura CXL

Lahab, or (the Father of) Flame.

In the name of God, Most Gracious, Most Merciful.

- Perish the hands
   Of the Father of Flame! 6256
   Perish he!
- 2. No profit to him From all his wealth, And all his gains!
- Burnt soon will he be In a Fire Of blazing Flame!
- 4. His wife shall carry
  The (crackling) wood —
  As fuel!—5295
- A twisted rope
   Of palm-leaf fibre
   Round her (own) neck!



## 

6294. Abà. Lahab, "Father of Flame", was the nick-name of an uncle of the holy Prophet, from his flery hot temper and his ruddy complexion. He was one of the most inveterate enemies of early Islam. When the holy Prophet called together the Qurash and his own kith and kin to come and listen to his preaching and his warning against the sins of his people, the "Father of Flame" flared up and cursed the holy Prophet, saying "Perdition to the!" According to the English saying, "the causeless curse will not come". His words were fulle, but his power and strength were equally futile. The star of Islam rose higher and higher every day, and its persecutors dwindled in strength and power. Many of the leaders of persecution perished at Badr, and Abb Lahab himself perished a week after Badr, consumed with grief and his own flery passions. Verse 3 was prophetic of his end in this very life, though it also refers to the Hereafter.

6295. AbB Lahab's wife was a woman of equally passionate spite and cruelty against the screed person of the holy Prophet. She used to tie bundles of thoms with ropes of twisted paim-leaf fibre and carry them and strew them about on dark nights in the paths which the Prophet was expected to take, in order to cause him bodily injury. "To carry firewood" may also be symbolical for carrying tales between people to embroil them. This was also one of her vices. But she was laying up for herself another kind of Fire and another kind of Rope, the Fire of Punishment, and the Rope of Slavery to Evil. Thus does Evil prepare its own fate. This is the general tesson of sustained craft and cruel wrong-doing recoiling on the wrong doer's head. See also Introduction to this Stra.

## INTRODUCTION AND SUMMARY : SURA CXII (Ikhlan).

This early Meccan Sūra sums up in a few terse words the Unity of the Godhead—often professed, but frequently mixed up in the popular mind with debasing superstitions.

C. 292.—Keep Faith all pure and undefiled.

(caii. 1-4.) There is God, the One and Only;

Eternal, Free of all needs; on Whom
Depend, to Whom go back, all things;

He hath no son nor father nor partner.

There is no person like unto Him.

S. CXII. 1-4.

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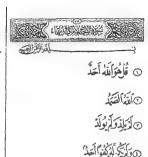
(١١٢) سورة الإخلاص

Stira CXII.

Ikhlas, or Purity (of Faith).

In the name of God, Most Gracious, Most Merciful,

- 5ay: He is God, 6296
   The One and Only; 6299
- 2. God, the Eternal, Absolute: 6296
- He begetteth not, Nor is He begotten; 6899
- 4. And there is none Like unto Him. 6000





6296. The nature of God is here indicated to us in a few words, such as we can understand. The qualities of God are described in numerous places elsewhere, e.g., in lix. 22-24, hxi. 1, and il. 255. Here we ares pecially taught to avoid the pitfalls into which men and nations have fallen at various times in trying to understand God. The first thing we have to note is that His nature is so sublime, after beyond our limited conceptions, that the best way in which we can realise Him is to feel that He is a Personality. "He", and not a mere abstract conception of philosophy. He is near us; He cares for us; we own our existence to Him. Secondly, He is the One and Only God, the Only One to Whom worship is due; all other things or beings that we can think of are His creatures and in no way comparable to Him. Thirdly, He is Efrensi, without beginning or end, Absolute, not limited by time or place or circumstance, the Reality before which all other things or places are mere pladows or reflections. Fourthly, we must not think of Him as having a son or a father, for that would be to import animal qualities into our conception of Him. Fifthly, He is not like any other person or thing that we know or can imagine: His qualities and nature are unique.

6297. This is to negative the idea of Polytheism, a system in which people believe in gods many and lords many. Such a system is opposed to our truest and profoundest conceptions of life. For Unity in Design, Unity in the fundamental facts of existence, proclaim the Unity of the Mater.

6598, Samad is difficult to translate by one word. I have used two, "Eternal" and "Absolute", The latter implies: (1) that absolute existence can only be predicated of Him; all other existence is temporal or conditional; (2) that He is dependent on no person or things, but all persons or things are dependent on Him, thus negativing the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on the gift sof worshippers, etc.

6299. This is to negative the Christian idea of the godhead, "the Father", "the only-begotten . Son" etc.

6300. This sums up the whole argument and warns us specially against Anthropomorphism, the tendency to conceive of God after our own pattern, an insidious tendency that creeps in at all times and among all peoples.

## INTRODUCTION AND SUMMARY: SURA CXIII (Falag).

This early Meccan S0ra provides the antidote to superstition and fear by teaching us to seek refuge in God from every kind of ill arising from outer nature and from dark and evil plottings and envy on the part of others.

C. 293.—It is God Who brings forth light from darkness, exiii, 15) Life and activity from death, spiritual Enlightenment from ignorance and superstition. Banish fear, and trust His Providence.

No danger, then, from the outer world, No secret plottings from perverted wills, No disturbance of your happiness or good,

Can affect the fortress of your inmost soul.

Süra CXIII.

Falag, or The Dawn.

In the name of God, Most Gracious, Most Merciful

- Say: I seek refuge 6301
  With the Lord of the Dawn, 6902
- 2. From the mischief Of created things; 4300
- 3 From the mischief Of Darkness as it overspreads; 6504
- 4. From the mischief Of those who practise Secret Arts 6305:
- 5. And from the mischief Of the envious one As he practises envy. 6265





6301. In God's created world, there are all kinds of forces and counter-forces, especially those put in motion by heings who have been endowed with some sort of will. The forces of good may be compared to light, and those of evil to darkness. God can cleave the depths of darkness and produce light (vi. 96), and therefore we should cast off fear and take refuge in divine guidance and goodness.

6302. Fillag is the Dawn or Daybreak, the cleaving of darkness and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light piecre through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of God pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typized by light. The author and source of all true light is God, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil.

6303. See n. 6301 above. Our trust in God is the refuge from every kind of fear and superstition, expensively flow of danger and evil. Three special kinds of mischief are specified in the next three verses, against which our best guard is our trust in God, the Light of the heavens and the earth. They are: (1) physical dangers, typified by darkness, (2) psychical dangers within us, typified by Secret Arts, and (3) psychical dangers from without us, resulting from a perverted will, which seeks to destroy any good that we enjoy.

6304. The darkness of the night, physical darkness, is a good type of physical dangers and difficulties. Many people are afraid of physical darkness, and all are afraid of physical injuries, necidents, and calamities. We should not fear, but having taken reasonable precautions, trust in God.

6305. Those who practise Secret Arts: literally, 'those (feminine) who blow on knots', this having been a favourite form of witchrraft: practised by perverted women. Such secret arts cause psychological terror. They may be what is called black magic, or secret plottings, or the display of false and securetive charms fili. 14), or the spreading of false and secret rumours or slanders to frighten men or deter them from right action. There is fraud in such things, but men are swayed by it. They should east of fear and do their duty.

6306. Malignant envy, translated into action, seeks to destroy the harpiness or the material or spiritual good enjoyed by other people. The best guard against it is trust in God with purity of heart.

## INTRODUCTION AND SUMMARY: SURA CXIV (Nas).

This early Meccan Sūra is a pendant to the last Sūra, and concludes the Holy Qur-an, with an appeal to us to trust in God, rather than man, as our sure shield and protection. It warns us specially against the secret whispers of evil within our own hearts.

C: 294. - Insidious Evil lies in wait

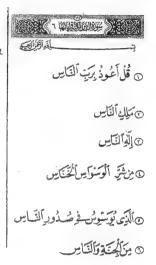
texiv 1.6.) For man, and loves to whisper and withdraw,
Thus testing his will. But man can make
God his sure shield; for God doth care
For him and cherishes him: God is
The heavenly King who gives him laws:
And God is the Goal to which he will
Return and be judged. Let man but place
Himself in God's hands, and never can Evil
Touch him in his essential and inner life.

Sûra CXIV.

Nas. or Mankind.

In the name of God, Most Gracious, Most Merciful.

- Say: I seek refuge sky
  With the Lord
  And Cherisher of Mankind, 6308
- 2. The King (or Ruler) Of Mankind.
- 3. The God (or Judge) Of Mankind,—
- 4. From the mischief
  Of the Whisperer (Of Evil), who withdraws
  (After his whisper),—
- 5. (The same) who whispers Into the hearts of Mankind,—
- Among Jinns And among Men.<sup>6340</sup>



6307. The previous Sūra pointed to the necessity of seeking God's protection against external factors which might affect an individual. Here the need of protection from internal factors, mankind being viewed as a whole, is pointed out. For this reason the threefold relation in which man stands to God is mentioned, as explained in the next note.

6308, Man's relation to God may be viewed in three aspects: (I) God is his Lord, Maker, and Cherisher; God sustains him and cares for him; He provides him with all the means for his growth and development, and for his protection against evil; (2) God is his king or ruler; more than any earthly king, God has authority to guide man's conduct, and lead him to ways which will make for his welfare; and He has given him laws; and (3) God is He to Whom mankind must return, to give an account of all their deeds in this life (ii. 156); God will be the Judge; He is the goal of the Hereafter, and the only Being entitled to man's worship at any time. From all these aspects man could and should seek God's protection against evil.

6399. Evil instinuates itself in all sorts of Insidious ways from within so as to sap man's will, which was given to man by God. This power of evil may be Satan or his host of evil ones, or evil men or the evil inclinations within man's own will: for there are "evil ones among men and Jinus, inspiring each other with flowery discourses by way of deception" (vi. 112). They secretly whisper evil and then withdraw, to make their net the more subtle and alluring.

6310. This last clause amplifies the description of the sources from which the whisper of evil may emanate: they may be men whom you may see or invisible spirits of evil working within. See last note. So long as we put ourselves in God's protection, and trust in God, evil cannot really touch us to our essential and inner life.

#### CONCLUSION

- C. 295.—Thus spake, inspired, our holy Prophet,
  Muhammad, on whom we invoke God's blessings
  For ever and ever;—we who are heirs
  To his teaching, his exemplary life,
  And the golden thread which he inwove
  Into the web of human history.
  In pious retreats he prayed; much thought
  He gave to Life's most obstinate tangles;
  'Gainst odds he strove with might and main;
  Wisely he led; gently he counselled;
  And firmly he subduéd Evil.
- C. 296.-Mantle-clad, 6311 he solved the most baffling Mysteries. His soul would scale The heights of Heaven, yet showered its love On the weak and lowly of this earth. Like a cloud that catches the glory of the Sun. He threw his protecting shade on all. The widow's cry, and the orphan's, found An answer in his heart, as did The cry of Penury and Need. He searched out those who felt no need. Being by pride or ignorance blinded. And he fulfilled their real wants. His last great charge summed up the rule Of spiritual life in linking Faith With one universal Brotherhood. Ah ! ne'er shall we see such life again !
- C. 297.—But his clarion voice still speaks his message.
  His love and wisdom still pour forth
  Without stint the inexhaustible Tressures
  Of God, for whosee'er will bring
  A purified heart to receive them.
  And ne'er did the world, impoverished
  By its own wayward lusts and greed,
  Need those Treasures more than now!

<sup>6311.</sup> An epithet of mystic meaning, applied to the Prophet in the Qur-an. See txxiv. 1, n. 5778. I have in my mind a reminiscence of an Urdu Na't, or Song in praise of the holy Prophet.

- C. 398.-There's still with us much sorrow and sin, Injustice, oppression, wrong, and hate. Still does Arrogance deaden Conscience, Rob struggling souls of e'en the crumbs Of Pity, and make, of loathsome flesh And crumbling dust, fair-seemisk Idols For worship. Still does Ignorance blow A mighty Horn and try to shame True Wisdom. Still do men drive Slaves .--Protesting smoothly the end of Slavery ! Still does Greed devour the substance Of helpless ones within her power. Nav. more .- the fine Individual Voice Is smothered in the raucous din Of Groups and Crowds that madly shout What they call Slogans New,-Old Falsehoods long discredited
- C. 299.—What can we do to nake God's Light
  Shine forth through the Darkness around us?
  We must first let it shine in our own true Selves
  With that Light in the niche of our inmost hearts
  We can walk with steps both firm and sure:
  We can humbly visit the comfortless
  And guide their steps. Not we, but the Light
  Will guide! But oh! the joy of being found
  Worthy to bear the Torch, and to say
  To our brethere: "I too was in Darkness,
  Comfortless, and behold, I have found
  Comfort and lov in the Grace Divine!"
- C. 300.—Thus should we pay the dues of Brotherhood,—
  By walking humbly, side by side,
  In the Ways of the Lord,
  With mutual aid and comfort,
  And heartfelt prayer,
  Backed by action,
  That God's good Purpose
  May be accomplished
  In us all together ?

#### L'ENVOL

Cowper wrote: "Oars alone can ne'er prevail To reach the distant coast; The breath of heaven must swell the sail, Or all the toil is lost." I praise and glorify the name of God that He has enabled His humble servant to complete in manuscript the work of Interpretation at which he has systematically and unceasingly laboured for the last three years. My manuscript was completed in Lahore on the fourth of April 1937, my sixty-fifth birthday according to the solar calendar, My inner history during these three years has been one of joyful and concentrated exploration, undisturbed by the storms that vexed my outer life. I had not imagined that so much human jealousy, misunderstanding, and painful misrepresentation should pursue one who seeks no worldly gain and pretends to no dogmatic authority. But I have been much consoled by numerous appreciative letters from distant readers. I thank them and wish them to feel that they and I are fellowriders (Arabice, Zamil) on a steed of research in a field that is unlimited in scope and sublime compared to all ordinary knowledge. Such relationship is closer in spirit than ties of blood, or country, or any other joint enterprise whatsoever.

The printer and publisher hope now to bring out the whole completed volumes within two months. I have appended a short Index, which yet is fuller than is to be found in most Quranic Translations. A complete analytical Index, covering the text, notes, and commentary, such as I contemplated in my Preface, will take time to prepare, and will, if there is a demand, be issued as a separate volume at some future time.

And so I take leave of thee, Gentle Reader, and pray for thy spiritual advancement, as I wish thee to pray for mine.

WIMBLEDON: November 14, 1937

'ABDULLÄH YÜSUF 'ALĪ

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والمسنة مصدرين للأحكام والتشريعات. ثم يختلف إمامان من أنمة الإجباد في تحقيق إحدى المسائل الفرعية أو قاضيان في فصل إحدى الدعارى . ولا يجمل أحده سا المسألة التي اختلف فيها أو الرأي الذي يواء عماداً للدين ، ولا يعتبر الذي يخالف في ذلك خارجاً عن دائرة الدين، بل كلاهما بتمبسع رأيه بما عنده من الدلائل والمراجع إلى أقمى ما يستطيسع ثم يتركه لمرأي المام إن كان رأيه يتملق بجساطه، والقضاء العالي في البلاد إن كان الموضوع يرجع إلى التحكيم ، وانظام الجساعة الإسلامية إن كانت القضية قضية اجتاعية ، فيقبل

وفي الصورة الأخرى: يجري الحلاف حتى في أسس الدين، أو يختار عالم أو متصوف أو مفتت أو بجنار عالم أو متصوف أو مفتت أو جدل أو يقدل الدين الأساسية، أم يحمله بتأويلات بعدة من المسائل الأساسية للدين، ويحسسكم على كل من يخالف في ذلك بخروجه عن دائرة الإسلام، ويشكل من أنصاره عصبة ويقول: إن هذه أمة مسلمة أصية ومن شدة عنها شدة أمة مسلمة أصدة عنها شدة إلى المنار، وينادي صارخا : « عليك الإنضام إلى هذه العصبة إن كنت مسلم والا فلست عسلم » .

والقرآن حينا يدم الإختلاف والتكتل والطائفية والمصيبة يسنم الصورة الثانية . أما الحلاف في الصورة الأولى فنجد له أمثاة عديدة حتى في عهد الذي يتخلق ، وأن منظلة لم يقر منظم المستخد المستخد المشاه عديدة حتى في عهد الذي منظم ، وأن منظم لم يقر منظم و التتحكي والتامل والتحقيق والنحري والتحسس والفهم والفقه في كيان الجماعة الإسلامية . وكان يدلل على أن أصحاب الرأي والكفاءة في الجماعة يولون اهمامهم الكبير للدين والتحسس ماء كم المستخد وأن الجامهم الكبير للدين المنامهم ، وأن كفاداتهم لا تتملس حاولاً لمسائل الحياة من خارج الدين بل تتملسها في على مبادى الدين لمي تعلسها في على مبادى الدين لمي تحافظ على وحديها ، ثم إعطاء أهل العلم وقادة الرأي حريتهم في الإجتهاد والإستنباط والتحقيق في حدود سليمة لكي توفر لنفسها فرص التطور وجوانب التقييدة .

هذا ما عندي والعلم عند الله ، عليه توكلت وإليه أنيب .

أبو الأعلى المودودي

#### حول الخلاف في تفسير القرآن :

وهنا سؤال آخر يخالج أذهان الناس: القرآن أنحى باللانمة على الذين اختلفوا بعد أن جساءهم الهدى من الله تمالى ، و وقد وقوا في الدين , هذا في جانب ، و في الجانب الآخر قوجا خطفات في تفسير أحكام القرآن و تأويلها لا بين المتأخرين فحسب ، بل بين التابعين ومن تبمهم حتى بسسين الصحابة أنفسهم ، إلى درجة أنك لا تجد آية من آبات القرآن اتفق المسمرون على قول و احسب في تفسيرها ، أليس هؤلاء الناس بستحقون نفس اللوم الذي ورد في القرآن ؟ إذا كان الجواب لا ، فأي اختلاف وأي فرقة تلك التي ينكرها القرآن وبنجى باللانة على أصحابها ؟

هذه قضية متشمة كثيرة الجوانب لا يجيدر بنا في هذا المقام أن نتناو لها بالبحث المسط، وحكم لما يساور ذهن عامة الناس من التمقيد يكفي الإشارة إلى أن القرآن لا يمنع الحلاف الغزيه المنشأء الذي يعتم بين القائمين على تفسير الأحكام والقوانين، بناء على دراساتهم الجديثة المخلصة، بينا هم يلتقون فيا يتملق بنظام الجماعة الإسلامية ، أحسا الحلاف الذي يلمه القرآن فهو الذي نشأ من نفوس ذات هوى وعقول الإسلامية ، وانتهى بسب المطاف إلى التكتل والطائفية المعقوتة والغزاع الداخلي ، وهذان أما الحلاف لا يتجانسان في أصلها ولا يتشابهان في نتائجها فكيف نحكم عليها بحكم واحد . أما الحلاف من النوع الأول فهو جوهر الرقي والتطور وهصدر الحياة ونضارتها ، ولا يسد من أن يرجد في كل مجتمع مكون من أهسل الرأي والفكر ، ووجوده دلي الحيساة والحيوية ، ولا يخسب منه إلا بحسامة المقل ووفرة الذكاء ، بل هم تماثيل خشيبة ودمى لا حياة فيها . وأما الخلاف من الذوع الثاني فيمم جميع أمل الأرض أنسه ما ظهر في كتلة بشرية إلا ومرقها شر محزق وحطمها أشاع تحطم ، فظهوره من أمارات المرض لا من بشائر الصحة ، ولم تكسب أمة من الأمم منه إلا نتائج وخطه وعواقب مؤلة .

ويتجلى ما بين هذين النوعين من الخلاف من فروق في الصورتين التاليتين : في الصورة الأولى: 'يجمع جميم الناس على طاعة الله ورسوله' ويعتقدون في الكتاب فهل من دارس للقرآن يدرسه واضعاً أمام عينيه الخصائص المشار إليهاء ثم يستطيح أن يحسدد لنا مآخذ ببني عليها ظنه في كون النظام الممروض في كتاب الله نظاماً وقتاً وقوماً ؟!

#### القرآف كتاب مبادىء عامة :

ومن الدارسين لهذا الكتناب من قد ألقي في جمعه كذلك أن هذا الكتاب عبارة عن و مرشدات التوجيهات التفصيلية ، و و دليل للدستور ، ثم إذا انصرف إلى قراءتــــــ
لا يجد فيه أحكامــــــا وأنظمة تفصيلية عن الإجهاع والمدنية والسياسة والإقتصاد وما إلى ذلك ، بل إن الراجبات الهـــامة كالصلاة والزكاة التي يعبد الكتاب ذكرها وبؤكد عليها بشدة لم يدو"ن لها أحكام تفصيلية ، ومثل هذا الأمر يشوش ذهنه ويدفعه إلى التساؤل :

وكل ما ينشأ هنا من تشويش في ذهن الإنسان مرده أن ينيب عن باله إحدى نواحي الحقيقة ، وهي أن الله إعدى نواحي الحقيقة ، وهي أن الله إيزل الكتاب فقط ، بـل أرسل ممه رسوله أيضا ، وأقول على سبيل التمثيل : إذا كان المشروع المقصود هـو وضع تصمع لبناء وتقديم للناس لينشئوا البناء وقق هـنا المتصمع ، ففي هذه الصورة لا بد لنا من تخطيط مطول برشدة إلى كل جزء من أجزاء البناء ، أما إذا ولي أحـد المهندسين من قبل الحكومة ومغه التوجيهات الممارية العامة ، فإن هذا المهندس وهـا شيّده من النوجيهات ، ومن الخطل \_إذن-أن عمر أعيننا عن المهندس وهـا شيّده من البناء ، ثم ننشد تفصيلات الجزئيات في التصميم ونشكو نقصه إن لم تجدها فيه .

و كذلك القرآن ؛ ليس هـو بكتاب الجزئيات ؛ بل هو كتاب المبادى، والقواعد الكلية ؛ ومهمته الحقيقية أن يعرض الأسس الفكرية والحلقية للنظام الإسلامي بوضوح ثم يثبتها تثبينا قوياً بكلا الطريقتين : التدليل المقلي والتحريض الماطفي . أما مـا يتملق بالصورة المعلمة الصياة الإسلامية فإنه لا يرشد الإنسان إليا بوضع قوانينو أنظمة تفصيلية عن كل ناحية من نواحي الحياة ؛ بل إنه حداد الحدود الأساسية لكل شعبه من شعب الحياة ، ونصب ممالم جلية في بعض النواحي تشير إلى خطوط عريضة يجب أن تؤسس عليها هذه النواحي وفق مرضاة الله .

نفس الدلائل والحجج التي جاء بها القرآن؟ ألا يجوز أن نستعمل أساوب القرآن فيما يستدل به على إثبات التوحيد في كل زمان ومكان بعد تعديل يسير ؟

إذا كان الجواب نعم فليس من مبرر للقول بأن دعوة القرآن الخسالدة المالمية دعوة آنية ومحلمية استناداً إلى أنها عرضت على قوم بأعينهم في زمن بعينه ، ومسا من فلسفة أو نظام للعيساة أو مذهب من المذاهب عرضت جميع تفصيلاته من الألف إلى الباء في أسلوب نظري بحض ( Abstract ) ولم تتمثل في أوضاع واقعية أو صور حية .

هذا النوع من التجريد لا يمكن أن يرجد في عمالم النظريات ، وإن افترضنا وجوده فإن النظرية التي تمرض على هذه الصورة من التجريد لا تمدر حميراً على الورق ويستحيل أن تلماب في حياة الناس وتتحول إلى نظام عملي .

ثم إذا أريد تمميم حركة عقائدية وخلقية ومدنية على صعيد عالمي فسلا يازم لذلك أيسداً أن تجمل الدعوة عالمية من البداية ، بل المنبج الصحيح الوحيد لذلك هو أن تنشر الحركة ما تدعو إليه من عقائد ونظريات ومبادى، في البلد الذي نشأت فيه ، وأن تقرها في أذهان أناس يعرف القانون بالحركة لفتهم وطبيعتهم وعاداتهم وتقاليدهم ، وأن تطبقها في الحياة العملية وتقيم عليها نظاماً موفقاً للحياة ثم تعرضه على الدنيا كنموذج بحمدًى به .

وبهذا الطريق وحده لتنفت إليهسسا الأسم الأخرى ويستبق إليها أصحاب العقل الراجع والرأي السديد من قلك الأسم ليتلفوها ويسموا الترويجا في بلدانهم ، وعلى هسذا لهبود عرض نظام ما للمقيدة والمهج على أمة دون غيرها بالذيء دي بدء وإن استنفذ هذا المرض كل طاقات التدليل والإحتجاج لإقناع تلك الأمة وتثبيتها – ليس دليلا على كون ذلك النظام قوصاً بحضاً .

والحسائص التي تمسير النظام القوسي من النظام العالمي ، والنظام المؤقت من النظام الحالمي ، والنظام المؤقت من النظام والحالم له بحقوق وعيدات خاصة ، وإما أن يدعو إلى تفضيل شعب على غيره ويطالب له بحقوق وعيدات خاصة ، وإما أن يؤمن بمادىء ونظريات لا تستطيع أن تروج وتزدهر في الشعوب الأخرى ، وعلى المكس من ذلك فسيان النظام العالمي يؤمن بالمساواة بين الناس ويعطي المجمع حقوقهم بدرجة متساوية ، وتكون مبادئه عالمية الصبغة ، عالمية الأهداف والمثل، ثم إن النظام الموقع عبداء على قواعد تفقد قابلتها للعمل بمرور الأيام ، بينا النظام الحالمة تعلية المعملة على جميع الطروف المتطورة .

شيء من أسرار اللغة والبلاغة والمعاني والبيان ؛ إلا أنه يستحيل أن يضن القرآن بالكشف عن حوهزه وروحه أمام ذلك « السالك » .

ووفقاً لنفس المسدأ لا يستطيع الإنسان أن يدرك مغزى أحكام القرآن وتعالمه الحلقة وترجيها اله الله والمساقة والمناقة والمدنية ومبادئه ونظمه في عتلف لواحي الحيساة ما دام لا يطبقها في الحياة، ولا يدرك منزاها فرد يعيش في حل منها في حياته الفردية ولا تدركه أمة تسلك جمع مؤسساتها الإجتاعة مسلكها مخالف منهجا .

### القرآن كتاب هداية للبشرية كافة ،

وكل رجل شريفا كان أو وضيعاً يعلم أن الترآن أعلن أنه جاء لهداية النوع البشري بأجمه ، ولكن إذا تناوله أحد ليدرسه برى أنه لا يخاطب إلا من وجده من العرب حين نزوله ، وإذا كان يدبر وجه أحياناً إلى كافة الناس ، فإن معظم مسا يقول برجع إلى ما يختص بدوق العرب وحدهم وبيئتهم وحدهم وتاريخهم وتقاليدهم وحدهم ، والإنسار... حين برى ذلك بيداً يتسامل : إن كان الكتاب الذي أنزل لهداية كافة البشر لماذا يعنى عناية كبيرة بعناصر وقتمة ومحلية وقومية ؟ بل يقع بعض الذي يجهون حقيقة الأمر في شك ويقولون : ربما نزل هذا الكتاب لاستصلاح من يعاصره من العرب ثم حمل فسيها بعد ما لا يختمه من دعوة عالمة وهداية لكافة الناس إلى الأبد .

وأقول الذي أقار هـــذا الاعتراض لا لجرد الاعتراض ، بل أراد معرفة الحقيقة :
ينبغي أن يدرس الكتاب ويخط تحت النصوص التي دعا فيها القرآن إلى عقيدة أو فكرة
ر تصور ؟ أو عرض فيها مبدأ في الأخـــلاق أو قاعدة في الحياة المعلية تختص بالعرب
وحدم ، وتنجصر بحكم الزمان والمكان في حدود لا تتعداها !! أحــا بحرد كونه بخاطب
أناسا عاشوا في زمــان بعينه ، ويتناول ما حولهم من الموجودات كواد للاستشهاد يبغي
عليها دلائل التوحيد ، فهذا وحده لا يكفي لأن يحكم بأن دعوته كانت تختص بزمن مون
الأزمان ونداءه كان موجها إلى قطر دون الأقطار ، وبدلاً من ذلك بلبغي أن يتبين مثير
الاعتراض أن الذي جاء به القرآن في رفضه لمقيدة الشرك يصدق على كل فوع من الشرك

ألا يحسن بنا بعد ذلك أن نلجاً في استصلاح عقائد المشركين في كل عصر يعمسر إلى

إن القرآن ليس يحوي نظريات بحردة وأفكار محضة حسق تدرسه جالساً على الأربكة ثم تفهم جميع مطالبه . كما أنه ليس بكتاب يبعث في اللاهوت فتحل جميع أسراره ومكنوناته في الماهد والزوايا . إن مذا الكتاب ؛ كما قلنا في مستهل المقدمة : كتاب دعوة وحركة ، وبمجرد نزوله أخرج رجلا وادعا دمثاً ، سلم الفطرة كريم الشيم وعبا للسكوت ، من زاوية الإنعزال ، وأوقفه في مواجهة إلمالم الذي كان قد انصرفعن الحق ، وجمله يقارع الباطل ويحارب أثمة الكفر وقادة الفسق ورواد الشلال . إن همذا الكتاب انتزع كل روح معيدة وكل نفس زكية من كل بيت وجمها تحت لواء صاحب المدوة . إن هذا الكتاب أخرج غيظ كل فتأن مفسد وجعله يقاتل أنصار الدعوة ليهلك من هلك عن بيئة ويحيى من حيّ عن بيئة .

إن هـــذا الكتاب هو الذي قام بترجيه الحركة الإسلامية الهائلة خـــلال مدة شلاتة وعشر بن سنة اوالتي بدأت عملها من صرخة فرد واحد وانتهت في نهاية المطاف إلى إقامة الحلاقة الإلهية في الأرض. وهذا الكتاب هو الذي ترلى وضع مخططات الحـــدم ومشاريع البناء في كل مرحلة من المراحل وفي كل خطوة من الخطوات خلال الممركة المديدة الشارية بين الحق والساطل.

إذن فكيف يتأتى لك اليوم أن يتجل لك جميع ما يضم هذا الكتاب من أسرار وحقائق بمجرد أن تمر على حروفه وتنطق بكلماته ، وبدرن أن تنزل إلى ميدان الصراع بمسين الدين والكفر ، وتغبر قدميك في معركة الإسلام والجاهلية وبدون أن يصادفك المرور بمنزل من منازل هذا الكفاح .

لا تستطيع أن تفهم مطالب القرآن ومعانيه البعيدة الفور إلا حين تحكيم هذا الكتاب وتبدأ بالدعوة إلى الله وتخطو جميع خطواتك كا يرجهك و كيفا يعلمك. ومن هنا لا بد أن يستقبلك جميع حسا استقبل حامليه من التجارب والحن: تشاهد مكة والحبشة والطائف ، وقواجه المراحل المهتدة من بدر إلى حتين إلى تبوك ، وتتشابك مسع د أبي جبل ، و « أبي لهب » وتلاقي المنافقين واليهود ، وترى وتختبر كذلك كل السناذج الإسانية الأولين إلى المؤلفة قلوبهم ، فهذا سلوك فريد لا ياثله أي فوع من السالك ، وأحمده و السؤك الوتب أن من منازله تطالمك كان ورور من القرآن تحييطك علما بأن هذا هو المهيط الذي نزلت فيه ، وجاءت فيسمه بكذا من التوجيهات والتمالي . وفي ذلك الحين لا يستبعد أن يفيب عن نظر « السالك »

المثل الإنساني الأعلى الذي يحب القرآن ، وما هو الندوذج الإنساني الذي يكرهه ويبغضه. وتحقيقاً لهذا المطلب يسجئل في مذكرته خصال و الإنسان المطلب يسجئل في مذكرته خصال و الإنسان المطلب ، في نظر القرآن في عود ، وخصال و الإنسان المرفوض ، في نظره في عود مماثل وجباً لوجه . كا يحاول أن يم نوف - كمثل آخر - موجبات نجاح الإنسان و صعادته حسب مقياس الفرآن، والأسباب التي يمتبرها مبعث الهلاك والدمار و مدعاة الخسر أن والشقاء . وأصح طريقة المرقة هذا الطلب أيضا ، بأبعاده الشامعة و تفاصيله الشاملة ، أن يقيم في مذكرته عمودين بماثلين : أحده الموجبات الحسران ، ويسجئل كل ما يصل إليه في هذا الموضوع . وقباساً على ذلك ينبغي له أن يقيد حسب ما ذكرنا جميع تعاليم القرآن الحكيم في كل مسائلة من مسائل الحياة من المقائد والأخسلاق والحقوق والواجبات ، والإجتاع والمدنية ، والإقتصاد والسباسة ، والتشريع ونظام الجماعة ، والحوب والمهادنة ومسا إلى المكن ، لكي يستبين على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شواح المياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل تتكون كل شعبة من شعب الحياة ، ثم على أي شكل المقائد الإسلامية بعد قوصيد هذه الشعب وتكييفها في الإطار العام ،

## منهج دراسة مسألة بعينها:

ثم إذا أراد الإنسان أن يتبين وجهة نظر القرآن في مسألة من مسائل إلمياة فيستحسن له أن يطالع ما كتب فيها قديماً وحديثاً بكل إممان ، ويحدد بوضوح ما فحذه المسألة من نواح أساسية ونقاط رئيسية ، ويتمرّف كذلك ما هو مبلغ تفكير الإنسان ومدى مساوص إليه في هذه المسألة عبر التاريخ ، وما هي جوانبها التي تتطلب حلوا ، وها هي النقطة التي لم يستطم التفكير الإنساني تخطيها حق اليوم . وإذا حقق ذلك ، فله أن يدرس القرآن واضعاً أمام عينيه الجوانب التي تتطلب الحلول في هذه المسألة . وبما جرّبته أن الإنسان إذا درس القرآن باحثاً في مسألة من المسأل على نحو ما ذكرت مخانه يفاجاً بالرمود على أسئلته في آيات قد قرأها عشرات المرات من قبل ولم يخطر بباله أن تلك الآيات تمكن فها هذه الردود .

## شروط أساسية لدارس القرآن :

ومهما يتخذ الإنسان من التدابير ويستخدم من الوسائل لفهم الفرآن فإنه لا يصل إلى جوهر الفرآن وُروحه كما ينبغي ٬ ما دام هو لا يعمل وقق ما جاء به القرآن . ينلي ذهنه ما أمكن من جميع ما استقر" فيه من قبل من التصورات والنظريات ؛ ربطهره من سائر ما يكنه من الرغيب ته الموالية أو المناوثة ، ثم ينكب" على دراسته بقلب مفتوح وأذن واعدة وقصد تزيه لفهه . أسبا الذين يدرسونه واضعين طائفة من التصورات في أذهانهم مقدما فما يقرؤون بين دفتيه إلا تصوراتهم أنفسهم ، ولا يجدون شيئاً من رائحة القرآن. ولا يصلح هسنذا المنهج لدراسة أي كتاب من الكتب ، فكيف بالقرآن الذي لا يفتح كنوز معانيه أبداً للذين يدرسونه باتباع مثل هذا المنهج .

# منهج الدراسة التفسيلية الكاملة :

ثم إن الذي لا ريد من القرآن إلا معرفة إجالية فعسى أن يكفيه دراسته مسرة أو مرتين . أمــا الذي يريد أن يفوص في أعماقه ، ويدرك أسراره فلا بكفيه أن بدرسه أربسم أو خمس مرات ، وعلمه أن يفزع إليه تكسيراراً ومراراً ، ويُقبل على دراسته إنسالًا لا مَلَل فيه ولا كَلُل ؛ وأن بدرسه كل مرة من وجهة جديدة ؛ وأن يأخذ معه - كطالب من الطلبة \_ الأدوات اللازمة من الدفاتر والقلم ليسجل مسايمن له من نقاط هامة خلال الدراسة. والذين يرغبون في دراسته على نهج قويم كما قلمنا؛ عليهم أن يستوعبوا قراءته في ختبتين لمجرَّد أن يلم أمامهم نظامه للمقيدة ومنهجه العام الذي يفاضل الدنيا القرآن العامة ويتبينوا التصورات الأصلية التي يقدامها للناس ومعالم نظام الحياة التي ببينها على أساس هذه التصورات . وفي خلال هذه الرحلة المتمة إذا خطر في ذهنهم سؤال فلا مستعجاون الست في شأنه بل يقيَّدونه في مذكرة ، ويواصلون مطالعتهم ملتزمين جانب الصبر والجدُّ ؛ فهم سوف يعثرون غالبًا على الجواب فيما يقبل من الصفحات . وإذا عثروا الأولمة يستأنفون دراسته كجولة ثانية ويكون الصبر حليفهم والتأنى دثارهم . وأقول بناء على تجاربي؛ لا يكون من سؤال إلا وتجدون جوابه ، وما من معضلة إلا وتبلغون حلتها في دراستكم العميقة الثانية . اللهم إلا في الندرة النادرة التي تتقاصر عنها أفهام الرجال .

 جماعة مزالصحابة مجمعها في مصحف واحد، وكتب منه نسيخا كثيرة وز عت علىالأمصار، وبعث مع كل مصحف من برشد الناس إلى قراءاته .

إن المصحف الذي يين أيدينا اليوم هو على طبئي رسم مصحف الصديق الذي نسخ منه عثان - رضي الله عنه - نسخا عديدة تحت إشرافه وقر أن منها في المدن والأمصار. ولا تزال هذه النسخ المهمد عليها محفوظة بعديد من الأماكن في الدنيا . والذي يشك في د تمام حفظ ، الذكر الحكيم فسله أن يشتري نسخة من المصحف الكريم من مكتبة في إفريقية الغربية ويقابله بسياحه مشافية من أحد الحفاظ في ( جاوا ) ، ثم يقابله بسيا في المكتبات الكبيرة في العالم من المصاحف الأوية التي "كتبت في مختلف القرون منذ عهسد المكتبات الكبيرة في العالم من المصاحف الأوية التي "كتبت في مختلف القرون منذ عهسد عنان - وضي الله عنه - إلى يومنا هذا. فإذا وجد فيه فرقاً ولو في كلة من المكامات أو في حركة من الحراث فمن واجبه أن يطلع على الدنيا بهذاه الاكتبات التاريخي الدهش».

والمرتاب أن برتاب في كون القرآن منز لأ من الله تعالى إن شاء. أما كون ما بأيدينا اليوم من القرآن هو عين القرآن بنصة وفصة الذي أنزل على مجمد على أو أو الناس فهذه ظاهرة تاريخية لا مجال الشك والإرتياب فيها . لا تجد شيئاً بما توارثته الدنيا في التاريخ البشري الطويل يكون على مساعليه القرآن من الثبوت القطمي الهتوم . ومن يشك في صحيحة فقد يشك أيضاً في ظهرو الإمبراطورية الرومانية على الأرض المعبورة في عصر من عصور التاريخ ، أو في الحكم المنولي في الهند قبل قرون ، أو في وجود شخصية ونابليون، عصور التاريخ ، أو في الحكم المنولية المنافق من أمارات المنافق في ظواهر تاريخية كهذه ليس من خصائص العلم والمعرفة وإنما هو من أمارات الجهالة والفيادة ،

## منهج لدراسة القرآن ،

إن الترآن كتاب برد علىمنها النياض عدد لا يحصى من الناس لأجل عدد لا يمصى من الأغراض . لذلك يتعذر علي أن أقدام للدارس مقترحاتي في صدد دراسسة للمرآن تستهدف تحقيق مطالب وأغراض هذا العدد الهائل من الواردين عليه . ولا يجذبي من هذه الكتل النشرية إلا الذين أشم فيهم رائحة الحرص على فيهم هسذا الكتاب ومعرفة مطالبه وتوجيهاته في شؤون الحياة الإنسانية ومسائلها المقدة . فأحيب أن أهرت هؤلاء منهجا للدرامة القرآن عثم أشاطوهم حل المشكلات والمصاعب التي يواجبها كل دارس بصفة عامة . لأبي بكر – رضي الله عنه – الذي تودد بادى، ذي بده ، فلم يزل عمر براجعه حتى شرح وكان صدر أبي بكر ، وكانت زيد بن ثابت الأنصاري الذي كان من كتاب الذي يمالية وكان يكتب الذي يمالية وكان يكتب الذي يمالية وكان يكتب الذي يمالية وكان يكتب الرستكال هذا الأمر الحظير هي أن يجمع كل ما تركه الذي يهالية من أجزاء مكتوبة في صحف من الرقاع والجلد ونحوها ، ويؤخذ كذلك ما يرجد عنه أي واحد من الصحابة به حسا كتب من القرآن ، ثم يستمان بحفاظ الصحابة في ضبط الحفوظ ، وبناء على شهادة إجاعية من هسنده الوسائل الثلاث وبعد التثبت من عدم وجود أية غلطة في المكتوب والمقروء تسجل لفظة لفظة من القرآن ، وبوجب هنده الطريقة الحكة كتبت نسخة من القرآن في الصحف ، وأودعت عنسد أم المؤمنين حفصة – رضي الله عنها – التي كانت تحفظ القرآن كل في صدرها ، وأذن لعامة المسلمين أن ينسخوا منها أو يقابلوا ما عندهم من المكتوب عليها .

وكانت لفات القبائل في الجسريرة المربية تختلف بعضها عن بعض في القراءات واللجات ثأن اختلافها باختلاف المدن والمديريات في بلادنا ( باكستان ) مع أن لساب جميها واحسد ، أي الاردو أو البنجابي أو البنغاني . والقرآن كان قد نزل بلغة قريش ، ولكن أحيز في أول الأمر القبائل الأخرى أن يقرأ أهل كل قبيلة القرآن بلغتهم وبحسا جرت عليه عاديمسم ، لأن ذلك لا يؤدي إلى اختلاف معان موجبة لاختلاف أحكامه ، بل بذلك يسهل عليهم التلاوة وتلمين فيم العبارة . ولمّا اتسع نطاق الفتوح الإسلامية ، وتمدري العرب صحاريهم القاحلة ، وفتحوا الأقطار الشاسمة من المسام ، ودخلت الأمم الأخرى في دين الله ، واختلط العرب بالمجم ، وتسائرت بذلك الاختلاط لفتهم ، خشي الناس حسدوث أنواع من الفتن او استمر الناس على تلاوة القرآن بلهجاتهم وعاداتهم التي درجوا عليها ، كان يسمع أحدم غيره يقرأ كتاب الله بلغة لم يألفها هـ و فيظنت يحرف القرآن متمداً ، فيكف و وتقتيل معه . أو يتدريج اختلاف الألفاظ والثلاوة إلى فتح باب الشريف والتصحيف أو أن تفسد لفة بعض العرب باختلاطهم معالمهم فيصرفون القرآن على لغتهم الفاسة ويشر هون بديسم كلامه ورونق قواءته .

وحرصاً على إبعاد المسلمين عن تلك الفتن قر"ر عثان – رضي الله عنه – على مشورة من أصحاب الرسول ﷺ ، أن تنسخ المساحف من الصحف المتمد عليها والسق ضبطت في عهد أبي بكر – رضي الله عنه ب ، وتفسير أق في البلاد الإسلامية ويمنع من التداول ما سواه من القرآن المكتوب بقراءة أخرى أو لهجة مخالفة . ففعل عثان ذلك وعهد إلى جبوبيل ينصيمه ، وكان من عادته بياني أنه كما نزلت سورة من سور القرآن كان يدعسو بمض كتابه وكان يأمر بكتابتها ويأمر بوضمها عقب سورة كذا وقبل سورة كذا و كذلك حين بنزل شيء من القرآن و أي آية أو بضع آيات و رام برد جمل سورة مستقلة أمسر الذي يناني بيناني بيناني بيناني بيناني بيناني بيناني بيناني الصادات وغيرها من المناسبات ، ووقق هذا اللترتيب نفسه كان أصحابه الكرام بستظهرون القرآن ويتدارسونه ، ولهذا كان من الثابت تاريخيا أن الدوم الذي أخل لفيسه كن أعمله قبله ألكرام ورئيس الذي أنزل القرآن على قلبه رئيب ، ومرتبه هو الذي أنزله ، والذي أنزل القرآن على قلبه .

#### تدوين القرآن ،

وبما أن الصاوات كنبت على المسلمين منذ البداية (١) وتعينت قراءة مسا يستر من الفران فيهسا ، فذلك بدأت في المسلمين حركة حفظه في الصدور ، مقرونة بنزوله على صاحب الوحي عليه الصلاة والسلام ، وكلما كان ينزل منه شيء كانوا يتلقونه ويستظهرونه عن ظهر غيب ، ولم ينحصر حفظه بكتابته في المسب وقطع الأدم و كسر الأكتاف (١٦) التي يكتب فيها كتاب الذي يكان يرتسم كذلك بجمود نزوله على العشر ات فالمنات ثم الآلاف فالملابين من الصدور ، ومن هنا ما كان لباطل أن يائيه من بين يديه ولا من خلفه ليفير فيه ولو كلمة .

ولما ظهرت فتنة الردة بعد وفاة النبي بطالة قـام الصحابة رضوان الله عليهم بمارك دامية لقممها وقطع دايرها ، فاستشهد فيها جماعة كبيرة من قراء الصحابة الذين كانوا محفظون القرآن كلت ، الأمر الذي بعث عمر رضي الله عنه على القول بأنه لا ينبغي الإعتاد على صورة واحدة في باب المحافظة على الذكر الحكيم ، بل يجب الإمتام بحقظه في قراطيس الصحف مم حفظه في طيات الصدور ، فذكر حمر - رضي الله عنه - ضرورة هذا الأمر

<sup>(</sup>١) وليكن القارى، على ذكر أن الصاوات الحس كتبت على السلمين بعد البعثة بسنوات ، أما الصاوات كعبادة ققد أمر بها المسلمون منذ اليوم الأول ، ولم تمض على الإسلام ساعة لم تكن الصاوات فيهما . اسمة مطاهة .

<sup>(</sup>٣) للمسب بينم فيكرن وبشمتين أيضا – جمع عسب ، رهو جريدة النشل ، كافرا يكشطون الحوس ويكتبون في الطوف المويض. والأدم – بضمتين وبلتحتين أيضا – جمع أديم ، ومسو الجلد المدهوغ , والاكتاف جم كتف ، ونهز عظم عريض يكون في أصل كنف الحميدان.

وكو تواأمــة مستقة ؟ أصبحوا مسؤولين عن متابعة الدعوة ومواصلة الحركة التي سلمها الرسمة من يدرك هؤلاء الرسمة على المراد التي ملها المرسمة على المراد التي يورك مؤلاء المؤمنون ؟ قبل غــــيرهم ؟ واجباتهم ومناهج حياتهم ؟ وأن يعرفوا الفتن والأمراض التي التيت بها أمم الأثنياء فيا مضى ؟ قبل أن يتقدموا بهداية الله إلى البشرية التي ترزح تحت نير الضلال والفواية والإنحواف .

وهناك حقيقة أخرى تتكشف الإنسان إذا ما 'وفتى إلى معرفة أسلوب القرآن ، 
وهي أن وضع الآيات المتجانسة في المباحث في موضع واحد لا يرافقه طبيعة هذا الكتنب، 
بل من عين ما تقتضيه طبيعته هو أن يجسب القارى، أثناء دراسته القرآن الآيات المكية 
- أي التي نزلت في مكة - تتخللها الآيات المدنية - التي نزلت في المدينة - والمواعظ 
الإبتدائية تحف بها الوصايا النهائية وتعاليم المرحلة الحتامية تواكبها تعاليم المرحلة الإبتدائية ، 
وهكذا بفح أمسام عينيه منظر الإسلام الكامل وتخطيطه الشامل مشرقاً متلألئاً بصفة 
مستمرة ، ولا يبرز له من واجهة بعينها دون غيرها .

لوجع القرآن على الترتيب الذي نزل عليه لمسيا كان هذا اللارتيب بجدياً ومفهوما المصور التي تلت عهد النبوة ، بدون أن يضاف إلى القرآن تاريخ نزوله و تاريخ الفلروف الني نزل فيها كل جسره من أجزائه كملحق القرآن ، الأمر الذي كان ينافي الغرض الذي شاء الله لأجله أن يدو "ن كلامه و مفقط في مصحف ؛ والله سبعانه وتمالى كان يريد أست يجمع كلامه خالصاً نقياً لا يشوبه شائبة من الزيادات ولا يمازجيه كلام غيره ، "و تسب على ما هو عليه من الإعجاز والإعجاز معنى وصورة ، لتتيسر قراءته لكل فرد من الأقراد : السغير والكري ، في كل زمان ومكان ، في كل حال وواقع ، وليدرك جميع الناس على الأقل سمها اختلفت درجات عقولهم — ماذا يريد الله منهم وماذا لا يريده منهم ، ومن الواضح أن وأضيف إلى القرآن ، تاريخه المطرال وجملت تلاوته أمراً لازما مع تلاوة القرآن الضاع منذا المغرض ،

و مما لا يختلف فيـــه اثنان أن الذين يمترضون على الترتيب الحَالي القرآن يظنون عن سوء فهم أن هذا الكتناب قد أنزل إلى طلبة علم التاريخ وعلم الإجتاع .

و فيما يتعلق بغرتيب الدرآن مجب أن يعرف الدارس كذلك أن الغرتيب الحملي ما قام به الذين جــــاءوا بعد النبي ﷺ ، بل هــــو توقيفي. وضعه النبي ﷺ نفسيه بتوقيف من المرحلة التي هي فيها ولو استفرقت الشهور أو السنين ، وقد تنضجر الطبائع وتسأم الأذن لو بقيت المبارة بعينها تتكرر ، وفي صباغة واحدة تتردد ، لذلك فإن المباحث التي تخص مرحلة من المراحة بعينها تتكرر ، وفي صباغة واحدة تتردد ، لذلك فإن المباحث التي تخص مرحة بن المراحة من المراحة في كل مرحة بن الخاط متكرة وأساليب ناضرة ومحاسن بيانية غضة طرية ، تشتهها الأنفس وتتلقفها القلاب ، وبذلك تصبح كل مرحلة من المراحل متينة القواعد ، محكة الدعاتم ، مستقيمة البناء . ويحب فوق ذلك أن لا يعزب عن البال تلك المهادى، الماصة والقواعد التي تعتمد عليها الدعوة في كل حين من الأحيان وفي كل وضع من الأوضاع منسند الخطوة مها الأولى حتى تأمها وكالها ، بل لا بد من أن تلت إلهها الأنظار في جميع مواحل الدعوة مها كان الحال و وهذا هو السر في شمول جميغ سور القرآن على موضوعات ثابتة ، ولكن في ألهانط متحددة وأساوب متنوع .

فمُسلاك ما يتعلق بعقيدة التوحيد ، وصفات الله ، والآخرة ومسؤوليتها وعذابها و وأبها ، والرخرة ومسؤوليتها وعذابها و وأبها ، والرسالة والإيمان بالكتاب ، وتقوى الله والصبر ، والمصابرة ، والتوكل وما إلى ذلك من حقائق أساسية فإنك لترى القرآن بعيد ذكرها وبردد بيانهسا في جميع سوره المكنة والمدنية ، لأن الحركة لا تستطيع الإخاص عنها أو التساهل فيها في أية مرحلة من مراحلها . ولو كانت هسفه المقائد الأساسية وهنت في نفوس المؤمنين لما تقدمت حركة الإسلام بروحها الصحيحة وطبيعتها النفاة .

## كيف رتبت أيات القرآن ،

و إذا سبوت تُحور ما سبق قوله لتوصلت إلى جواب مقدّم على ما يدور في خلاك من من سؤال : لماذا لم يجمع النبي ﷺ القرآن حسب ترتيب نزوله عليه ؟

إن القرآن كان ينزل وفق اللزتيب الذي سارت عليه الدحوة منذ بدئها حق بلغت أوج الكمال ، ويتضح من ذلك أنه لم يكن من الحكة في شيء أن مختسار لتدوين الأجزاء المنزلة نفس اللزتيب الذي كان ملتئماً مع سير الدخوة وتطورها ، بل الأمر كان بحاجة إلى ترتيب جديد يكون أكثر انسجاماً وأشد تجانساً وأدق ارتباطاً مسم الواقع الآني بعد اكتال الدعوة وتسام النعمة ، لأن الخاطين الأولين لهذه اللحوة في بداية أمرها كانوا من يجهدن الإسلام بالكلية ، فلذلك غشام الوسي بأوليات التعلم وبديهات الإعان، ثم لمسا

## القرآن كتاب دعوة ومنهج حركة :

ويتضح بميا ذكرنا آنفأ أن القرآن كان نزوله مقترنا بالدعوة وتطورها وسعرها ، فتزلت منه قَطَع غتلفة ؛ نجماً نجماً ؛ وفق حاجات الدعوة المتجددة ومقتضاها الواقعي في كل مراحلياً ومنازلها منذ بدايتها حق اكتالها، وذلك في فنرة استفرقت ثلاثة وعشرين عاماً كاملاً . ومن المدسى إذن أن مثل هـــذا الكتاب يعوزه الترتيب التأليفي من النوع الذي يختاره الطالب في إعداد المحث لأجل الحصول على شهادة الدكتوراه ، كما أن القطم الختلفة الأحجام التي كانت نزلت منسجمة مع تطور الدعوة ، ما كانت تنشر في رسائل وكتبيات ، بـــل كانت تلقى في خطاب من رسول الله ثم تتناقل مشافية وتبلُّخ من فرد لفرد. لذلك ما كانت تصاغ على أساوب التأليف ، بل كانت تعرض في الأساوب الخطابي الذي لا يلسج على منسموال محاضرات الأستاذ في الجامعة ، بل كان يشابه خطبة الداعبة الذي عليه أن يستهدف إثارة المواطف بجانب مناشدته المقول ، وعليه أن يواجه كل نوع من أَنواع العقلمات ؛ وعلمه أن يعمل لمسما تقتضيه دعوته وحركته في ظروف متباينة وأوضاع متضاربة . فمـــن إقرار الدعوة في سويداه القاوب إلى مخاطبة العقول بمختلف النظريات إلى استشارة الفيض من المشاعر ، إلى كسر شوكة المعارضة ، إلى تربية الأتباع وإصلاحهم ؛ إلى نفخ الحماس في نفوسهم ؛ إلى تحويل الأعداء أصدقاء أوفياء ؛ إلى إرغام المنكرين على الإقرار ؛ إلى دحض حجة الجاحدين وقطع دابر نفوذهم الأدبي؛ وما إلى ذلك رأرفق منهج .

ونظراً لكل ذلك؛ فإن الكلمات ( الآيات والسوّر ) التي أنزلها الله على رسوله عليه الله على رسوله عليه الله على يقد في أساوب خطابها على نفس الأساوب الذي يلائم ظروف الله على نفس الأساوب الذي تعيش فيه ؟ ومن هنا لا يحسن بنا أن نطلب منه الأساوب الذي يحسن عاضرات الجامعة ودروسها .

#### سر التكرار في القرآن :

ومن هنا يتضح وضوح الشمس في رابعة النار ، سر" ترديد بيانات القرآن بكارة ، إذ مما تقتضيه طبيعة الدعوة أن لا تحدّث إلا بما يناسب المرحلة التي تعيش فيها ؛ ومسا دامت تعيش فيهسا لا تتمرض لحديث يخص المراحل المقبلة ، بل تطل تردد حديثها عن دولة مستقة ، وبدأ النصال المسلح من أصحاب الجاهلية القديمة، وبدأت النعوة تواجسه. أمم الأنبياء السالفة — أي الأمة اليهودية والأمة المسيحية — ، كا بدأت تتخلص كذلك من المتافين الذين تسروا إلى الكيان الداخيل للأمسة الإسلامية ، وبعد مقاماة الصراع المنيف والكفاح المديد عشر منوات بلغت الحركة الإسلامية في نهساية المطاف من القوة والسلفان درجة أصبح ممها العرب كلهم خاضعين مستسلين ، واققتحت أمامهما أبواب بث "الدعوة على الصعيد العالمي ، والقيام بحركة إصلاحية عبر الحدود ، وقد اشتملت مذه بها ، ومحقيقاً على عدة مراحل جزئية والمجير الدعوة في كل مرحقة منها حاجات تختص بها ، ومحقيقاً على عدة مراحل جزئية والمجيرة الدعوة في كل مرحقة منها حاجات تختص بها ، ومحقيقاً على عدة مراحل جزئية والماب اللحالات ( الآيات ) ما كان أملوبها يتنوع بتنوع الحاجة ، فروة كان أملوبها أسلوب الخطاب المجليل الرئان المتأجع، يتنوع بنسار علمائيم ، وأخرى أسلوب الأوامر والمرابع الملكية ، وقائنة أملوب دروس المسلم ، وراءة أسلوب تذكير المصلح الناصع ، وجاء فيهما كيف ينشأ المجتمع وتؤسس اللدولة وربي الحداة ، وباي وربية مالم مع المنافين ، وعلى أي لون توطند المعلاقات مع ألمل الكتاب ، وحسادا ليخار من الماقوين ، وعلى أي لون توطند المعافين . مع أمل الكتاب ، وحسادا المخاربين والأقوام المامدين . مع أمل الكتاب ، وحسادا ليخار من الساوك مع الأعداد الحاربين والأقوام المامدين . وكيف تعدأ هذه الجاعة المؤمنة المنظمة نفسها للكتاب عبهة خلافة الله في الأرض .

هذه الكفات أو الآبات كانت تقوم بتوجيه المسلمين وتربيتهم على ما يرام ، وكانت تقوم بتوجيه المسلمين وتربيتهم على ما يرام ، وكانت تقبيهم على ما يطانت المنتهم على المنتهم وانفسهم في التنهم وانفسهم في الانتصار والهزية ، وفي الهنة وتعطيهم دروساً في الأخصائات والسلوك تناسب واقعهم في الانتصار والهزية ، وفي الهنة تصنح منهم جاعة تتوفر فيهم كتاءة ليخلفوا الرسول المنتي بحسن ، ويتابعوا مهمته في الدعوة والإصلاح . هذا في جانب ، وفي الجانب الآخر كانت حسنه ( الآبات ) تخاطب الدعوة والإصلاح . هذا في جانب ، وفي الجانب الآخر كانت حسنه ( الآبات ) تخاطب الذي محرموا من الإيمان من أهل الكتاب والمشركين والكفار والمنافقين ، وتدعوهم إلى المسير وفق حالة كل منهم من الدعوة ، وذلك يوسائل الإنتاع وبالتعويف من وبالقول الذين والمحفظة المسته ، وبالتحويف من عناب الله ، وباستخلاص جوانب العبرة والمطلمة من الأحداث والأوضاع المتضمنة للدروس عائلة الإعذار . وهستذا هو الساتي الماريخي للقرآن المدني .

وكانوا بمرقون قصصها وتاريخها ، ودعوا للاعتبــــار بآثار المؤتفكات التي كانوا بمرون على أنفاضها مصبحين وبمسين أثناء أسفارهم ، وعُرضت عليهم أدلة التوحيد والآخرة المستندة على الآيات التي كانوا بشامدونها في خلق السياوات والآرض واختلاف الليل والنهار ، وكانوا برسم ويشمرون بها في أنفسهم وفي حياتهم في كل آن ، كا بيش لهم بطلان موقف الإشراك بالله والادعاء بالإستقلال المطلق ، وجحود الآخرة والإصرار على اتباع ما وجدوا عليه آباهم ، بدلائل ناصمة تستقر في القلوب وتنفذ إلى الأعماق المعيدة من العقول ، وأزيلت آخر شبه عائفة بأذهانهم عن صحة الدعوة ، وردد" آخــــر اعتراض منهم برد معقول ،

وخلاصة القول أن الجاهلية حوصرت من كل جهة وضيئى عليها خناقها بشكل لم تبتى لها معه أية مكانة في عالم العقل والحصافة والجدية . ثم أفذروا – مع ذلك – بغضب الله وأهوال برم القيامة وعذاب جهتم ، ووشخوا على ما كانوا عليه من رذالة الأخلاق ، ومنهج الحمياة الباطل ، وتقاليد الجاهلية ، ومعاداة الحتى وإبسناء المؤمنين ، وعرضت عليهم المادى، الأساسة للأخسلاق والمدنية التي نشأت عليها حوستنشأ – حضارات صالحة طاهرة في العالم كسبت رضى الله في كل دور من أدوار التاريخ البشرى .

هذه المرحلة نفسها كانت تحتوي على عدة مراحل جزئية ، وفي كل من هذه المراحل ظلت الدعوة تتوسع ويمتد نطاقها ، وبالتابي ظلّ النضال يشتد ، ونار المعارضة تتسمر . وظلت الدعوة تراجبه كل برم شكلا جديداً من المقائد والأفكار وتناضل نوعاً جديداً من الفئات المختلفة في أخلاقها ومواقفها ، ومن ثمّ فان آبات الله كذلك زادت تنوعاً في بحثها وتلوئناً في عرضها ، وهذا هو السياق التاريخي القرآن المكيّ .

#### الرحلة الثالثة :

مضت على هذه الحركة ثلاثة عشر عاماً تكافح وتجاهد ، وإذا بها تفوز بقر لل هـ في يثرب ( المدينة النورة ) ودعب أتباعها من أنحاء جزيرة العرب إلى هـ ذا المدر / لتكوّن بخمه مستقلاً وتستجمع طاقاتها في مركز واحـــد ، فهاجر النبي عليه وممظم أصحابه الذين انبعوه بإحسان إلى للمينة المنورة ، وبذلك دخلت الدعـــوة. الإسلامية المرحلة المالية :

انقلب الرضع في هــــذه المرحلة رأماً على عقب ؛ فالأمة المسلمة تمكنت من تأسيس

استخدم المعارضون جميع الوسائل والمكايد لقمع هذه الدعوة ؟ قاموا بدعاية كاذبة ؟ وألفوا بدايل من الإنهامات والشبهات والإعتراضات ، وقذفوا الوساوس المنوعة في قلوب الناس ، وحاولوا صد الذي كلوا مجهون أمر النبي عن استاع ما يقوله ، وإنهالوا على الذين المنسوا المنفق ورسوله بألوان من الظلم وأنواع من التنكيل ، وقاطعوم مقاطعة اقتصادية ، ونفسوا عليهم المديش حتى اضطر كثير منهم إلى الهجرة من ديارهم إلى بلاد الحبشة مرتين، وتفسوا عليهم المديشة المدينة المناوشة الشديدة والتي كانت في ازدياد مستمر، بقيت الحركة في انتشار وازدهار ، ولم يمكن بيت من بيوت والتي كانت في ازدياد مستمر، بقيت الحركة في انتشار وازدهار ، ولم يمكن بيت من بيوت أصبح أشقاؤهم وأحقادهم وأبناؤهم وأخواتهم وأزواج أخواتهم يتشمون دين الله ، وليس أصبح أشقاؤهم وأحقادهم وأبناؤهم وأخواتهم وأزواج أخواتهم يشبيله ثم نهضوا يقاتلون ذري قرباهم .

وفي غضون هـذا الصراع العنيف الطويل ، كان الله تعالى ينزل على نبيه بحسب المناسبات واقتضاء الحاجة ، كامات (آيات ) ميناجة في جريانها كالنهر الجاري، وفي قوتها كالفيضان الحائل ، وفي تأثيرها كالنار المشطرمة . وفي هـذه ( الآيات ) أخبر المؤمنون بواجباتهم الإبتدائية ، وبدُّمت فيهـم الوعي الجاعي الحركي ، وعكلتهوا الورع والتقوى ومكارم الأخسلاق وطهارة الساوك ، ولقشوا مناهج تبليغ الدين القيتم وطرق إقامته ، ومُخدوا على مواصلة اللدعوة بوعد غسير مكذوب بالفوز بالجنة التي فيهـا نعيم مقم ، واستحدوا على الجهاد في سبيل الله بصبر واستقامة ومعنوية عالية ، وعبينت قاديهم بشوق والقوف في وجه أعنى عاصفة من المعارضة .

هــــــذا في جانب المؤمنين ، وفي الجانب الآخر أنذر الذين كفروا بالله وتمردوا على رسوله ، وحاربوا دعوته وأعرضوا عن الحق ، بمــا صارت إليه الأمم التي خلت من قبلهم الزمردية من النغم الإلهي في قلوب القوم انطباع السهم في الصدور ، ولتعبل إليها الآذان مستجيبة لترتمها الساحر ، ولتجري الألسن بترديدها لمسا فيها من جمسال الثناسب وحلارة التفسق .

ثم إن هذه الشذور كانت مصطبقة بصبقة الأوضاع الحلية إلى حد كبير ، وإن كان الحديث فيها يدور حول الحقائق الكونية الحالدة ، ولكن الدلائل التي كانت تساق لها ، والشواهد التي كانت تلتقط كلها من والشواهد التي كانت تلتقط كلها من البيئة الجماورة الماأوفة الناس ، قما جاء فيها من التاريخ فهو تاريخهم ، وحسا قص فيها من الأخرداث فهي أحداثهم وتقاليدهم ، وما ذكر فيها من الآثار فهي نما كانوا يشاهدونه بأم أعينهم ، وما رُدّد فيها من القول فهو عن مفاسدهم المقائدية، ومساوئهم الحنائقية ، وعدويهم الإجتاعية ، وذلك لكي تصير هذه الدعوة أوقع في نفوسهم وأقرب إلى أذهانهم .

استفرقت هذه المرحلة الإبتدائية من الدعوة حوالي أربع أو خمس سنوات ٬ وردُّ الفعل الذي ظهر في هذه المرحلة من دعوة النبي ﷺ كان يتجل في ثلاثة أشكال :

١ - آمن جماعة من خيار الناس بهذه الدعوة الكريمة واستمدوا ليكونوا أمسة
 مسلمة

٢ - نهض العدد الكبير من الناس يناوئون هذه الدعوة / إما لجهلهم أو انجرافهم
 وراء الأهواء والأغراض أو ولوعهم بما وجدوا عليه آباءهم .

بدأت هذه الدعوة الجديدة تتمدى حدود مكة وأهلها من قريش وتنتشر في نظاق أوسم نسبياً.

#### المرحلة الثانية :

ثم بدأت المرحلة الثانية من الدعوة ، وقد نشأ في هذه المرحلة صراع عنيف بسين الحركة الإسلامية وبسين الجاهلية السائدة ، وامتدت سلسلته قرابة ثماني أو تسع منموات ، لا في مكة فحسب أو بين قريش فحسب ، بل كل من كان يريد بقساء الجاهلية الأولى في معظم أقطار جزيرة العرب ، شمَّر عن ساقه وكثَّر عن أنبابه للقضاء على هذه الحركة بما يملك من قوة . بفضّ النظر عن التفاصيل التي لا علاقة لها بالبحث ٬ ولذلك ترى حديثه يدور حــــول « المنعوة » بدون النواء وبكل انزان .

غير أنســه من الصمب على الإنسانُ أن يفهم الأساوب السياني للقرآن وترتيبه وأكثر مباحثه ما دام لا يعرف كيفية نزوله .

## مراحل نزول القرآن :

ليس القرآن بكتاب أنزله الله تعالى على محمد ﷺ جلة واحدة ثم أمره بنشره ودعوة الناس إلى ما فيه من منهج خاص للحياة البشرية ، كما أنه ليس بكتاب عرض فيه موضوعه ويحمه الرئيسي على غرار أسلوب التأليف الشائع . ولأجل ذلك لا تجد فيه الترتيب الذي هو من شأن المؤلفات الإنسانية، ولا الأسلوب البياني الذي هو من شأن كتب الدنيا . وهذا الكتاب في حقيقة الأمر من نوع فريد . . .

## المرحلة الأولى :

وقصته أن الله تمالى قد اصطفى عبـــداً من عباده في مكة ــ إحدى مدن جزيرة المرب ــ لرسالته ، وأمره أن ببدأ بدعوته في مدينته وفي عشيرته (قريش) ، وقد لقنه التماليم التي لا بد منها الشهروع في هذه المهمة ، وهــذه التماليم الإبتدائية كانت في معظمها تحتوى على ثلاث نواح :

أولاً : تعليم الرسول كيف يعدّ نفسه لتحقيق هــــــذا الأمر الجليل وعلى أي طراز يسمى سعيه .

ثانياً : المعلومات الأولية عن الحق، والرد الإجمالي على ماكان في أذهان الناس الذين يعيشون حوله من مغالطات وأخطاء عن الحق جعلت منهجهم في الحياة في عمى وضلال .

ثالثاً : دعـــوة الناس إلى المنهج الصحيح ٬ وإيضاح مبادى. الأخلاق الرئيسية التي يحتضنها الهدى الإلهي والتي في السِّباعها نجاح الإنسان وسمادته .

كانت هذه المماني الأولية تحتوي على شذور موجزة تناسب مرحلة انطلاق الدعوة في لفتنها الرفيمة ، وفي معانيها السامية ، وفي حلاوتها المتناهية ، وفي تأثيرها البالغ وهي في أطلى درجات الذوق/الأدبي الذي كان يساير مستوى ذوق المحاطب لتنطبح هذه الشذور

## موضوع القرآن وبحثه الرئيسي وهدفه :

والآن وقد عرف القارى. و أصل ، القرآن ، يكنه أن يفهم ما هو موضوع هــذا الكتاب ، وما هو مجثه الرئيسي ، وما هو هدفه المنشود :

فحوضوعه «الإنسان» : ما هو مدار نجاحه وسعادته وما هو مدار خسرانه وشقائه.

وبحثه الرئيسي: أن النظريات التي وضعها الإنسان عن نفسه وعن الحياة الدنيا وعن نظام الكون وعسن ذات الإله ، مدفوعا بدراسته السطحية وتقديراته الحيالية وخضوعه لسلطان الأهواء ، ثم المواقف التي اتخذها على أساس تلك النظريات ، فإنها كلها في حقيقتها باطلة ومهلكة للإنسان نفسه من ناحية المصدر ، وإنما الحق هو الذي عليه الله الإنسان حين جمل خليفة له في الأرض . وبموجب ذلك الحق ليس من منهج من المناهج يقوم على الصحة ويتوسئل إلى العاقبة الحسنة إلا المنهج الذي ذكرناه فيا سبق وسميناء : «المنهج الصحيح».

وهدفه : دعوة الإنسان إلى هذا المنهج الصحيح ؛ وتبيان لهدى الله الذي ضلُّ عنه الإنسان بعدم المبالاة ؛ أو شوّهه بدافع من غروره ومكابرته .

والذي يدرس القرآن واضماً هذه النقاط الثلاث الأساسية أمسام عينيه يقبين له بدون ما غيوض ، أن هذا الكتاب لم يحد عن موضوعه وبحثه الرئيسي وهدفه الملشود ، حتى ولا قيد شعرة ، وتجد مباحثه المتوعة تلتئم مع محته الرئيسي الثنام الدرر الملونية الصغيرة والكحيرة في حمط القلادة السندسي ، إنه يحدث عسن الساء كيف صنمت ، وصين الإنسان كيف تحلق أو عن الأمم الخالية وصين الإنسان كيف تحلق أعمل مختلف الأمم وساوكها وعقائدها . إنه يوضع الثمم الخالية والمسائل التي هي وراء الطبيعة . إنسه يتناول أموراً كثيرة غير ما ذكرنا ، لا ليدرس الإنسان علوم الطبيعة أو التاريخ أو القلسفة أو أي فن من الفنون أو أدب من الآداب ، بل لكي يزيل ما عليه الناس من خطأ وسوء فهم عن الحق ، ويقرّز في أذهانهم الحقيقة بل لكي يزيل ما عليه الناس من خطأ وسوء فهم عن الحق من مصير بئيس وعاقبة وخيمة ، ويدعوهم إلى المنهج الذي يلائم الحق وياخذهم إلى جسن الماب ، و فذا السبب نفسه همو ومن كل هذه الأمور إلا أفي أسلوب يتناسب مسمع هدفه ، وإلى حد يلزم له .

٤ – إن الله الذي أعطى الإنسان ذلك الإستقلال المحدود) مندخل بسفة كونه تمال خالقاً - في رد من ضل وغوى من الناس إلى المنهج الصحيح بالفهر واقسر ، كا أن المهم المهة التي منحها الله الإنسان ليعمل في الدنيا بحرية ، لم يكن ليناسبها أن يأخذه ويهلكه بمجرد شقت عصا طاعته واتباعه طريق البغي . ثم إن الله سبحانه وتعالى قد أوجب على نفسه منذ بده الخليقة أن يدبر الإنسان طرق هدايته مع إقرار استقلاله في قترة المهة التي أعطاه إياها ، وتحقيقاً لما أوجبه الله تعالى على نفسه بإرادته المطلقة ، اصطفى الله من النوع المبشري رجالا آمنوا به وابتفوا مرضاته ، واتخذهم معمولين له ، وأرحى إليهم علم الحق، وأن عليهم منهجاً صحيحاً للحياة ، وأمرهم بأن يدعوا الناس إلى الصراط المستقم الذي عدارا عنه .

ه - بعث هؤلاء الرسل إلى مختلف الأمم و مختلف الأقطار ، واستمرت سلسة بعثهم الذي آلفا من السنين ، وكانوا آلافا مؤلفة ، وكانوا على دين واحداً ، ينفس النهج الصحيح الذي علمه الله الإنسان منذ هبط إلى الأرض . وكانوا يتبعون هدياً واحداً ، أي نفس المبادى، الحالمة الله الإنسان في بدايسة الأمر . وكانوا الحالمة المذخلان والمدنية التي قرّرها الله تعالى الإنسان في بدايسة الأمر . وكانوا يوتهم نظتموهم وجعاوهم أمة واحدة ، تلبع أحكام ربّها وتعليم النهج الإلمي في الدنيا ، وتسمى لمنع الناس من خالفة هذا المنهج . وكان رأسل الله قاموا بتحقيق ما أرساوا بسع على وتسمى لمنع الناس من خالفة هذا المنهج . إن رأسل الله قاموا بتحقيق ما أرساوا بسع على أكل وجه ، إلا أن الذي حصل على مدار التاريخ هو أنه لم يلتفت العدد الكثير من الناس والضلال على مر الأيام وكر الليالي ؛ فنهم من ضل عن الحق كل الضلال، ومنهم من مسخ تعالى المثل وحرف الكلم عن مواضعه وكتب فيها بيده .

٣ - وأخبراً بَعَثَ الله محمداً على في أرض العرب بنفس المهمة التي بعث بهدا من سبق. من الأنبياء والرسل ، فكانت دعوته على الكافة الناس عبداً فيهم أتباع الأنبياء الذين خلوا من قبل. كانت مهمته على دعوة الناس كافة إلى المنهج الصحيح ، وتبليفهم هداية الله من جديد ، وجعل من آمنوا بهذه الدعوة أمة واحدة ، تقيم نظام حياتها على هدى من الله ثم تخرج لجداية الدنيا وإصلاحها ، وإن هذا القرآن هو كتاب الدعوة وصفر الهداية الذي أنزله الله تعالى على عمد على هدى وفور ، يهدى به من يشاء من عبده .

هذا العالم؛ فلا تكن في مملكتي هذه حر" اطليقا تركب رأسك ، ولا تكن عبدا لنيري ، فلا أحد غيري يستحق أن تطيمه وتعبده وتخضع أمامه ، وإن الحياة الدنيا التي أعبليت فيها فوجا من الإستقلال إنما هي فائرة امتحان ترجع إلى بعد انتهائها فأفحص ما عملت فيها، وأفصل في أمر كن نجيسح ومن رسب . وأصح منهج تختاره في هذه الدنيا : أن تتخذي بأن الدنيا دار للامتحان ، وأن غرضك الحقيقي هو أن تنجح في الآخرة ، وعليك أرب تما أنزل من هدى ، وأنك تبعير وأنت تشهر تما أنزل من هدى ، وأن تعبير وأنت تشهر تما أن الدنيا دار للامتحان ، وأن غرضك الحقيقي هو أن تنجح في الآخرة ، وعليك أرب وأنت حر في أن تتبعه و فائن تتمتع في الدنيا فحسب بالأمن والاطمئنان ، بمل سأنعم عليك حسين ترجع إلى" بدار اسمها و الجنة ، تجيد فيها نعيما مقيما وراحة أبدية ، عليك حسين ترجع إلى " بدار اسمها و الجنة ، تجيد فيها نعيما مقيما وراحة أبدية ، ولا يسلك عي أن تسلكه سوئل نقرق في الدنيا فحسب ، وبال القساد والقلق والدمار ، بمل حينا تعبر هذا المالم إلى عالم الآخرة سيكون مصيرك إلى هاوية النار، فيها عذاب خالد وألم دائم وغم " أبدى .

٣ - أسكن الله مالك الكون النوع البشري في الأرهن بعد أن نبت فيقرارة نفسه الماني السابقة ؟ كا أنه جل شأنه آتى الإنسان الأولوزوجه - آدم وحواء عليها السلام - هدى من عنده ليتماه ؟ هما وذريتها في الأرض . ولم يخلق الإنسان الأول في حالة الجهل والظلام ؟ بل إن الله سبحانه وتعالى خلق آدم وحواء لمبدآ حياتها في الأرض على حالة من النور والعلم . فكان الإنسان الأول يعرف ما هو الحق ؟ ويعلم ما ينبغي له علمه من قانون للحماة ؛ وكان منهجه في الحياة طاعة الله - أي الإسلام - ؟ ووصى بدوره ذريته بأن لا يطمعوا إلا الله ولا يوقوا إلا وهم مسلمون . إلا أن الإنسان قد حاد عن المنهج الصحيح - أي اللين القيم - في القرون المتعاقبة رويداً رويداً ؟ واتسبع السبل المعوجة والمناهج ما المنجوفة المتضاربة ؟ وضل عن الطريق السوي بعدم المالاة به مرة وجسخه بمحود ومكابرة مرى \* فاشرك بالله في ذاته وصفاته ذواتاً عديدة من الساء والأرض ؟ وهمية ومادية بشرية ؟ وخلط أنواعاً من الأوهام وضروباً من النظريات وألواناً من الفلسفات بشرية عنو بسمرية ، وخلط أنواعاً من الأوهام وضروباً من النظريات وألواناً من الفلسفات ولا حصر ؟ ونبذ وراء ظهره مسا قرش ه الله من مادى ء عادلة للأخلاق والمدنية - أو مسخها ؟ ثم وضع كا أوحى له هواه وعصيسته نظماً ومناهج للحياة ملأت أرض الله ظلماً وضاداً وحوراً وشقاه .

ومثار حيرته ليس إلا أنه لم يتملم ما لدراسة القرآن وقهمه من أصول وقواعد ولأنه بدأ يطالع الغرآن ظنا منه أنب يطالع « كتاباً » موضوعه « الدين » ويكون في تصورُه « للكتاب » و « للدن » على مسا يكون في أذهسان عامة الناس من تصورُه الذهني يجسد و « للكتاب » ، بيد أنه حين يواجه في هذا الكتاب ما يختلف عن تصورُه الذهني يجسد لا تأنس إليه ؛ وبظل تبته بين دفق الكتاب لمجزه عن معرفة نقطة الانطلاتي في بحشه ، ويكون مئه في ذلك كتل الذيل الذه بب الذي يهم على وجهه في هروب مدينة كبيرة ، ويكون مئه في ذلك كتل الذيل الذه بب الذي يهم على وجهه في هروب مدينة كبيرة ، ويمكن أن يتفادى هذا الضياع لو أخبر مفدّها بأن الكتاب الذي يريد دراسته هو نسيج وحده في عالم التأليف . وتم و تأليفه » على نمط لم يسمم عليه تأليف الكتب الأخرى ، كما أنه فذ ويد باعتبار موضوعه وبحثه وترتيبه .

فالقالب المام للكتاب كما تتصوره نتيجة دراستك للكتب والمؤلسّفات حسق اليوم لا يستغك في تقهّم هذا الكتاب أبداً ؛ بل يثير الحواجز دون طريقك ؛ وإذا أحببت أن تقهمه ؛ عليك أن "تبعد عن ذهنك كل" ما أثبت فيه من تصورات وقياسات ، وأن تدرك ما لهذا الكتاب من خصائص بديعة ومزايا رائعة

#### أمسل القرآن :

يجب على قارى، القرآن أن يعرف قبل كل شيء د أصل ، القرآن ، سواء آمن بـــه أو لم يؤمن به ، الأنه ما دام بريد فهم هذا الكتاب فلابد له أن يقبل ابتداء أصله كا ورد وكا بيئته الذي أنزل علمه هذا الكتاب وهو رسول الله عمد ﷺ.

وبكن أن يتضح أصل القرآن في النقاط الآثية :

١- إن الله سبحانه وتعالى خالق هذا الكون ومالكه وحاكمه ، خلق الإنسان في جزء يسمى بـ ( الكوكب الأرضي ع من أجزاء مملكته التي لا نهاية لهسا ، وأودعه قوى المسالم والنفكير والإدراك ، وألهمه تمييز الحبيث من الطيب ، وأعطاه حربة في الإرادة والاختيار ، ومنحه سلطة للتصرف في الأمور كما يشاء ، وخواله نوعاً من الإستقلال ( Autonomy ) واستخلفه في الأرض .

 ٢ - وحينا عبد الله تعالى إلى الإنسان بهذا المنصب الخطير ، أثبت في قرارة نفسه هذه المانى : إنى أنا ربتك ورب هذا العالم ، وإلهك وإله هذا العالم ، وحاكمك وحماكم المتوخاة والبحث الرئيسي فيسم ، وعلى اطلاع بطرائق أساوبه ، وعلى خبرة بمصطلحات لفته وتمطه الحاص في التمبير وأن لا يفيب عن نظره الأوضاع والملابسات التي تكن وراء ألفاظه ونصوصه .

إن عامة الكتب التي ندرسها نجد فيهما الجوانب التي أشرت إليها بكل سهولة ، ولذلك لا نلاقي صعوبة في استكناه أسرارها وباوغ مغزاها ، ولكنا لا نعثر عليها في القرآن بالشكل الذي تعوقاته في غيره من الكتب ، ولذلك إذا بدأ يدرسه أحد منا لعامة الكتب قلن يستطيع التمرف في موضوعه وغايته وبحثه الرئيسي ، وسيسنفرب أسلوب بيانه وطراز تعبسيره ، ويعزب عن نظره الملابسات الكامنة وراه ألذاظه في معظم المواصسير .

ونتيجة لذلك فإنه يحرم من التوصل إلى روح كلام الله ، ورغم استفادته قالمسلا أو كثيراً من لآق، الحكم القرآنية المشرقة المتناثرة ، وبالتالي يضطر إلى الإكتفاء بجفنة من حكم مبعثرة ، وإلى اقتطاف قبضة من زهور متناثرة بدلاً من أن يلم بعلم الكتاب وبعاول فيه ياعه ، بل إن بعض الناس الذين يقمون في شبهات وأخطاء بعد دراسة القرآن ، بعزى سبب ضلالهم إلى أنهم قرأوا القرآن دون سابق إلمسام بالقواعد اللازمة لقهمه فصادفوا المباحث المتنافة المتنافقة في صفحاته ، ولم يظهر لهم مفزى كثير من آياته ، ورأوا العديد من الآيات كأنها جواهر تتلالاً بنور من الحكة الرائية ، ولكنها فيا يبدو غسير المعجمة مع سياق العبارة السابقة واللاحقة . وكثيراً ما قذفهم جهلهم بأساليب القرآن. التعبيرية ، وأغاطه البيانية إلى معان غير مقصودة ، كا وقعوا في ضروب من سوء الفهم لكير من الآيات لأنهم ما عرفوا أسباب نزو لها .

القرآن من أي أنواع الكتب؟ وما هي كيفية نزوله؟ وما هو سر ترتيبه ؟ وما هو المؤضوع الذي يدور حوله كل نقاشه ؟ وما هي الغاية التي يتوخّاها من بحته ؟ ومسا هو المبعث الرئيسي الذي يحوم حوله جميع مسا فيه من مباحث منوعة ومواضيم مختلفة ؟ وأي نون من الاستدلال وأي غط من البيان اختاره التميير عما يهدف إليه .

هذه وأمثالها من الأسئة المهممة إذا وقف الإنسان على الردود عليها في مطلع الأمر ، فإنه يستطيع أن يتفادى كثيراً من المخاطر والمزالق وهو بصدد دراسة القرآن ؛ كما تتوسع في وجهه سُبل فهمه وتدبئره. ومما لا جلاف فيه أن الذي يوبد في القرآن اللارتيب التأليفي المتداول ثم يتخبِّط في صفحاته خبط عشواء إذا لم يبلغ مسا يوبد ، فإن مبعث تخبُّطه أما تقسم المواضيع والمباحث إلى أبراب وفصول فسلا عين له ولا أثر ، وإذا توقش فيه التاريخ لم يناقش على الأساوب السائد لكتابة التاريخ . وإذا سيقت البحوث حسول الفلسفة وما يتصل بأمور ما وراء الطبيعة لم تسبق في مصطلحات تختص ببحوث الفلسفة والمنطقة . وإذا ذكر الإنسان وما في العالم من موجودات لم يذكر على منهج العلوم الطبيعية . وإذا تطرق الموضوع إلى شؤون المدنية أو السياسة أو الإقتصاد أو الإجتاع لم يسلك مسالك علم الإجتاع في البحث والتمحيص . وإذا أتى على ذكر من الأحكام القانونية وأصول التشريع لم يأت بصياغة يعتادها أصحاب التشريع وعلماء التقنين في هسندا المجال . وإذا عرض تعاليمه في الأخلاق واستقامة الساوك رأيته يختار لها النعط الذي يغاير سائر ما "كتيب"

إن الدارس إذا وجد هـــذا وأمثاله على غير ما ألفه من أساليب الكتابة وأنماط البيان ، وعكس ما تمورُده من مناهج التمبير تأخذه الدهشة ويبدأ يستشمر أن هــــذا الكتاب ينقصه الترتيب ويموزه النفسيق ، ويشكس من أوله إلى آخره مجموعة من شدور متنافرة وقطع معشرة مجمعت في عبارات مقـــلمة وحلقات متاسكة .

أمـــا الدارس الذي لم يؤمن بهذا الكتاب ، ولا يريد من دراسته إلا إثارة الشبهات ، فهو يجد في فقدان النرتيب والتنسيق متسماً لإثارة الإعتراضات المنوعة حول الكتماب . وأما المؤمن به والحاضم له فتتجاذبه المواقف والأطوار .

وثالثة يأتي بنتائج غريبة لحماولته إيجــــاد وجوء للتناسق ؛ وذلك باجتهاد شخصي متكلف

ورابعة يستسلم لفكرة و شدور مثنائرة، فتصبح كل آية من آياته معزولة عن السياق العام ، وتمود مسهر حا لايشكار المعانى التي تخالف ما بريده العزيز الحكيم .

#### معاومات أولية ضرورية :

ولكي تتحقق درامة جديدة لكتاب من الكتب ، من الضروري جــداً أن يكون الدارس قبل كل شيء على معرفة بموضوع الكتاب ، وعلى عــــلم مسبق بمقاصده وغايته

## مبادىء أساسية لفهم القرآن

### بيريم ألفة التحر الزجيب

الحســـد لله رب العالمين ، القائل في كتابه الكريم : ﴿ قد جاءًكم من الله نور وكتاب مبين كه ، والصلاة والسلام على خاتم النسين سندنا محمد وعلى آله وصحبه أجمعين : وبعد ،

# أساوب الوحي وأساوب البشر في الكتابة ،

إن الكتب التي ندرسها عامة نجسد أن جميع ما فيها من معاومات وأفكار ودلائل يدور حول موضوع بعينه ، بأساوب تأليفي وبصورة منسجعة ، ولأجسل ذلك فالمدارس المدي ليس له عهد بالقرآن ) إذا أراد أن يدرسه أول مرة في حياته فإغا يتناوله وهو على ظن أنه باعتباره و كتابا ، سيكون على غرار عامة الكتب التي تعور قراءتها ، قد حد موضوعه المنشود ، ثم قسم هذا الموضوع إلى أبواب وفصول . وكذلك يظن هذا الكتاب قد تناول كل شعبة من شعب الحياة الإنسانية على وجه الإستقلال بالبحث والعرض ليسرد ما يتعلق بها من أحكام وتعالم بترتيب متسلسل . إلا أن الدارس إذا بدأ يتصفح هسنذا الكتاب يفاجأ بمكس ما كان يتوقعه ، فيجد أسلوباً لم يألفه من قبل ، إذ أنسه برى فيه المسائل المقائدية والتعالم الحلقية ، والأحكام الشرعية ، والدعوة والنصيحة ، والمسبرة والنقب المتازيخية ، والإشارات إلى آيات الله في الكون . كل ذلك يتكرر بيانه بين حين وحين ، ويبدأ ويعاد بوجوه متباينة وأساليب منوعة ، كا أنه بينا يطرق موضوعاً فإذا بسه يولي وجهه شطر موضوع ثان وثالث ، بل يكون الأمر أغرب من ذلك ، حين يبتدىء موضوعاً ثم يتخاله موضوع تان وثالث ، بل يكون الأمر أغرب من ذلك ، حين يبتدىء موضوعاً ثم يتخاله موضوع تخر بعت عندة ، ورقيد أخرى .

